

# **"Grace and Truth"**

A BIBLE STUDY MAGAZINE  
FOR EARNEST MEN AND WOMEN EVERYWHERE

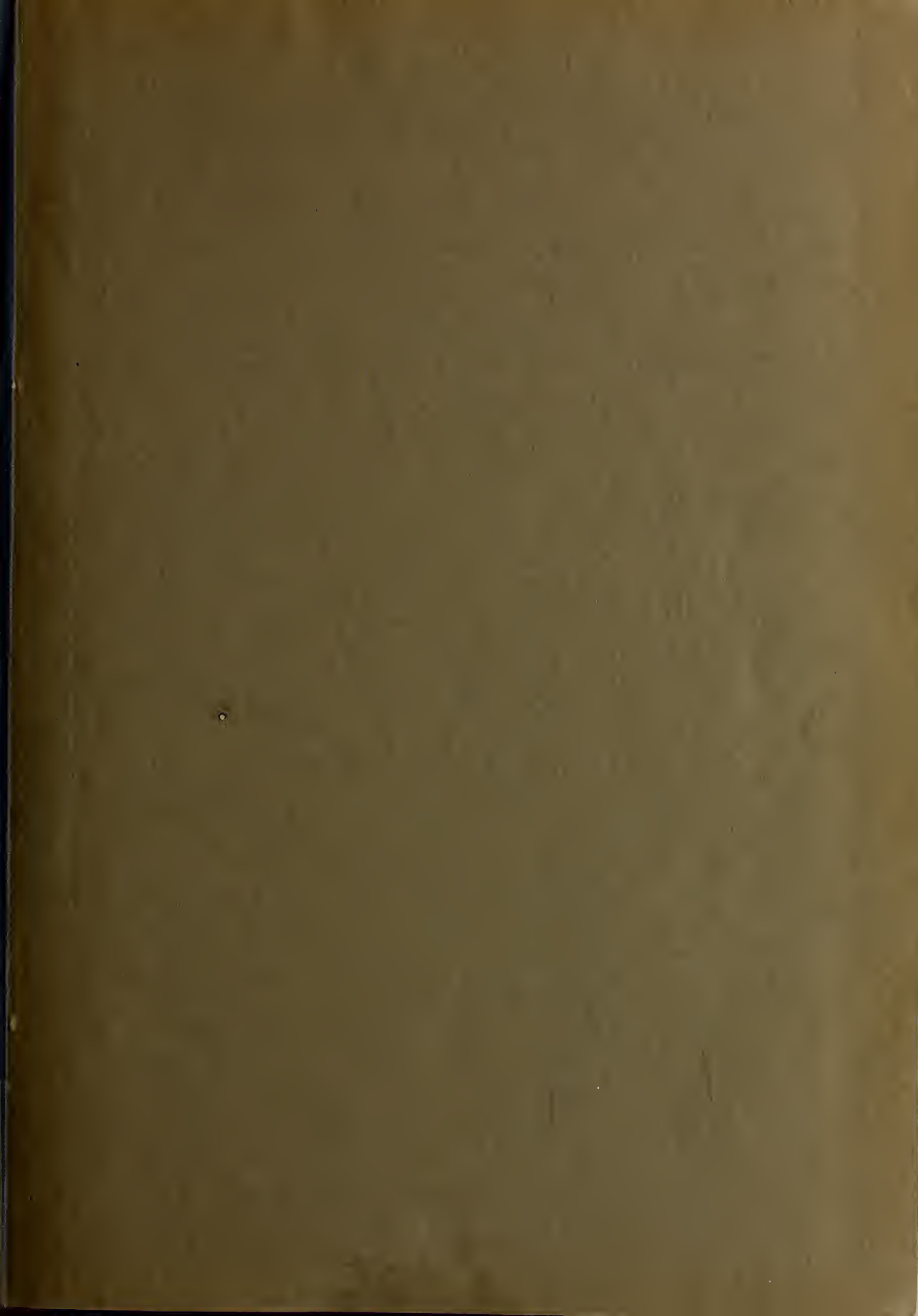


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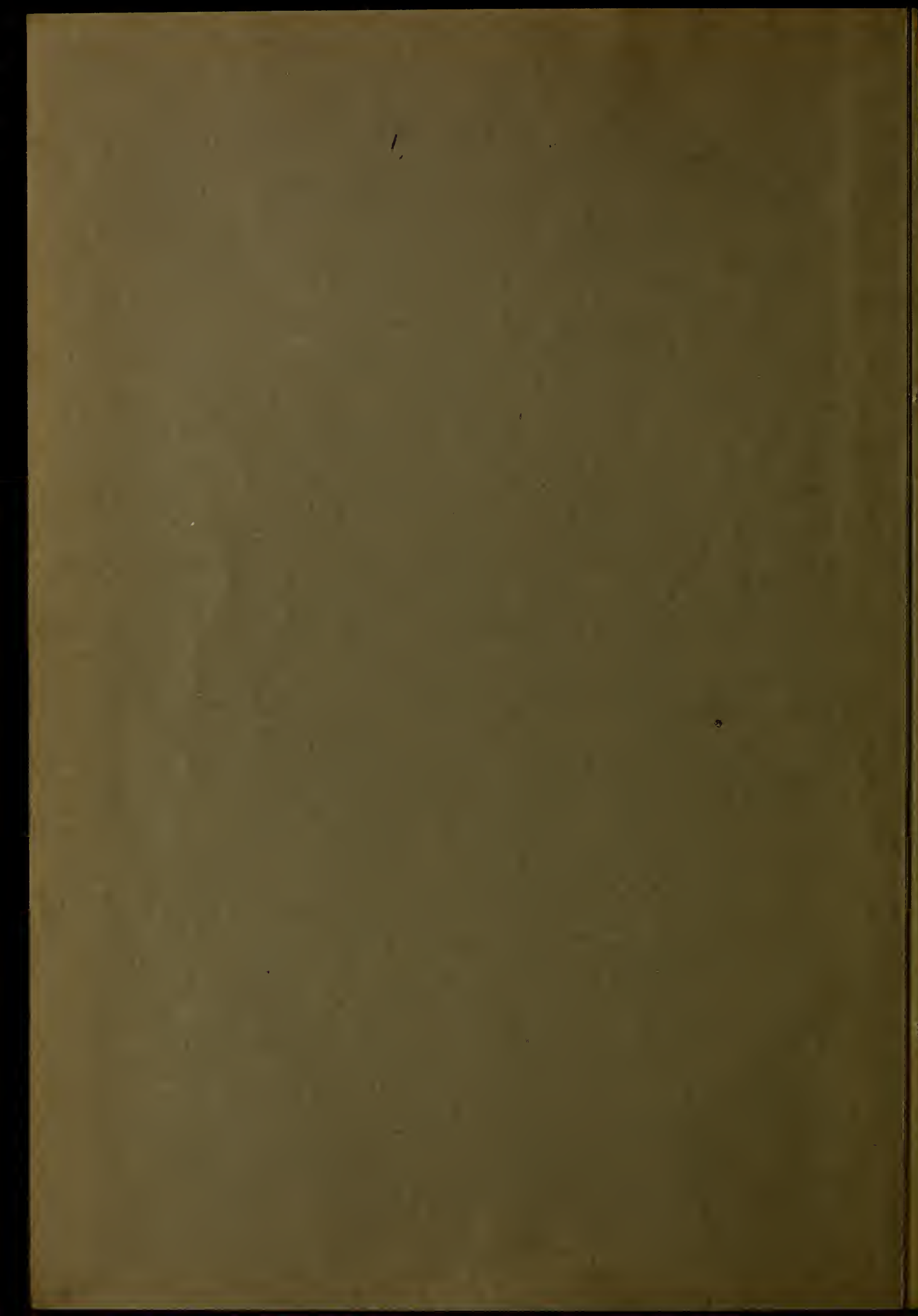














C. R. Harwood.







..... C, Harwood  
Institute P. Co.

# *“Grace and Truth”*

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND  
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CLIFTON L. FOWLER, EDITOR



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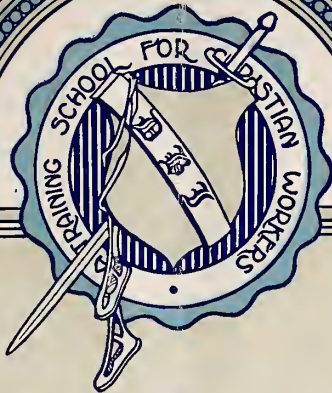
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"Grace and Truth"

#### THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

#### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

#### PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

#### RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

#### HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

#### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

# AS THE EDITOR SEES IT

## Occupation and Transformation

**T**HE Word of God literally teems with passages which teach that the occupation of the heart and mind with our Lord Jesus Christ is the secret of a happy, victorious, fruitful life.

Rejoice IN THE LORD always: and again I say, rejoice

is the admonition of Philippians 4:4, showing that joy is our portion when we are occupied with Him.

Thou wilt keep him in perfect peace, whose mind is stayed ON THEE: because he trusteth in THEE

is the comforting assurance of Isaiah 26:3.

Be not conformed to this world: but be ye transformed by the RENEWING OF YOUR MIND, that ye may prove what is that good, and acceptable, and perfect will of God

says Romans 12:2, and a literal translation of Romans 12:21 would be,

Be not overcome of the evil one, but overcome the evil one IN THE GOOD ONE.

Hebrews 12:1-3 says,

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

LOOKING UNTO JESUS the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For CONSIDER HIM that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

And finally we read in John 15:5

He that abideth IN ME, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.

In the light of such passages as these who can doubt that occupation in Christ is truly the pathway of blessing?

But when they are first introduced to this truth many Christians will find their souls assailed with dismay. They have experienced great difficulty with wandering thoughts, and it seems impossible to them that they can learn to be constantly occupied with the Saviour. "How can we be occupied with Christ," they will ask, "when we have so many problems to worry about?" The answer of God's Word to such questions, and its solution to the problem involved, is very clear and explicit:

Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6-7).

**I**N THIS month's issue of D. B. I. Building News appears a picture which will interest you greatly. It shows our happy family of D. B. I. workers and students. As you look into the faces of the earnest men and women who, under God, are putting over the great work which He has given us to do at D. B. I., and into the faces of the students who are receiving their training here for a life spent in our Lord's service, bear them all in prayer to the throne of grace, and as you pray please remember especially to ask for the supply of funds to meet the needs of the work and to "STOP THAT MONTHLY DEFICIT!"





The antidote to worry is trustful prayer, coupled with thanksgiving. And it is to the Christian who thus learns to commit his problems and his needs to the Lord that the wonderful promise is given, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." To appreciate the force of this promise we need to recognize that the word "keep" means to guard as with a garrison of soldiers.

Again it is by means of the Word of God that we learn to be occupied with Christ and to maintain an attitude of occupation in Him. Remember that the Scriptures are centered in Christ, and then recognize that the same blessings which are promised to those who are occupied in Him are promised to those who meditate day and night in the Word of God.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful,

is the testimony of the first Psalm, and then it explains how this blessing is experienced,

But his delight is in the Law of the Lord; and in His Law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

And how perfect is God's provision to keep His children victorious over wandering thoughts and distractions may be seen from the promise of II Corinthians 10:4-5.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and BRINGING INTO CAPTIVITY EVERY THOUGHT TO THE OBEDIENCE OF CHRIST.

### A Practical Question

A PRACTICAL question which is bound to occur to the thoughtful soul who frankly faces the truth of occupation is, "In order to be occupied with Christ must I not think of anything else?" This ques-

tion is a very important one, and one which we do well to weigh carefully, for if he possibly can, the old nature will rob the soul of the blessing of this truth by deceiving us into thinking this is what it means to be occupied with Christ.

That the Scripture, while calling upon us to stay our mind on Him, does not mean that we shall think of nothing else, is clear with a little reflection. There are many things which of very necessity everyone must attend to, and the Scripture plainly teaches that we should be diligent and faithful in attending to these ordinary, everyday duties of life. For instance, the business man is commanded to be "not slothful in

business" and to "provide things honest in the sight of all men" (Rom. 12:11, 17). Servants are required to be obedient to those who are their "masters according to the flesh" (Eph. 6:5). The citizen is instructed in no uncertain terms, to be subject to the authority of the government and to pay tribute to whom tribute is due (Rom. 13:1, 7). And of course there are such necessary things to be attended to as eating and drinking, and of taking rest in sleep. Obviously these duties and necessities, to be attended to, and we are instructed to attend to them, require thought. Obviously also therefore, God is not

requiring us to think about the Lord Jesus Christ and nothing else.

But the Scripture teaching on occupation does mean that in every experience of life we are to be mindful of our Lord Jesus Christ, and that everything else is to be thought of in relationship to Him. Take, for instance, the very things which we have named. When we are told to be "not slothful in business," the injunction is added, "fervent in spirit; serving the Lord" (Rom. 12:11). With the admonition for servants to be obedient to their masters is linked the further admonition to do it "in fear and trembling, in singleness of heart, as unto Christ" (Eph. 6:5), and the parallel passage in Colossians puts it this way, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily

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# PAUL'S DESCRIPTION OF HIMSELF

## STUDIES IN THE BOOK OF ROMANS—NO. 1

by THE EDITOR

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*FOR the past two years, owing to ill health and the pressure of greatly increased responsibilities, the Editor has not been able to write as much as he has desired for "Grace and Truth." This he has keenly regretted.*

*On the other hand, our readers have testified very clearly that they want his material, for, though they have been very patient, yet they have asked repeatedly and insistently for more of his valuable studies.*

*We are happy, therefore, to be able to present, herewith, the first of the series of studies on the book of Romans. These studies are being brought each Sunday evening to the D. B. I.—Fundamentals Radio Bible Class over radio station K L Z, of Denver. They are being stenographically reported especially for the benefit of the readers of "Grace and Truth" and, God willing, one study will appear each month until the series is completed.*

*Tell your friends about this series of studies, urge them to subscribe to "Grace and Truth," or better yet, send gift subscriptions to them.*

—Harold A. Wilson, Ass't Editor

*THE* Epistle to the Romans is the clearest statement of salvation by grace in existence. Romans declares the integrity and divine origin of the Scriptures; Romans uncovers the universal filth of the human heart; Romans unveils the astounding doctrine of the imputation of the righteousness of God Himself to the sinner who accepts the Lord Jesus Christ as his personal Saviour; Romans shows the way of salvation to Jew and Gentile; Romans propounds justification, transformation, and glorification. The book of Romans is unique in the comprehensiveness of its sweep, the intrepid daring of its logic, and the utter satisfaction which its message brings to the soul of needy man. In Romans the Gospel is boiled down to its essence, and that essence is found to be grace—the wondrous grace of God.

We begin with the opening words of the Epistle:

Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God.

These words constitute a part of the epistolary introduction to this remarkable book. The book of Romans stands at the doorway of Paul's epistles, and as every Bible student knows, Paul is the Moses of the Church dispensation.

The book of Romans is not placed first in Paul's writings because he wrote it first, for as a matter of fact, some of his other letters were written before Romans. But the fact that Romans is placed first in

our Bibles today, and for hundreds of years has held that place, is a demonstration of the Holy Spirit's supervision of even the accepted order of the books of the Bible. Romans holds the place it does in the New Testament because its doctrinal content is such that there was only one place for it to be assigned. That place was first in Paul's writings; and so, as a result of divine supervision, there it stands today.

The first words of this epistle give us a picture of Paul after God's transforming power had wrought in his life, changing him from an enemy of Christ and His followers, to a loving bond-servant of Christ. It was he whom God used to reveal to the Church the amazing power, and the far-reaching scope of the Gospel. Let us read Romans 1:1 again:

Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God.

This inspired description of the outstanding figure of the Church dispensation falls into three clearly defined and equally discerned divisions. In this description of himself, Paul confines himself to three spiritual facts. The description is very brief, but it is very meaningful. With three deft strokes the Holy Spirit lets us know more about the apostle Paul than men could give us in three volumes. The three facts which the Holy Spirit presents in this inspired testimony are: first, the classification of Paul; second, the calling of Paul; and third, the separation of Paul.



## "Continue ye in My love"—John 15:9



First, Paul is classified as a bond slave;  
Second, he is called as an Apostle; and,  
Third, he is separated unto the Gospel.

**I**N SEARCHING this epitomized description of a great man of God we find, first of all, that he is classified as a bond slave. Notice the translation "bond slave." It is rendered in the King James version that he is "a servant of God," a "servant of Jesus Christ." But it has been correctly rendered "slave" by some translators, and in a few translations it is brought out most clearly that the thought in this word is "bond slave"—one who is given over to the one whom he serves.

Paul classifies himself as a bond slave. Startling classification! Amazing fact! He calls himself a bond slave! There is no effort here at self-aggrandizement, no parade of his own attainments, no self-advertisement. God has made him a slave, and he immediately takes the slave's place without question and without complaint.

Oh, how contrary this is to the manifestations and exhibitions of the natural heart! Yes, how completely this explodes the modern idea of developing individuality! "Developing individuality," in the modern way of viewing it, even by believers in Christ, is nothing more nor less than developing self-advertisement. It is seeking attention for self, or arrogating to self the right to cavil at or criticize what others may be doing. Present-day development of individuality is in grave danger of producing a race of conceited bigots instead of bond slaves of Jesus Christ. It is a far, far cry from the spirit shown by Paul when he said, "I am a 'servant'" to the self-seeking spirit so common among men today.

This point of description, and testimony from Paul is in true harmony with God's Word. The Bible never commends the self-seeker. The Bible invariably exalts humility. It is in Proverbs 3:34 that we read,

Surely He scorneth the scornors: but He giveth grace unto the lowly.

Oh, how God exalts this virtue that is so rare among us humans. In Proverbs 15:33 again we see God's attitude toward the spirit of lowliness:

Before honor is humility.

And again in Proverbs 22:4 we read,

By humility and the fear of the Lord are riches, and honor, and life.

And Jeremiah 45:5 brings forth a remarkably telling question:

Seekest thou great things for thyself?

That is the question, and here is the answer in the very next words:

Seek them not!

The instruction of God for us who would walk in the footsteps of the Lord is not to seek great things for ourselves. And in Micah 6:8 He says,

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

And Matthew 5:3 says,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

And the words of our blessed Lord and Saviour Jesus Christ in Matthew 23:12 show to us what His position was on this matter of humility:

Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Paul, himself, a little later in this selfsame book of Romans says,

I say, . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly (Rom. 12:3).

And again in the same chapter he says,

In honor preferring one another (Rom. 12:10).

And yet again,

Be not wise in your own conceits (Rom. 12:16).

And again we find him speaking forth in I Corinthians 13 on the same subject where, from the standpoint of his discussion of love, he says,

Love vaunteth not itself, is not puffed up (I Cor. 13:4).

Thus Paul gives to us the first one of the three points of description of himself. He classifies himself as a bond slave of Jesus Christ.

**S**ECOND, he declares himself to be called as an apostle. Now apostleship is one of the gifts of the Holy Spirit, and there are many other gifts named in the New Testament. Some of the gifts named in the New Testament are familiar to Christians, and I am sorry to say that some of them are quite unfamiliar—in fact, never spoken of. Some of the gifts are, teaching, pastors, giving, exhortation, hospitality, rulership.

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ROMANS 12:1-2	
B <sup>2</sup>	
STATE —Rom. 12:1 to 15:13 BASED UPON FIVE APPEALS TO COMMON KNOWLEDGE	
A <sup>2</sup> Conclusion X <sup>2</sup> Description of Paul 15:15-21 Parenthesis (Paul's proposed visit to Rome) 15:22-33 AMEN Z <sup>2</sup> Personal descriptions of believers and greetings 16:1-24 AMEN Y <sup>2</sup> Description of the Mystery (Body of Christ) and benediction 16:25-27 AMEN 15:15—16:27	
H	
F <sup>2</sup>	An appeal to common knowledge The value of the Jewish Scriptures — God's Righteousness Lived out in the Body among "All Men" — "Jew and Gentile" 15:4—15:14
G <sup>2</sup>	An appeal to common knowledge The weakness of certain brethren — God's Righteousness Lived out toward Weak Brethren — — 14:1—15:3
G <sup>1</sup>	An appeal to common knowledge The authority of kings — God's Righteousness Lived out toward Government — — 13:1—13:7
F <sup>1</sup>	An appeal to common knowledge The Jewish offerings — God's Righteousness Lived out in "The Body" among "All Men" — "All men" — 12:1—12:21
E	
C <sup>1</sup>	History of the Gentile nations and Israel showing DEPRAVITY — God's Righteousness "Not Believed" by Man — "Included all under sin" 9:1—11:36
D <sup>2</sup>	History's apex showing IDENTIFICATION — God's Righteousness "Fulfilled" in Man — — 6:1—8:39
D <sup>1</sup>	History's apex showing IDENTIFICATION — God's Righteousness "Revealed" to Man — "All have sinned" 4:1—5:21
C <sup>2</sup>	History of the Gentile nations and Israel showing DEPRAVITY — God's Righteousness "Held Down" by Man — "All have sinned" 1:18—3:20
B <sup>1</sup>	
STANDING —Rom. 1:18 to 11:36 BASED UPON FIVE APPEALS TO FAMILIAR HISTORY	
A <sup>1</sup> Introduction X <sup>1</sup> Three descriptions of Paul 1:1-2 Y <sup>1</sup> Three descriptions of Christ 1:3-5 Z <sup>1</sup> Three descriptions of believers 1:6-17 Parenthesis (Paul's proposed trip to Rome) Subject Announced vss. 16, 17 Text Hab. 2:4 1:1—1:17	

LOCAL SETTING—The apostle Paul writes a doctrinal letter to the Church at Rome

SUBJECT—The Righteousness of God

KEY THOUGHT—The Lord Jesus is the Righteousness of God manifested

APPLICATION—The proof of the "good, and acceptable, and perfect, will of God" may be shown, in their daily walk, by those who present their bodies (the yielded life) unto Him



## THE WONDERFUL OUTLINE OF ROMANS

by THE EDITOR

THE outline upon which the Spirit of God has built the book of Romans is unusually beautiful from the literary standpoint and most happily lends itself to the impartation of the great subject of the book—the righteousness of God.

The introduction and conclusion are built to answer to one another, each containing the same three subjects and the same parentheses, slightly differently arranged.

The body of the book is based on that vital truth of Scripture—Standing and State. The opening chapters up to 12:1 set forth the wondrous Standing of the believer in Christ Jesus, while the remainder of the chapters present certain phases of the believer's responsibilities in his State or walk upon the earth.

The Standing section of the book (B<sup>1</sup>) falls into a beautiful introversion of five members, C<sup>1</sup>, D<sup>1</sup>, E, D<sup>2</sup>, C<sup>2</sup>. The first and the last of these (C<sup>1</sup> and C<sup>2</sup>) correspond with one another, presenting the much despised and often rejected truth of total depravity. These two sub-sections set forth the righteousness of God as "held down" by both Jew and Gentile (Rom. 1:18), and the righteousness of God "not believed" by man (Rom. 11:30-31). The next two sub-sections (D<sup>1</sup> and D<sup>2</sup>) toward the center of the Standing section correspond with one another declaring the blessed truth of identification. In D<sup>1</sup> God's righteousness is "revealed" (Rom. 3:21) to man, and in D<sup>2</sup> God's righteousness is "fulfilled" (Rom. 8:4) in man. Having shown the universality of man's sin and consequent need in C<sup>1</sup>, the great Apostle shows up the divine method of meeting man's need in D<sup>1</sup>. The remaining sub-section of B<sup>1</sup> is the central sub-section and is designated E. It declares the amazing truth of justification before God by faith (Rom. 4:1-5; 5:1).

The State section corresponds to the Standing section in that it presents a five-

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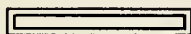




# A CHRIST-CENTERED MIND

by RALPH E. OBITTS

**G**OD'S Word is centered in Christ. His Person and work are the sum and substance of the Scriptures, both of the Old Testament and the New. As Obitts says, therefore, to be meditating in the Scriptures is to be occupied in Christ. And apart from the Scriptures, occupation in Christ is impossible. What could we know of Him without the revelation of God's Word? Let us not be trapped by the old nature into substituting the vain imaginations of our own hearts for occupation in Christ, but let us deliberately and purposefully saturate our minds with the Word of God, that the image of His Son may be stamped indelibly upon the eyes of our minds and the affections of our hearts. Obitts is a graduate of The Denver Bible Institute, Class of '30.



**F**OY, contentment, satisfaction, and zest in life are found by centering one's mind in the Lord Jesus.

Happy is the man, according to Psalm 1:1-2 (R.V.) whose delight is in the Law of the Lord, and who meditates on the Law of the Lord (the Scriptures) day and night. The Scriptures are centered in the Lord Jesus, as He Himself told the people when He said, "The Scriptures . . . are they which testify of Me" (John 5:39). Since the written Word of God portrays the living Word of God, the man who meditates on the Scriptures day and night is meditating always upon the Lord Jesus. Such a man finds his delight in Him, and he is truly a happy man as a result. He has found the true secret of happiness.

That secret, a Christ-centered mind, is well worth our consideration. In his book, *The Lord of Glory*, A. C. Gaebelein says, "To meditate on Him . . . means spiritual growth and spiritual enjoyment. This only can make the unseen Person a blessed reality in our daily walk. . . . Can we truly say the Lord is more precious to our hearts and that we are living more in His presence than ever before? Has he become the absorbing object of our hearts and lives? . . . The Lord Jesus Christ must ever be the sole object of the believer's joy."

**N**ATURALLY, a man's mind is centered in himself. He lives for himself. He is in good humor when he gains something for self, and in bad humor when self is not gratified. Is not self the very center of our motives in life? We work for money with which to acquire things for self. We desire that others should think well of us: honor for self. Our leisure time goes for something to please self. Our sins of temper, worry, discouragement, criticalness, anger, passion, pride, and selfishness—are they not all indications that our minds are occupied in ourselves instead of in the Lord Jesus? Worry, for example, shows that we are not thinking of Christ's promise to supply all our needs. As William Jennings Bryan said, "Christ gave the world a balm for that worry that is more wearing than work" (*In His Image*, p. 150). Worry and all such sins result from a self-centered mind, and show the great need of a Christ-centered mind.

Although a mind centered in the Lord is an impossibility apart from the Lord's help, it is easily a possibility to the man who allows God to have His way. God commands it: "Thou shalt love the Lord . . . with all thy mind" (Matt. 22:37). And since God never commands what He will not give strength to fulfill, occupation is possible. According to the context of the passage just quoted, occupation is the first and great commandment; in fact, upon it hang all the Law and the Prophets. Occupation, which includes a Christ-centered mind, sums up the righteousness of the Law. This is wrought out today in us believers as we yield to the Lord, for we read in Romans 8:4 of "the righteousness of the Law . . . fulfilled in us who walk not after the flesh, but after the Spirit." As Octavius Winslow says, "This is that internal righteousness . . . which consists in the subjugation of the mind, the will, the affections, the desires, yea, the whole soul, to the government and supremacy of Jesus, 'bringing into captivity every thought to the obedience of Christ'" (*The Glory of the Redeemer*, p. 317). The extent to which it is possible to center the mind in the Lord Jesus is simply amazing: "Bringing into captivity *every thought*" (II Cor. 10:5).

**A** CHRIST-CENTERED mind is a practical thing. It does not day-dream about heaven; but rather it meets daily problems here on earth in a balanced way, with that correct perspective which keeps Jesus in view. It produces Christian balance and sanctified common sense. "Thou wilt keep him in perfect

peace whose mind is stayed on Thee because he trusteth in Thee" (Isa. 26:3). This is God's own declaration that peace and poise are the results of staying the mind on the Lord. What an illuminating phrase we find here expressing occupation—*staying the mind* on the Lord Jesus. This phrase is explained by the one following—trusting in the Lord. Such a mental attitude is immensely practical; and it is such a normal sort of a thing!

The more Scripture a person knows, the easier it is for him to be mentally centered in the Lord Jesus. Let us suppose that a Christian business man suffers a loss in business. It will facilitate occupation if he knows the Scripture, "All things work together for good to them that love God" (Rom. 8:28). To take another example, when the housewife has not enough money to buy provisions, she will find occupation in Him easy if she knows that Scripture which says, "My God shall supply all your need" (Phil. 4:19). To have such bits of Scripture in the memory, and to allow them to run through the mind at all times, is to have a Christ-centered mind.

To allow the Scripture thoughts to come to mind involves a conscious choice on our part. We choose from moment to moment what we shall think. Perhaps by reason of oft-repeated choices we have formed habits of thinking, with the result that our choice is no longer conscious. But the will is still the doorkeeper of the mind. No thought can enter without permission. The old nature and the new nature are constantly suggesting thoughts to our minds. Our souls decide which nature we will heed, and which thoughts we will think. Our control over our thinking is implied by God's command to exercise that control: "Think on these things" (Phil. 4:8). Let us obey this command.

Let us center our minds in the Lord Jesus, always remembering Him and never forgetting His presence. This will require a conscious choice many times a day, but it will bring us, in any circumstance, that peace of mind which makes life a joy. In order to facilitate Christ-centered thinking, we will need to read His Word every day and to be continually looking unto Him in prayer. As a result, we shall experience ever-growing joy from increasing ability to bring every thought into captivity to the obedience of Christ.

## THE SPIRIT'S MINISTRY IN THE BELIEVER'S OCCUPATION

by GEORGE F. TRENCH

*HERE is a vital message, and one which will warm your heart. It is taken from "The Life That Is Life Indeed," published by Pickering and Inglis. Such a message as this is especially needed today, for many who profess to honor the Holy Spirit and to stress the importance of His ministry so magnify the Person and work of the Spirit as to obscure the Person and work of Christ. But such teaching was never prompted by the Spirit. Trench rightly says that the preeminent purpose of the Spirit's ministry is to magnify the Lord Jesus Christ to the hearts and minds of men. This is certainly in full harmony with our Saviour's words, for He said, "The Spirit of truth . . . shall testify of Me."*

*THE knowledge of the truth is the way of liberation. But the natural man receiveth not the things of God, they are foolishness unto him; it is the office of the Holy Ghost to teach the wisdom of God to His children; not only to inspire the sacred writers to make known Divine truth, nor merely to make the manifold mystery of it intelligible; but so to influence the mind, the will, and the heart, as to bring the disciple into sympathy with the subject of his study, to make him long for its possession and power, love it when learnt, and heartily obey it in his life and*

*action, even at the cost of much that is pleasant to self and the flesh. Apart from this operation of the Holy Ghost, religious people will become full of knowledge without power, puffed up in their supposed superiority; and being in heart unchanged, unmoulded, unmoved by the things they talk of, they will bring more discredit on the truth and the cause of God than is effected by the assaults of the infidel or the skeptic.*

*THE Spirit also reveals Christ to His people, and makes His example, His work, His death and resurrection, His priesthood, and His second coming mighty*



*MAN in his natural condition is entirely taken up with himself. But in the normal condition of a Christian, he is occupied with Christ.*

—J. N. Darby

realities of sanctifying power. Unseen, unheard, unknown to natural sense and experience, Christ can only become to us the living, loving, and beloved Object of our affections and devotion by the active work of the Holy Spirit in so presenting Him of Whom we read in the Gospels, the Epistles, and the Revelation, as One alive and present for evermore.

The result of this particular operation of the third Person of the blessed Trinity is that which is described in II Corinthians 3:17, 18, "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open (unveiled) face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." When Moses descended from the mount of audience, his face shone with the reflection of the glory in which he had been immersed. When the Lord held high fellowship with the Father His face did shine as the sun, and His garments became white as the light, even as no fuller on earth can white them. When Stephen saw the heavens opened and the Son of Man standing on the right hand of God—when he saw the glory of God (Acts 7:55, 56), all that sat in the council, fastening their eyes upon him, saw his face as it had been the face of an angel. And so we, too, shall be the subjects of transfiguration, when, led by the Spirit into the presence and glory of Christ, and kept there all the days of our pilgrimage and walk of faith, thus we shall faithfully mirror that moral glory of His Person and character, in our own, before the eyes of men.

This aspect of the Holy Spirit's work is not only the source of the believer's highest joy, and inspiration of life here and for eternity, but it is without question or dispute the most effectual of all the Divine operations in regard to sanctification.

To present the living Christ, the Lord of Glory, to the eye of faith, imagination, love, and hope, and to keep Him ever thus in view, is the all-conquering, sovereign remedy for all sinful tendency. It exemplifies

in the highest of all spheres "the expulsive power of a new affection."

**W**HEN in the closing days of King David's life (I Kings 1) his son Adonijah conceived the ambition of becoming his successor, crying, "I will be king," observe the method of the wise old man. He ordered no proceedings to be taken against the pretender, called no army to the rescue; he simply commanded that Solomon be proclaimed king. Then they blew the trumpet, and all the people said, "God save King Solomon." He filled the eye of Jerusalem with the glory of the true heir to the throne, so that the city rang again, and instantly treason (v. 49) hid its head without a single blow being struck.

This is deeply significant of yet higher things. Adonijah, in spite of his name (the Lord is Jehovah), stands for self and all its works. "I will be king" is the motive-spring of man in the flesh, as he was in the beginning (ye shall be as gods), is now, and ever shall be. Self is the traitor, the pretender to Christ's throne in the heart, and the Holy Ghost's work exemplified by that of Nathan the Prophet and Zadoc the Priest, is to exalt, crown, enthrone, and openly present Christ to the heart's eye of His people, and thus drive out His rival and inveterate foe at every attempt to gain their regard or allegiance. So writes the Apostle, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14), that is, the Person of the Lord Himself filling the mind's eye will enable you effectually to forsake the feast of His enemy, self (I Kings 1:41, 49).

When the risen Christ is seen ascending to the very throne of God (Acts 1), the Holy Spirit descends to prolong the vision of Him through the words and witness of His servants (Acts 2); and instantly the impotent cripple at the Beautiful Gate of the temple springs, at the sound of the Name, to walking, leaping, and praising God (Acts 3). So will it ever be; and all that we, cripples in sin from our mother's womb, need for a like transformation and victorious walk and worship is, that the ascended Christ should ever, by the Holy Spirit's witness, be before the wondering eyes of our heart.

*IF YOU want to be miserable, look within. If you want to be distracted, look around. If you want to be happy, look up.*

—Irish Evangelical

# PROTESTANTS

by JOHN EDWARD McKEE  
of the Child Scripture Gift Fellowship

**P**ROTESTANTS are fast losing the art of protesting. Within so-called evangelical circles we have as grave dangers today as threatened fundamental Bible truth in the days of Luther, Zwingli, and Knox, yet parents, teachers, and preachers are strangely silent. With a few notable exceptions Satan has stolen the religious literature of our children. Some of it he has made Unitarian. Some of it he has utterly paganised. Sunday-school houses highly recommend such books as *Skeezix Out West* and *The Fairy Land of Oz* and do so in regular Sunday-school literature. Sacred trust funds, given through sacrifice to spread the Gospel of Jesus Christ, are used to purchase paper and publish articles on football, cooking, sewing, feeding calves, and hair raising "thrillers" of many kinds, while the Babe of Bethlehem and the Man of Galilee are largely ignored.

Many Christian editors avoid the fertile field of biography, missions, and Bible exposition, stating that our modern young people won't read it, and that they ask for more articles on handwork and fiction. The heart breaking truth is that our modern young people are starving to death for such substantial reading matter. They will rise up and call us anything but blessed for having wasted their youth with fiction in place of God's Word. May God pity the churches, if the pastors and evangelists should join hands with some editors and preach what children and worldlings want, instead of what Christ has commanded in the great commission (Luke 24:47) and the program of the early church (Acts 5:42).

I urge a most careful examination of the religious literature of our children. Do the titles deny what the printed Bible verses clearly teach? Do the comments belittle our Christ and discredit the Holy Scriptures? It will be serious business later to efface the results of several years of Unitarian literature. Demand literature for the children that is sound and true to the Bible, or else secure Bibles and actually teach the *Word* of God. An honest exposition of a chapter of God's Word each week, either in the class room or in the pulpit, will revolutionize the work and defeat the fanaticism, indifference, and apostasy of our times.

**M**cKEE is right! Literature is one of the most potent influences in human life and conduct, and particularly the literature which falls into the hands of our children. Good literature, which is calculated to lead the mind into occupation with our Lord Jesus, is a blessing. Bad literature, which distracts the mind from such occupation, even though it may not actually teach pernicious doctrine, is a curse. By all means let us heed this earnest appeal and help to train our children in the habit of a godly and scriptural occupation of the mind by furnishing them with the kind of literature which will build them up in the faith which is in Christ Jesus.



I urge Bible believing men and women to carefully examine the kind of Christian work they are supporting. We investigate before we invest our funds. God will not hold us guiltless if we hand over His tithes and offerings to those who deny the verbal inspiration of the sacred Scriptures and the divinity of Jesus Christ. Withdraw all financial support from men and programs that are unbiblical and anti-Christian. Oppose evolution schools. Give our young people anti-evolution books by Christian scholars. Subscribe to several sound Bible magazines. Protest error of pulpit or press. Be courageous soldiers of Jesus Christ.

I urge more generous giving to the work of all who are standing true to "the faith once delivered to the saints." Let us go forward on every frontier preaching the Gospel to every soul, more Bible study, more personal witnessing to Christ, more going out into the highways and byways to bring all ages to Christ.

*But cleave unto the Lord your God, as ye  
have done unto this day.*

—Joshua 23:8



# "CONSIDER HIM"

## *A Real Panacea for Spiritual Ills*

by CLIFFORD L. NIXON

**T**HE Christian who looks into his own life honestly is sure to see there a mass of spiritual ill. By nature man is totally depraved. We are "carnal, sold under sin" (Rom. 7:14). It is true that we who are saved may rightly claim the righteousness of Christ; but this glorious fact of our standing does not alter the reality that we have terrible needs in our state. It is that these ill be not uncared for that the Scripture speaks to us in the language of Hebrews 12:1-6:

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For CONSIDER HIM that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

Ye have not yet resisted unto blood, striving against sin.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him:

For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

### I. "CONSIDER HIM"—The Prescription for Self-Pity

**H**AVE you, Christian friend, ever been afflicted with the disease known as self-pity? Perhaps even now you have some touch of it in your soul. The world has not treated you as you think it should. You have not had a square deal from everyone. Your own family and friends do not seem to understand you. You may even have decided that God has gone back on you.

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**I**N TAKING the position that sin is a spiritual sickness Nixon is on scriptural ground, for the Spirit of God has thus described Israel's spiritual condition: "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores" (Isa. 1:5-6). Thank God, our Lord Jesus Christ is able to heal all our souls' diseases. The provision made for us in His death and resurrection is applied to the soul of the lost man through accepting Christ as His Saviour; and it is made efficacious in cleansing and transforming the life of the saved through occupation in Him. Nixon is a graduate of The Denver Bible Institute, Class of '31.

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Possibly you have done some service with the best of motives only to meet with the coldest kind of response and accusations that your motives have been base. Yes, there are any number of things which might seem to give excuse for self-pity; but do they really? "Consider Him that endured such contradiction of sinners against Himself." Compare His suffering with your own. Then answer the question, "What reason have I to pity myself?" Christ bore the most horrible torture the cruelty of man could devise. The literal rendering of Isaiah 52:14 is, "So marred from the form of man was His aspect that His appearance was not that of a son of man." In addition to this He bore the greater agony of separation from the Father's

love. In doing this He made provision whereby we who trust in Him are "blessed with all spiritual blessings in heavenly places in Him" (Gal. 1:3). We deserve to die such a death as His. We merited endless torture. Yet to us countless blessings have flowed from the cross of Calvary. When we "Consider Him" there can remain no self-pity in our hearts.

### II. "CONSIDER HIM"—The Antidote for Self-Righteousness

**I** SHALL not ask you if you are self-righteous, for if the answer were "no," it would be but the demonstration that you are. One of the sins common to mankind seems to be that of looking about for someone we can consider more sinful than ourselves; and we seem always able to find the thing for which we look. In this day not only does the Pharisee commend himself that he is not a Publican, but the Publican openly rejoices that he is not a hypocrite like the Pharisee. The antidote for this condition is to "Consider Him." Christ was the perfect One. "He did no sin, neither was guile found in His mouth" (1 Pet. 2:22). It was not for

His sins, but for ours, that He suffered—"Who His own self bare our sins in His own body on the tree" (I Pet. 2:24). If we are self-righteous it is because we are making the wrong comparison. We have measured our lives by those of other men. Let us consider ourselves in the light of Calvary.

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain, I count but loss,  
And pour contempt on all my pride.

### III. "CONSIDER HIM"—The Remedy for Self-Seeking

THE Christian is called upon to seek the glory of God and the good of his fellows. His desire should be to render all the service possible. His motive should be to please the One Who gave Himself on his behalf. Such should be the condition. Is it in our case? Do we with a full heart seek to do service for Christ, or are our private ambitions and plans uppermost in our minds? Even when we have the right motives, are there not other motives deep within our souls that are not wholly good? Do we not by our words or deeds often seek to bring advancement or commendation to ourselves? Almost all of us must admit that—though we love the Lord deeply, and truly desire to serve Him—our lives are yet filled with self-seeking.

This condition will find its remedy as we "Consider Him." It was not for Himself that Christ suffered, but for our salvation. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John 4:9). "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). If we think upon the wondrous love that led to such a sacrifice for utterly unworthy sinners such as we, surely we will learn in a fuller way to live for Him.

IS YOUR belief in God so reverent that you put it to one side carefully as being too sacred for daily use? Learn to use it. Let God in on your life.

—D. L. Moody

TO ONE who realizes  
that he is a fellow-laborer  
with Jesus, every yoke that He  
lays on becomes easy and every  
burden light.

—John G. Paton

### IV. "CONSIDER HIM"—The Preventive of Discouragement

"CONSIDER Him," the Scripture says, "lest ye be wearied and faint in your minds." It is easy to become discouraged in Christian things. One proof of this is the number of former ministers now selling real estate and insurance. We probably have even better proof in our own experience. The Adversary of our souls would seek to make us think that we have made no growth in grace and that our service has been of no value. He would have us throw up our hands in despair and repeat the time worn expression, "Oh, it's no use for me to try to do anything, anyway." Such discouragement is not possible if we "Consider Him." The ministry of the Son of God was not a popular ministry. He did not meet with great success. Rather, we are told that He was "despised and rejected of men" (Isa. 53:3). At the time of His arrest the record is, "Then all the disciples forsook Him, and fled" (Matt. 26:56). Yet He was not discouraged. He went to the cross willingly to finish the work that had been given Him to do. Why then should we grow discouraged? We have a Saviour Who has risen victorious over death and the grave, Who now lives to lead us on in triumph, and Who one day will crown our service for Him. Let us "Consider Him."

### V. "CONSIDER HIM"—The Antitoxin for Indifference

EVIDENTLY the Hebrew Christians to whom Paul wrote had need of the exhortation "Consider Him" because they had grown indifferent. Paul said to them, "Ye have not yet resisted unto blood, striving against sin" (Heb. 12:4). No doubt our need is even greater. Christians today are characterized by their lethargy. We are not often deeply concerned about our own condition. It is seldom that we are really interested in the souls of others. We need the antitoxin, "Consider Him." One cannot look away to Calvary and still remain indifferent. The contemplation of the sufferings of Christ will give new purpose and energy to the coldest believer. If we see the love there manifested toward us, it is impossible that we should remain indifferent. How can we be thought-





less of the needs of other souls in view of the fact that Christ gave Himself that those needs might be met? How can we be unconcerned about our own sin when we realize the great price paid that we might have victory over sin? Let us lay aside our indifference by considering Him.

VI. "CONSIDER HIM"—*The Cure for Forgetfulness*

*IT WOULD* seem that still another reason the message "Consider Him" was given is that the Hebrew Christians were forgetful. "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the

Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:5-6). It is not our purpose to discuss the particular thing the Hebrew Christians had forgotten. We merely desire the reader to see that they had forgotten a spiritual truth because of their failure to "Consider Him." We are inclined to forget, even in the ordinary things of life. We are far more inclined to forget spiritual truths. Even those truths of the Word which we should know best, we sometimes fail to recall when we have need. The cure for this condition is to "Consider Him." We will find that when we are considering Calvary, the other truths of the Scriptures are not nearly so hard to remember. When our hearts are centered upon the cross the Holy Spirit will bring to our remembrance those things that are needful. Our part is to "Consider Him."

## WHAT THOUGHTS SHOULD THE CHRISTIAN THINK?

by JOHN I. PATON



*ONE often wonders why people go to church. How many, think you, go there to be changed? And to how many has the thought ever occurred that they need to be changed, particularly with regard to the thoughts they think? Judging from the way they act, very few of God's children have ever entertained such ideas as these, and it must be sadly confessed that much of the preaching of the day would never produce an awakening. But, knowing the operation of the Spirit of God upon the hearts of His children, we know that all are conscious, at one time or another, of the need of a change in their lives and in their habits of thought. Paton shows both the need and the marvelous provision which God has made to meet this need. Paton graduated from The Denver Bible Institute in the class of '29.*

*IN DEALING* with a man's thoughts, we deal with the function of one of the faculties of his soul. The study of the soul and all that pertains to it has become literally a craze with some people, amounting in many cases to a religion—the worshiping of the ego. But though the world has gone amuck on this subject, this cannot be given as a good reason why the Christian should not understand psychology as it is taught in the Word of God. There we find the true psychology, for He Who created the soul of man knows what man is.

The soul has faculties, senses, and impulses. But as was inferred in the first statement, it is only with the function of one of the faculties that we wish here to deal. That faculty we call the mentality. Paul, the inspired Apostle, refers to it in that great appeal for the yielded life found in Romans 12:1-2. He says we should yield our entire being to the Lord, which is our "reasonable service."

Thoughts are strange things. They come and go like lightning. Oftentimes when we are thinking along on one line of thought, there is another group of

thoughts gamboling around in the back yard of the mind. Sometimes the thoughts are good, sometimes they are vile and filthy.

An earnest, growing Christian will find that his thoughts give him more trouble than any other thing about him. They seem to be the hardest part of him to control. He often wonders just how or what he should think. He knows every kind of thought is not good, and again he sometimes wonders which thoughts are right.

It is the purpose of this article to show where thoughts actually originate, the thoughts the Christian can think, the thoughts he should think, and the power he has to control his thoughts.

### I. THE SOURCE OF THOUGHTS

*AS WE* have already seen, thought is the function of a man's mentality. But there is something else for us to see in addition to this in connection with the Christian's thoughts. Where do his bad thoughts come from? and where do his good thoughts come from?

The Word of God tells us where they come from:

Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things (Matt. 12:34-35).

They come from the "treasures" in the innermost being of a man. Evil comes from the evil treasure, and good from the good treasure. But the question now arises, "What are these treasures?"

In Matthew 15:19 the Lord Jesus said, "Out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." It is from the "evil treasure" that such wickedness comes (Matt. 12:34-35). In another section of God's Word—Galatians 5:19-21—we have an identical list of sins named with a few additions as we find in Matthew 15:19. In the Galatians passage the source is called the "flesh" which is synonymous with the "old man", or "sin" spoken of so much in Romans, the sixth and seventh chapters. In the light of these facts, there can be only one explanation as to what the "evil treasure" is. It is none other than the old Adamic nature which is resident in every human soul (Rom. 5:12).

Now that we have seen what the "evil treasure" is, it is not difficult to determine the identity of the "good treasure." It is the new nature, "which after God is created in righteousness and true holiness (Eph. 4:24), and which only believers have (II Pet. 1:4).

Bad thoughts, then, find their beginning with the old nature; the soul just carries on in thoughts the original evil thought started by the old nature. One moment he may suggest lewd thoughts; the next thoughts of anger, and so on. Really good thoughts, on the other hand, originate with the "new man";

being wholly depraved, we would be incapable of thinking them were he not to suggest them.

### II. THE THOUGHTS A CHRISTIAN CAN THINK

*SINCE* the believer has two natures, there is no doubt or question as to what thoughts he is capable of thinking. No matter how far he has advanced in the Christian life, he does not have his old nature eradicated, as some would have us believe. As a result, he can think evil thoughts. But he has a new nature, also, thank God, and so he can think good thoughts. The Word is clear in its teaching on this point.

For they that are after the flesh do mind (think) the things of the flesh; but they that are after the Spirit (do think) the things of the Spirit (Rom. 8:5).

The believer who thinks he can think only good thoughts is self-deceived. Such a thought is wrong in itself. He is prone to sin "as the sparks fly upward." He can think impure thoughts, or vengeful thoughts, or a thousand and one other wicked thoughts just as definitely as he can think good thoughts. When a believer is awakened to this fact, he is one step nearer to seeing the truth set forth in the following points.

### III. THE THOUGHTS A CHRISTIAN SHOULD THINK

*THE* Lord has not left us in doubt as to what thoughts the believer should think. The divine prescription was given by the apostle Paul to the Philipians when he said,

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS (Phil. 4:8).

It is very evident that there is a deeper meaning to the words of this passage than appears on the surface. There is nothing around us that answers to this description when these words are applied in the absolute sense of their meaning.

There is only One to Whom these words can apply in the fullest sense—the Lord Jesus Christ. He is the only One Who is absolutely true. He is "Truth" (John 14:6), and in Revelation 19:11 He is called "Faithful and True." He is the "honest" One, or as the marginal reference gives it, the "venerable" One, meaning the One to Whom we should give reverence (Heb. 12:28). His Name is "Just" (Acts 3:14). He stands alone as the undefiled One, "separate from sinners" (Heb. 7:26). He is the "altogether lovely" One (Cant. 5:16). None other has such a good report, for the Heavenly Father said of Him, "This is My beloved Son, in Whom I am well pleased" (Matt. 3:17).



# STANDING AND STATE

STUDY NUMBER ONE IN A SERIES OF OUTLINE STUDIES ON

## THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

*HERE is the first in the series of outline studies on "The Great Distinctions in the Word of God." This series is presented with the prayer that God will use it to help our readers to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth. God willing, one study in this series will appear in "Grace and Truth" each month until the series is completed. Our study for this month takes up the vitally important theme of "Standing and State." The study of this subject will be continued in the next two issues of "Grace and Truth."*

### INTRODUCTION:

The need of distinguishing the things that differ in the Bible.

II Tim. 2:15—"Study to show thyself approved unto God."

Phil. 1:10—"That ye may approve things that are excellent."

Fenton Tr.—"To distinguish the differences."

Dean Alford Tr.—"With a view to your distinguishing things that are different."

To fail to distinguish the things that differ in any realm of life could produce inconvenience and embarrassment. But to fail to distinguish the things that differ in the Word of the Living God is to invite confusion, perplexity, and soul-disaster.

### I. THE BELIEVER'S STANDING BEFORE GOD, IN CHRIST

#### A. The Believer is REDEEMED

Eph. 1:7—"In Whom we have redemption through His blood."

#### B. The Believer is JUSTIFIED

Rom. 5:1—"Being justified by faith . . . through our Lord Jesus Christ."

#### C. The Believer is FORGIVEN

Col. 1:4—"In Whom we have . . . the forgiveness of sins."

#### D. The Believer is TRANSLATED

Col. 1:13—"Who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son."

Eph. 2:6—"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

#### E. The Believer's ENTRANCE IS GUARANTEED

Eph. 2:18—"Through Him we have access by one Spirit unto the Father."

#### F. The Believer's ACCEPTANCE IS ASSURED

Eph. 1:6—"He hath made us accepted in the Beloved."

#### G. The Believer is BROUGHT INTO THE FAMILY

John 1:12—"But as many as received Him,

to them gave He power to become the sons of God."

John 3:7—"Ye must be born again."

#### H. The Believer is PERFECTED

Col. 2:10—"Ye are complete in Him, which is the head of all principality and power."

#### I. The Believer is GIVEN AN INHERITANCE

Eph. 1:11—"In Whom also we have obtained an inheritance."

### CONCLUSION:

God has given to sinners who have believed in Jesus Christ, a perfect Standing.

Num. 23:21—"He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel."

Eph. 1:6—"Accepted in the Beloved."

Take the "G" off of Standing and find revealed its definition—STAND IN! Standing is our "stand in" with God, a "stand in" which is purchased and secured with the precious blood of Jesus.

The Standing which God gives to every believer is not changed by the believer's conduct.

An illustration from the Bible—Lot backslid and drifted into Sodom. Such conduct was a complete capitulation to sin in his State. It was walking in defeat. But the Scriptures teach that the very time when Lot was thus utterly defeated, yes, at that very time, in the eyes of God he was righteous. Even while his State, or walk, was overwhelmingly sinful, his Standing, which was by grace, remained unchanged.

II Pet. 2:7—"And delivered just (Gr. righteous) Lot, vexed with the filthy conversation of the wicked."

It was of this wondrous Standing that the poet spake when he said, in the words so frequently quoted,

Near, so very near to God,  
Nearer I cannot be;  
For in the Person of His Son  
I'm just as near as He.

Dear, so very dear to God,  
Dearer I cannot be:  
For the love wherewith He loves the Son  
Is the love He bears to me.

—Copyright 1932, Clifton L. Fowler

# RADIOGRAMS

As the readers of "Grace and Truth" know, the D. B. I.—Fundamentals Radio Bible Class is conducted under the joint auspices of The Colorado Christian Fundamentals Association and The Denver Bible Institute.

Mr. J. D. Heinzman, chairman of the Colorado Christian Fundamentals Association, has a nephew, Mr. James H. Bruce, living in Mexico City, Old Mexico. Mr. Bruce recently reported hearing The D. B. I.—Fundamentals Radio Bible Class in Mexico City. He says, "Sunday night I tuned in on KLZ and heard Dr. Fowler just fine. Before he began to talk, they sang a lovely hymn called, I think, 'Wondrous Grace of God.' At the very beginning and toward the last it did not come in so clear, but during the most of his talk it was clear as could be. We could understand all he said."

## SCOTTS BLUFF, NEBRASKA

I am sitting in my chair enjoying your program. Just now the male quartet finished their negro spiritual, and "Now My Heart Is Glad" is coming on. It is coming in splendidly.

## ENGLEWOOD, COLORADO (Addressed to KLZ)

I have been listening to the D. B. I.—Fundamentals Radio program and am delighted with it. I am so glad a program of this sort is on the air. In my opinion, this program is by far the best program you (KLZ) put on the air.

## MOOSE JAW, SASK. CANADA

May you be mightily blessed for the work you are doing for Him, in this world of sin, by sending forth this real, true, "old time religion" to the honor and glory of His matchless Name.

## WICHITA, KANSAS

I want you to know how thankful we are that KLZ has the D. B. I.—Fundamentals Radio Bible Class on the air again this year. We were happy to hear the Dean's voice once more.

## GOLDEN, COLORADO

Every Sunday evening we look forward to the D. B. I.—Fundamentals Radio Bible Class with joyful anticipation. This class is a blessing and inspiration to our lives.

## NORTH PLATTE, NEBRASKA (Addressed to KLZ)

Congratulations on your D. B. I.—Fundamentals program. I think it is the best religious program



**Tune in on the  
D. B. I.—Fundamentals  
Radio Bible Class**

**Every Sunday Evening  
9:30—10:30 Mountain  
Standard Time**

**K L Z, 560 kilocycles**

on the air. I am blessed by every feature—the Dean's descriptions of the songs, Rev. Jones' finely trained choir and quartet, Mrs. Jones' wonderful handling of the organ, the splendid work on the brass instruments, and the gospel solos. Dean Fowler's exposition of Romans needs no comment, he is a master. Many radios around North Platte tune in every Sunday night.

WHEATLAND, WYO. (Addressed to KLZ)

I wish to thank you heartily for the D. B. I.—Fundamentals Radio Bible Class. It is always a great joy and encouragement to many of us in this neighborhood.

COLORADO SPRINGS, COLO.

I know several who own radios for the sole purpose of picking up this program.

DENVER, COLORADO

I congratulate KLZ in having a man like Dean Fowler upon its program.

DENVER, COLORADO (Addressed to KLZ)

We consider this the most valuable program of the entire week. In this we are not only including your station but all that we get over our radio.

DENVER, COLORADO

The singing is superior, the preaching well done, and the whole thing carried off with ease and finish. It is a pleasure to listen to the program. It has dignity, never flags in interest, and imparts the deepest spiritual values to the soul.

GILA BEND, ARIZONA

Your broadcast is the finest on the air.

ARVADA, COLORADO

I wish to express my great appreciation for the broadcasting of Dean C. L. Fowler's exposition of the Book of Romans under the joint auspices of the Colorado Christian Fundamentals Ass'n and The Denver Bible Institute. How refreshing and vibrant with life these old truths become under the faithful teaching of this man of God. The gratitude of thousands of hungry souls ascends to God for the privilege afforded them in this broadcast.

BOULDER, COLORADO

Radio is so old to me, I'm tired of it, but I keep my set only in order to get this one program—the D. B. I.—Fundamentals Radio Bible Class.



# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

## ORDINATION

On Friday, the thirteenth of November, five men were ordained to the Gospel ministry by the Church of the Open Bible. With one exception these five men were graduates of The Denver Bible Institute. They were:

John I. Paton, '29  
Russell L. Taft, '29  
Jerry B. Foss, '30  
Ralph E. Obitts, '30  
Harry J. Johnson

Mr Johnson, though not a graduate, had had two years of the course of study in the Institute.

The council was composed of Fundamental ministers and laymen invited by the church to assist in the ordination. Present on the examining council in the afternoon were:

Dean Clifton L. Fowler, President and Dean of The Denver Bible Institute and Pastor of the Church of the Open Bible,  
Rev. E. Oscar Otto, Pastor of the Mount Hermon Baptist Church,  
Rev. C. R. Harwood, Superintendent of the West Side Center,  
Rev. H. H. Amster, Assistant Superintendent of the West Side Center,  
Rev. H. A. Wilson, Assistant Pastor of the Church of the Open Bible, Director of The Denver Bible Institute Evening School and Instructor in Languages, Missions and Modern Religions in The Denver Bible Institute,  
Rev. Jesse R. Jones, Director of Music and Instructor in English Bible in The Denver Bible Institute,  
Rev. C. Reuben Lindquist, Supervisor of men and Instructor in English Bible in The Denver Bible Institute,  
Rev. P. Von Stillhammer, Superintendent of men in The Denver Bible Institute,  
Rev. H. A. Sprague, Instructor in English Bible in The Denver Bible Institute,  
Rev. Roy R. Boese, Instructor in English Bible and Public Speaking in The Denver Bible Institute,  
Rev. Elbert Taft,  
Mr. J. D. Heinzman, Chairman of the Colorado Christian Fundamentals Association;



Left to right, Rev. Ralph E. Obitts, Rev. Russell L. Taft, Rev. Jerry B. Foss, Rev. John I. Paton, Rev. Harry J. Johnson

Mr. Arvel S. Payne, Deacon of the Church of the Open Bible,

Mr. H. C. Bacon, Deacon of the Church of the Open Bible,

Mr. Laurens Witt, Deacon of the Church of the Open Bible.

And in the public ordination service in the evening, the personnel of the council included also,

Rev. L. C. Boeker, Pastor of the Friedens Evangelical Church,

Rev. Frank S. Perry, a retired Congregational minister,

Dr. T. M. Hopkins, Vice President of the Board

of Directors, The Denver Bible Institute,  
Mr. P. J. Van Westenberg, Deacon of the Church of the Open Bible.

The examining council, which met in the afternoon, convened at 2:30 o'clock. Dean Fowler acted as moderator, Arvel S. Payne as clerk, and Rev. C. R. Harwood as examiner. After a thorough-going examination, in which each of the candidates was questioned concerning his stand on the Fundamentals of our Faith, his conversion, and his call to the ministry, the council expressed deep satisfaction at the responses of the candidates, and voted unanimously to proceed with the ordination in the evening.

The evening service, which combined the ordination service, the opening of The Denver Bible Institute Evening School for the session of 1931-32, and the annual rally of D. B. I. Missions, was well attended. The program was as follows:

1. Song Service  
Conducted by Rev. Jesse Roy Jones
2. Reports of D. B. I. Missions  
Adams City—Clifford Peterson, Superintendent  
Burlington—Donald Dey, Superintendent  
Columbine—Henry Jansen, Superintendent  
D. B. I. Campus Sunday-school—R. R. Boese, Superintendent  
Marshall—Roderick Morrison, Superintendent  
Superior—Pat Clifford, Superintendent

(Continued on p. 30)

# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## IS THE MODERNIST A CRIMINAL?

The brochure bearing the above title contains a series of ten short essays on various Bible themes. In the first essay under the title "Is the Modernist A Criminal?" Pastor O'Hair incriminates the modernist in a fearless, pointed manner that is fairly represented by the following excerpt:

"Which of these two groups is the more consistent, the group of first-century Jews who claimed to love and know God, who took up stones to kill Jesus Christ because of their bitter repudiation of His unique claim to be their God in human form, or the twentieth century intellectual Modernist 'Christians' who profess to love and honor God, who agree with those Jews that Jesus was not God, yet claim that He should receive worship instead of stones?"

The second essay, "When Is A Church Not A Church?" presents the distinction between the church as an organization and the church as an organism. One of the others, "The Second Things of the Bible," concerns the second Man, the second covenant, the second coming, and the second death. "The Question of Sinning" treats of victory in the Christian life. Another essay, "Thought and Action," deals briefly with the two questions, "What think ye of Christ?" and, "What Shall I Do With Jesus?" In his discussion of "Two Buildings," Pastor O'Hair shows that the Church is separate and distinct from the Kingdom, which is to be Israel's future. The other messages are helpful and answer many practical Bible questions.

"Is the Modernist A Criminal?" by Pastor J. C. O'Hair, 5011 Wilson Ave., Chicago, Ill. Art stock cover, 6x8½ inches, 40 pages, 30 cents.



## AN AMERICAN GIRL'S STRUGGLE AND SURRENDER

Here is a simple, straightforward, personal testimony of the Lord's dealings with the author, and of her reactions and response. She relates her conversion at the age of fourteen; and how in her college days the Lord drew her to choose missionary work in India. The story of her

early years on the mission field is helpful: after she and her husband had begun their work in the Punjab the Lord continued to woo her heart toward a full surrender of self to Him, but she was not willing. Later, after her baby died, and then after her husband's death, she passed through a dark period of discouragement and doubt. In an enlightening way she tells how the Lord brought her through this trial with the result that she came to submit fully to God's will and to love the Lord Jesus unreservedly. Subsequent to her surrender to the Lord and her centering of her mind in Him, He used her in a large way in her place on the mission field in bringing souls to know Christ. This booklet should be of help to any Christian because of the sensible way in which the author handles problems of the Christian life.

"An American Girl's Struggle and Surrender," by Alice E. McClure Borton. Paper, 3½x5½ inches, 32 pages, 5 cents. Published by the Christian Life Literature Fund, 1114 Chestnut St., Philadelphia, Pa.



## WHAT I RECEIVED WHEN I BELIEVED

Many a believer is not cognizant of the various blessings that God gave him at the time when he accepted Jesus Christ as Saviour; consequently he may be led into the error of seeking a blessing which he already has, such as the baptism of the Holy Spirit, for example. Thus he proceeds into serious delusion or into disappointment and doubt. But he could be protected from such deception by the Scriptures quoted in the pamphlet, "What I Received When I Believed," wherein the author enumerates thirty-nine blessings concomitant to acceptance of Christ, with a Scripture proof-text under each. The list includes justification, new birth, eternal life, reconciliation, victory, holiness, the Holy Spirit and His indwelling, the baptism of the Holy Spirit, satisfaction in Christ, and the divine nature.

"What I Received When I Believed," by L. L. Legters. Paper, 3¼x6 inches, 12 pages, 5 cents each or 35 cents a dozen. Published by the Christian Life Literature Fund, 80 Stafford Bldg., Philadelphia, Pa.



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## DOES GOD LOVE EACH OF HIS CHILDREN INDIVIDUALLY?

John 21

### I. THE SAVIOUR'S LOVE FOR THE INDIVIDUAL BELIEVER TESTIFIED

Heb. 2:9

John 10:3

### II. THE SAVIOUR'S LOVE FOR THE INDIVIDUAL BELIEVER EXEMPLIFIED

John 20:11-16

John 20:24-27

John 21:15-17

### III. THE SAVIOUR'S LOVE FOR THE INDIVIDUAL BELIEVER ABOUNDING

John 21:7, 20

John 14:21-24

### IV. THE SAVIOUR'S APPEAL TO THOSE UPON WHOM HIS LOVE IS SET

John 21:15-17

II Cor. 5:14

Heb. 6:10

—H. A. W.

## "GETTING EVEN"

Romans 12:17-20

Introduction—"Getting Even" the spirit of the age

### I. TO TRY TO "GET EVEN" IS TO DISOBEY GOD'S WORD

A. Recompense to no man evil for evil  
Rom. 12:17a

B. Take thought beforehand for GOOD in the sight of all men  
Rom. 12:17b

C. If it be possible, AS MUCH AS THAT DEPENDS UPON YOU, live peaceably with all men  
Rom. 12:18

### II. TO TRY TO "GET EVEN" IS TO ARROGATE TO OURSELVES THE PREROGATIVE OF DEITY

Rom. 12:19

### III. TO TRY TO "GET EVEN" IS TO MISS THE OPPORTUNITY FOR TESTIMONY

Rom. 12:20

—H. A. W.

## A PASSAGE FOR THE NEW YEAR

Philippians 3:4-14

### I. A SURVEY MADE

Phil. 3:4-8

### II. A GOAL CHOSEN

Phil. 3:9-12

### III. A ROUTE DETERMINED

Phil. 3:13-14

—C. L. N.

## LIKE-MINDEDNESS

A study in Philippians Two

Introduction:

1. The founding of the Philippian church  
Acts 16

2. The merit of the church  
Phil. 4:15-19

3. The need of the church  
Phil. 4:2-3

I. THE PLEA FOR LIKE-MINDEDNESS  
Phil. 2:1-2

II. THE PURPOSE OF LIKE-MINDEDNESS  
Phil. 2:2

III. THE PRINCIPLE OF LIKE-MINDEDNESS  
Phil. 2:3-5

A. Humility

Phil. 2:3

B. Unselfishness

Phil. 2:4

C. Christ-centeredness

Phil. 2:5

IV. THE PATTERN OF LIKE-MINDEDNESS  
Phil. 2:5-11

V. THE POWER FOR LIKE-MINDEDNESS  
Phil. 2:12-13

VI. THE PRODUCT OF LIKE-MINDEDNESS  
Phil. 2:14-16

A. A blameless life

Phil. 2:14-15

B. An aggressive testimony

Phil. 2:16

VII. THE PROOF OF THE POSSIBILITY OF LIKE MINDEDNESS

Phil. 2:17-30

A. Paul

Phil. 2:17-18

B. Timotheus

Phil. 2:18-23

C. Epaphroditus

Phil. 2:24-30

—C. L. N.



# D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH  
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

## *Just To Remind You!*

**J**UST a few words to remind you of the terrific need which exists in the work of D. B. I., and which is unmet as yet.

We are still praying, and we trust that you are praying with us, for funds sufficient to cover the \$17,000.00 which we ran behind in the Current Expense Fund, during the great building year 1929-30, and on which we are now being compelled to pay interest.

But the burden which presses most heavily upon our hearts is that God shall so provide in answer to prayer that we will be able, by His blessing, to **STOP THAT MONTHLY DEFICIT!** which has been piling up for the past two years or more at the rate of \$500.00 to \$700.00 per month.

We are crying to God day and night for the supply of this need.

We are laying it frankly before our friends.

We are earnestly asking for your continued prayer support.

And we are requesting that you make it a matter of definite petition that God shall guide you as to what He would have you do to help meet the need in this hour of crisis.

It is an imperative need, and we are certain that it is God's will that we shall be enabled by His grace to **STOP THAT MONTHLY DEFICIT!**

## *What Is Being Accomplished at D. B. I.*

**I**N THIS issue of D. B. I. Building News we print a photograph of The Denver Bible Institute workers group and student body.

You will remember that in the November number we promised to tell you in a future issue something of the extensive program of Christian work which is being conducted by The Denver Bible Institute. At first we thought we would try to give you this information in a single issue, but our program is too extensive and varied to permit this. We have decided, therefore, to give you a series of brief, pointed answers to the question, "What is being accomplished at D. B. I.?" And as far as possible each answer will be illustrated with photographs which will help to give you a more adequate idea of the work.

Here, then, is the first answer: **D. B. I. IS TRAINING SIXTY-EIGHT YOUNG PEOPLE FOR FULL TIME CHRISTIAN WORK.**

The faces of most of these young people appear in the photograph on the next page. In this picture are included also the earnest Christian men and women who are devoting their lives to the precious ministry of training them.

By God's blessing, in answer to prayer  
it is possible to  
**STOP THAT MONTHLY DEFICIT  
NOW!**





## HERE IS OUR HAND

Your gifts are helping to make it possible for our capable and consecrated corps of workers to live to training our splendid band of earnest young people for full time Christian work.

For several months, however, there has been a shortage in our income, and the work has had to operate under the terrific handicap of a crushing deficit.

A large increase in our monthly income is imperative in order to

## STOP THAT MONTHLY DEFICIT!

If you are already helping together by your gifts, would God have you increase the amount?

If you have not yet entered by means of your gifts into this fellowship of testimony, will you do it now?

Inquire of Him what He would have you do, then use the coupon.





## Y D. B. I. FAMILY!

devote their  
compelled to

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17)

are giving?  
le have you

When you have clipped this coupon  
and filled it in, mail it to  
THE DENVER BIBLE INSTITUTE  
2047 Glenarm Pl., Denver, Colo.

### My Offering to Help Prevent that Monthly Deficit

In consideration of the fact that the work of The Denver Bible Institute has been staggering for the past year under a monthly deficit in receipts for current expenses, and as a means of helping to prevent any further deficit I hereby agree to pay .....dollar (\$.....) per month for the next twelve months. I regard it a privilege, by means of this offering, to have part in a work of God which merits the support of all who love The Faith once delivered unto the saints.

NAME .....

ADDRESS .....

DATE.....

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).



It is the sacrificial spirit of the workers, who serve without stated remuneration, and the loyal cooperation of the students, which make it possible to conduct the work of D. B. I. in all departments for the exceedingly small comparative cost of \$100.00 per day.

It is to keep this great work going that we ask your prayers for the funds needed to wipe out the existing deficit in the Current Expense Fund and to STOP THAT MONTHLY DEFICIT which has been piling up during the past two years or more.

The training of these young people for full time Christian work is the primary purpose for which D. B. I. exists; but this is only one of many kindred activities.

Watch for additional answers to the question, "What is being accomplished at D. B. I.?" and remember that *the cost of everything which will appear in these successive answers for months to come will be entirely covered by the comparatively small amount of \$100.00 per day for current expenses.*

### *A Word Fitly Spoken*

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Judging from these letters, our readers seem to be quite unanimously in sympathy with the spirit of a dear member of "The Family," who, renewing her subscription to "Grace and Truth," wrote,

I wish I could make this check for \$150.00 instead of the paltry amount you ask for the best magazine published of its kind. I hope as long as I live I can subscribe for "Grace and Truth." I cannot help you financially, but I can and do pray much for you.

I cannot understand why Christians that have the money will not make every effort to lighten the burden you carry.

May God richly bless your work and supply all your needs, and at once!

We are sure that God is moving definitely upon the hearts of faithful stewards who can meet the need, burdening them to do so; but in the meantime, while

He permits the present testing to continue, it is surely a blessing and encouragement to know that our friends have the need so definitely upon their hearts. If earthly, human friends care so much, how much more does our Heavenly Father care!

Another friend, who was unable to renew her subscription last year, but received "Grace and Truth" through the generosity of another member of "The Family," writes:

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Our prayers and sympathy are certainly with the work and needs of D. B. I. As we read the magazine, the desire of our hearts is to contribute, for it would indeed be a privilege. As we have lost about two-thirds of our income during this year it is impossible at present. We are sincerely hoping we may have that pleasure in the near future.

Praise God for such words of encouragement, and praise God for such friends! Continue to pray, beloved, for in His own way and time God will answer!

# *It is an imperative necessity that we Stop that Monthly Deficit!*

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

First Quarter, Lesson 10

Sunday, March 6, 1932

## JESUS WASHES HIS DISCIPLES' FEET

Lesson Text: John 13:1-15  
(Assigned for Printing: John 13:1-15)  
Devotional Reading: Isaiah 52:13-53:6

### Golden Text:

**"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many"**  
(Matt. 20:28).

The evidence of Jesus' deity in today's lesson is striking in its clarity. That He possessed the omniscience of deity is attested by the expression, "Jesus knew that His hour had come" (John 13:1). That He possessed the immutability of deity is evident in the expression, "Having loved His own which were in the world, He loved them unto the end" (John 13:1). That He possessed the authority of deity is seen in the expression, "The Father had given all things into His hands" (John 13:3). And that He possessed the eternality of deity is demonstrated in the expression, "He was come from God, and went to God" (John 13:3). The very clarity of the evidence which is here presented for His deity magnifies the depths of the humility and the marvel of the love which our Lord Jesus Christ manifested in washing the disciples' feet. In this it is suggestive of the loving condescension testified in Philippians 2:6-8, which in its essential purpose this incident pictures. He "being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." What are the lessons which we may learn from our Saviour's action in washing the feet of His disciples? What does it mean? It teaches, first,

### I. THE SALVATION OF THE SINNER

In washing the feet of His disciples our Lord Jesus Christ testified His willingness—yea, His eagerness—to save the sinner. His action was a pictorial setting forth of the truth of our golden text which declares that "the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

By the shedding of His own blood upon the cross, our Lord Jesus Christ made provision whereby the vilest sinner might be washed from his sins. Revelation 1:5 says that

He "loved us, and washed us from our sins in His own blood." This was foretold by the prophet Zechariah, many years before the incarnation of our Lord, for he said, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1). And the prophet Isaiah had said, with the same gracious provision in view, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). This cleansing is absolutely necessary if any man is to be saved, for the Scripture says that "the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). By nature or by deeds, or both, we are all guilty, and we deserve this condemnation. But, thank God, by virtue of the shedding of the precious blood of Christ the Scripture says of all who have trusted in Him as their Saviour, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11—see also Eph. 1:7).

Let it be clearly understood that this washing of the believer in the blood of Christ is independent of his works. He is washed, even though his works are not what they should be. This is clearly seen by comparing the passage quoted in the conclusion of the last paragraph with other passages which precede it in the book in which it appears. In the first chapter of I Corinthians the apostle Paul speaks of divisions among the Corinthian believers (I Cor. 1:11). In chapter three he tells them that they are carnal, and goes into detail regarding their carnality, saying that there is among them envying, and strife, and divisions (I Cor. 3:1-3). In chapter five he speaks of outbreaching impurity in their midst, and adds that they have been puffed up and have not mourned as they should, over such sins, nor dealt with the one who had committed this sin as he should have been dealt with (I Cor. 5:1-2). And in chapter six, he brings against them the charge of crooked dealing with their brethren and of bringing reproach upon the Name of Christ by resorting to civil



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In washing the feet of His disciples our Lord Jesus Christ testified His willingness—yea, His eagerness—to save the sinner. His action was a pictorial setting forth of the truth of our golden text which declares that "the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

By the shedding of His own blood upon the cross, our Lord Jesus Christ made provision whereby the vilest sinner might be washed from his sins. Revelation 1:5 says that

He "loved us, and washed us from our sins in His own blood." This was foretold by the prophet Zechariah, many years before the incarnation of our Lord, for he said, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1). And the prophet Isaiah had said, with the same gracious provision in view, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). This cleansing is absolutely necessary if any man is to be saved, for the Scripture says that "the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). By nature or by deeds, or both, we are all guilty, and we deserve this condemnation. But, thank God, by virtue of the shedding of the precious blood of Christ the Scripture says of all who have trusted in Him as their Saviour, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11—see also Eph. 1:7).

Let it be clearly understood that this washing of the believer in the blood of Christ is independent of his works. He is washed, even though his works are not what they should be. This is clearly seen by comparing the passage quoted in the conclusion of the last paragraph with other passages which precede it in the book in which it appears. In the first chapter of I Corinthians the apostle Paul speaks of divisions among the Corinthian believers (I Cor. 1:11). In chapter three he tells them that they are carnal, and goes into detail regarding their carnality, saying that there is among them envying, and strife, and divisions (I Cor. 3:1-3). In chapter five he speaks of outbreaching impurity in their midst, and adds that they have been puffed up and have not mourned as they should, over such sins, nor dealt with the one who had committed this sin as he should have been dealt with (I Cor. 5:1-2). And in chapter six, he brings against them the charge of crooked dealing with their brethren and of bringing reproach upon the Name of Christ by resorting to civil





courts of law instead of bringing their cause before their fellow believers in the church. It is after he has thus described the wickedness of their actions that the apostle Paul says the marvelous thing to which our attention has already been directed, "Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus and by the Spirit of our God" (I Cor. 6:11). This sounds like a contradiction, doesn't it? And it can not possibly be understood as anything else unless we recognize the distinction which God's Word makes between the believer's standing and his state (see the Editor's study on this subject beginning in this issue of "Grace and Truth"). In his standing, or position before God, every believer is perfect the instant he believes, though his state may be woefully imperfect (compare Rom. 3:22 and Col. 1:10). In speaking of the sins of the Corinthian believers Paul was speaking of their state; but in speaking of their being washed, sanctified, and justified, he was speaking of their perfect

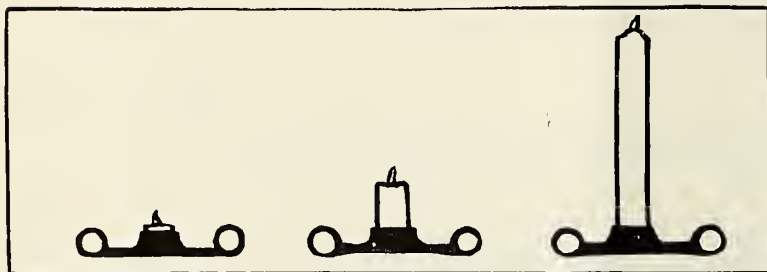
standing which even the sinfulness of their state could not affect. Surely it is well for us that the blood of Jesus Christ, God's Son, does wash us from our sins in our standing before God, even though our state be still defiled by sin. If this were not the case, no man would ever be saved (see Titus 3:5). But in addition to the wonderful cleansing which He has given us in our standing God wants to cleanse our state, and so our Saviour's washing of His disciples' feet becomes also a picture of

## II. THE PURIFICATION OF THE SAINT

"Do saints need to be purified?" someone asks in surprise. To which we must answer, "Yes." The Corinthian believers were saints, though their lives were far from saintly, for they were "sanctified in Christ Jesus—called saints" (so I Cor. 1:2 reads in the Greek). But surely their lives needed to be purified from the sins which Paul had described. This need our Saviour has met, and inasmuch as He was washing the feet of those who had believed on Him and followed Him as His disciples, it is preeminently the cleansing of the saints which is presented in His action. "He that is washed," said He to Peter, referring to that aspect of cleansing which we already noted (that is, the cleansing which is ours in our standing, immediately upon our trusting Him as our Saviour), "needeth not save to wash His feet" (John 13:10). The feet, of course, pertain to the believer's walk, or in other words, to his state—that is, the life which he lives here upon the earth. It is in this realm that God's children need cleansing, not in their standing before God, for in their standing they are wholly and eternally clean the instant they trust the Lord Jesus Christ as their Saviour.

Many passages in God's Word reveal that the blood of Jesus Christ has power to cleanse, not only from our sins as pertains to our salvation, but also as pertains to our daily lives. This is the force of I John 1:7: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us (Greek—is cleansing us) from all sin." It is to believers, too, that the promise is addressed, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). And it is to the cleansing of the believer from the defilement of sin in his state that the Scripture refers when it says, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13-14)

It is to be noted that it is by means of the Word of God that the cleansing power of the blood of Christ becomes efficacious in the life of the believer. Ephesians 5:25-26 tells us that Christ "loved the Church, and gave Himself for it



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(which involved the shedding of His blood); that He might sanctify and cleanse it with the washing of water by the Word."

An example of how this works appeared in the "Sunday School Times" some years ago, in a story told by Pastor Bolt of Locarno. "A young man was brought to prison for some crime committed, and there he attempted suicide. He said he could live no longer with his demon. The evangelical pastor who visited him in his cell was greeted with the question, 'Can you take my brain out of its skull and wash it? It's swarming with evil impulse.' He was given a Bible, and when visited again by the pastor was found learning passages of Scripture. 'That washes me!' was his remark. On old gray wrapping paper he had written certain texts that appealed to him. Among them was this: 'How much more shall the blood of Christ . . . purge your conscience from dead works?' (Heb. 9:14)."

But there is still something more in this incident for us, for our Saviour's washing of His disciples' feet also presents

### III. THE INSTRUCTION OF THE SERVANT

When our Lord had finished washing the feet of His disciples, He said to them, "Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:12-15). In so saying our Lord surely taught that He had given us an example, which, as His servants, we should emulate. It is quite important, therefore, that we should learn, if possible, just what His example means, and in just what sense He intends that we should follow it.

Does He mean that we should emulate His example in literally washing one another's feet? We believe not. For this conclusion we have three clear-cut reasons. First, foot washing does not have the same significance today in many countries, including our own, that it had in the country where this act was performed. In that country where sandals were worn, and where the feet would naturally become very dusty and dirty, it was customary for servants to wash the feet of their masters and of guests who came into the home. In other words, foot washing grew out of the use of sandals in a hot, dry climate, and was an ordinary ministry of servants. Neither is true in our day. We do not wear sandals, and servants do not wash the feet of their masters or of the guests in the home. Second, foot washing was not enjoined or practised as a church ordinance. There is only one reference to it either in the book of Acts or in the epistles. Surely if our Lord had intended foot washing to become a church ordinance as some have made it, it would have been widely practised among the disciples and would have been enjoined in the epistles—but neither is true. It cannot be, therefore, that the disciples understood the Lord to refer to the physical act of foot washing in the Scripture now before us. Again, to emphasize the physical act, as some have done, obscures the beautiful and vitally important spiritual significance of that act, of which we shall speak in a moment. For these reasons we believe that our Lord was not enjoining upon His disciples the imitation of His example in the physical act itself, but rather the spiritual ministration of which it testified. Of course it would be a violation of the spirit of our Lord's instruction for any believer to consider himself "too good" to perform such menial service, and there are many things which we can do to minister to the physical well being of the saints in which, if we will do them in the spirit of loving humility, we will be truly emulating our Lord's example of service. It seems plain, however, that in enjoining His disciples to follow His example, our Lord was referring to the spiritual significance of His act rather than to the act itself.

Our Lord's washing of His disciples' feet typified in a very beautiful way the ministry in which every believer should engage in exhorting his fellow believers. "If a man be overtaken in a fault," says God's Word, "ye which are spiritual, restore such an one in the spirit of

## AN OPEN LETTER ON PENTECOSTALISM

For about six months Dean Fowler's tract, "An Open Letter on Pentecostalism," has been out of print.

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meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). And in other Scriptures we are told how this may be done. For instance, Hebrews 10:24-25 says, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." And to this may be added the admonition of Hebrews 3:12-13, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." From these Scriptures it will be seen that by exhorting our brethren we will, in a very real sense, be emulating our Saviour's example, for by means of exhortation, we will be helping to cleanse them from the defilements of their daily lives. Let us heed our Saviour's admonition, therefore, and prayerfully, humbly, lovingly seek to cleanse our brethren from the defilements of the way by washing them with the water of the Word; and let us gladly and willingly respond to such ministrations on our own behalf when faithful brethren seek to bring exhortation to us. "If ye know these things, happy are ye if ye do them" (John 13:17).

### VITAL-TRUTH ILLUSTRATION

"If I wash thee not, thou hast no part with me." Have you heard of the reply Hugh Price Hughes, of the West London Mission, made to Charles Bradlaugh, the atheist, when the latter suggested a joint debate on Christianity? "Most certainly. Nothing would give me greater pleasure. But as conventional debates usually lead to nothing, let us have one on new lines. I will undertake to bring one hundred men and women of various sorts to the platform of St. James' Hall, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who have been redeemed from a sinful life by means of your atheistic teachings." The debate was never held.

—The Expositor





## JESUS COMFORTS HIS DISCIPLES

Lesson Text: John, chapters 14-17  
(Assigned for Printing: John 14:1-18)  
Devotional Reading: Isaiah 40:1-8

### Golden Text:

**"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).**

In today's lesson our Saviour declared His deity in the words, "If ye had known Me, ye should have known My Father also . . . he that hath seen Me hath seen the Father" (John 14:7, 9). Indeed the whole force of this lesson rests upon this fact—the Lord Jesus Christ and the Father are one. Not only is Christ in the Father and the Father in Christ, but the identity between them is so close that the man who sees the one sees the other. Herein is involved the mystery of the trinity. How can the Father and the Son be two—yet one and the same? It would be foolish for us to try to answer this question, for it lies in the realm infinite, and our understanding is finite. But great as this mystery is to us, yet it is true, and our Saviour's words are fully harmonious with other Scriptures which declare that Christ is the express image and revelation of the Father's person (John 1:18; Heb. 1:3). It is in Christ that men see all that they ever have seen or can see of God, for He is "the image of the invisible God" (Col. 1:15). It is on this fact that the comfort of which our Saviour speaks depends. Since He is God, His words have tremendous weight, and their comforting power is unlimited.

### I. THE COMFORT WHICH THE SAVIOUR GIVES IS INDEPENDENT OF CIRCUMSTANCES

(John 14:1a)

**Our Saviour was rapidly approaching the cross.** Within a few hours He would be brought to trial in the house of the high priest, there to be condemned to death, and the next day He was to stand thorn-crowned and bleeding in the judgment hall of Pilate, and from there He was to be led away to the shameful death of the cross. Humanly speaking, no circumstances could possibly have been more dismaying to the disciples than these. **And yet in the face of their impending sorrow, our Saviour said to them, "Let not your hearts be troubled."**

**In these words there is involved divine understanding of the course of events.** Our Lord Jesus Christ well knew the weakness of the flesh. He well knew the weakness of the disciples' faith. He well knew that the impending events were of such a character as to fill their souls with perplexity and bewilderment, but He knew just as well that there was no need for such bewilderment, for had not the Scriptures foretold the sufferings of Christ? If they fully credited the testimony of their own Scriptures, might they not have recognized in the cross the fulfilment of the types, and prophecies, and promises of the Old Testament? And with this understanding might they not, in the midst of their sorrow, have rejoiced in the marvelous exhibition of the love of God afforded by the sufferings of the Saviour upon the cross? And had not our Lord Himself told them, not only that He must die, but that He should rise again? If they really trusted His Word, might they not, in the midst of their sorrow at His crucifixion, have rejoiced in confident expectation of His resurrection? Then, too, consider what the cross meant to them. Apart from the cross not one of them could ever know the forgiveness of sins—not one of them could hope to stand uncondemned in the day of judgment, or to enjoy the bliss of heaven. Indeed there was every reason for those disciples to rejoice in their Saviour's love for them and for quiet assurance to fill their hearts, even though they could not but be filled with sorrow at the thought of

what it cost their Lord to bestow all these blessings upon them. "Let not your heart be troubled" said our Lord, when everything seemed most calculated to trouble their souls.

**In Matthew twenty-four we have a parallel to this.** There our Lord is describing that awful hour of climactic tribulation which is to come upon the earth immediately before His second coming, and in the face of such a terrific prospect He speaks quiet words of assurance—"see that ye be not troubled" (Matt. 24:6). Such assurance is superhuman—it is divine. It is beyond the power of man, but God gives to men the power to be untroubled in the midst of the most troublous circumstances, and confronted with the most troublous prospects. The comfort which our Lord gives is independent of circumstances.

### II. THE COMFORT WHICH OUR SAVIOUR GIVES IS BASED UPON HIS OWN TRUSTWORTHINESS

(John 14:1b)

**We could not understand how men could be untroubled in the midst of troublous experiences if we failed to take into account the trustworthiness of our Lord.** "Let not your heart be troubled," said the Saviour, "ye believe in God, believe also in Me" (John 14:1). In the concluding words of this verse we have the explanation of the amazing admonition with which it opens. We need not be troubled, because we can trust the Saviour.

**How many things this thought involves. We may trust our Saviour's wisdom.** His understanding is perfect, for Psalm 147:5 says, "Great is our Lord, and of great power: His understanding is infinite." We may not understand the experiences through which we are passing, but we may rest assured that our Lord understands them. We may not see how we can possibly be delivered, or how any good can possibly come out of these experiences, but we may be assured that He does understand. **We may also trust His power.** "Behold, I am the Lord, the God of all flesh: is there any thing too hard for Me?" are His own words (Jer. 32:27). With men many things may be and are impossible, but "with God all things are possible" (Matt. 19:26). Our Lord is wise enough to know what is best to be done in any given circumstance, and He is able to do the thing which He sees needs to be done. Apart from His love these facts might afford no comfort, but when with the realization of His perfect wisdom and infinite power we link the fact that He actually loves us individually, then indeed our souls are filled with comfort, for **we can trust our Saviour's love.** To Israel, who in God's Word is a picture of every individual believing soul in every age, our Lord said, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3), and we may confidently say with the apostle Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39). Surely our Saviour is worthy to be trusted.

**In the light of His trustworthiness, what comfort comes to the soul through the loving assurance which He gives in such a passage as Romans 8:28: "We know that all things work together for good (some of the oldest manuscripts read 'God works all things together for good') to them that love God, to them who are the called according to His purpose."** And again how comforting are the words of I Peter 5:7: "Casting all your care upon Him; for He careth for you." And what comfort fills the soul as we respond to the invitation of our almighty, infinitely wise,



and loving Saviour, "Be careful (anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

### III. THE COMFORT WHICH OUR SAVIOUR GIVES INVOLVES THE HOPE OF HIS COMING AGAIN (John 14:2-4)

Our Lord's trustworthiness lends weight to the promise with which He continues His conversation with His disciples. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John 14:2-4).

Heaven, according to the marvelous assurance which our Saviour gives, is not an uncertain condition, but a definite place. It is the very house of our heavenly Father Himself, and in that house there are many mansions—a mansion for every one of His children from the greatest to the least. And our entrance into those mansions is guaranteed. Our Lord was about to leave His disciples, for only a few days after His crucifixion the heavens were to receive Him out of their sight. But He was going, according to His own statement, to prepare a place for them, and after that to return to receive them unto Himself, to be with Him forever.

Consider the comfort which is afforded by our Saviour's clear testimony of His loving care for His disciples. As He went away, it was to prepare a place for THEM. When He returns it is to receive THEM unto Himself. His heart is filled with yearning that where He is, there they may be also. To know that this is His attitude toward us should cause our hearts to leap for joy. And what shall we say of the prospect of being throughout the countless ages of eternity with One Who loves us so? for that is to be the blissful privilege of all His children.

For believers in other ages, this hope shall be realized at the Revelation, when Christ comes to establish His Kingdom. But for us who are members of the Body of Christ in this present age, the realization of this hope will be ours at the Rapture, when Christ comes to catch His Church into His presence. "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:15-18).

### IV. THE COMFORT WHICH OUR SAVIOUR GIVES INVOLVES A PERSONAL ACQUAINTANCE-SHIP WITH HIM (John 14:5-15)

But if the One Who is coming were a stranger to us, what comfort could there be in the hope of His appearing? And if we had not learned to know Him, to know His love and His care for us, what comfort could be ours in the thought that we must stand in the presence of One so holy and so mighty? The comfort which He is seeking to give us involves also, therefore, a personal acquaintance-ship with Himself.

To enjoy His comfort we must know Him as our Saviour. "I am the Way, the Truth, and the Life," says He, "no man cometh unto the Father, but by Me" (John 14:6). Good works—even the very best of them—cannot prepare us to stand without fear in the presence of God; for the Scripture says, "All our righteousnesses are as filthy rags" (Isa. 64:6). All men must stand some day before the august majesty of God. For those who have not trusted the Lord Jesus Christ as their Saviour, that will

be a fearful day of judgment, when they shall hear from His lips the sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). But of those who have trusted in the Lord Jesus Christ as their Saviour, the Scripture declares that they shall have "boldness in the day of judgment" (I John 4:17). As we learn to know our Lord Jesus Christ and to know more of the salvation which He has provided for us, we may look forward to that day without a tremor of fear—yea, we may look forward to that day with confident, joyous assurance that we shall not come into judgment, for He Who will then be our Judge is now our Friend and our Saviour, and He has promised, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

This assurance and comfort also involves knowing our Lord Jesus Christ as God. Immature Christians sometimes wonder what God's attitude toward them is. He seems to them a very mysterious sort of being, and many imaginations about Him fill their hearts and trouble their souls. But when it dawns upon our consciousness that Jesus Christ is God, that He and the Father are One, that His words are the Father's words, that His thoughts are the Father's thoughts, and that His attitude toward us is the Father's attitude toward us, our imaginations vanish like the dew before the sun, and unreasoning fear gives place to the joyous consciousness of fellowship with our Maker. O! what a blessing it is to know that those who have seen our Lord Jesus Christ have seen the Father also. And how convincing is the evidence that He has

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given us, in His person, in His words, and in His works, that He and the Father are one. "Believest thou not that I am in the Father," says He, "and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John 14:10-11). What a privilege it is to have the God of the universe as our constant companion and unfailing friend. O! how eager we should be to get well acquainted with Him! And as we do enter into close acquaintanceship and fellowship with our Lord and our God, how true it becomes that having not seen Him, we love Him, and that in Him, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls (I Pet. 1:8-9).

**This acquaintanceship with the Lord Jesus Christ, if pursued to its logical end, will lead us into fellowship with Him in His service and in the accomplishing of His purposes in the world.** And for this service almost incredible power is placed within our reach. Notice carefully the connection between the next three verses of our lesson. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My Name, I will do it" (John 14:12-14). Verses thirteen and fourteen are inseparable from verse twelve. Indeed, the Westcott and Hort text reads, "Greater works than these shall He do because I go to My Father and BECAUSE if ye shall ask in My Name, this will I do."

It is quite evident that the believer's doing the greater works of verse twelve grows out of His fellowship with the Lord Jesus Christ and is brought to pass by HIS mighty workings in answer to prayer. In other words, our Lord has placed all of His infinite resources at our disposal to be used in His service in answer to prayer. What a fellowship of service—what a fellowship of prayer these promises involve! And how thrilling is the thought that the more unreservedly we enter into this fellowship, the more the Father will be glorified (see John 15:5, 8, 16).

### V. THE COMFORT WHICH OUR SAVIOUR GIVES IS MINISTERED BY THE HOLY SPIRIT (John 14:16-18)

In the rest of our lesson Scripture our Lord clearly shows that the comfort which He gives is ministered to us by the indwelling presence and operation of the Holy Spirit. "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John 14:15-18). Here again we have the mystery of the Trinity. In the indwelling presence of the Holy Spirit, our Lord Jesus Christ Himself comes to us and makes His dwelling with us, and the Father, too, dwells with us according to verse twenty-three. In this age this indwelling presence of the Holy Spirit is the immediate and inalienable possession of every believer instantly upon his trusting the Lord Jesus Christ as His Saviour. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20).

What comfort is involved in the Holy Spirit's presence in the heart of the believer and His ministry to us. He it is Who brings to memory the things which the Lord Jesus Christ has spoken. He it is Who opens these marvelous truths to our understanding. He it is Who guides us into all truth. He it is Who exalts and magnifies the Lord Jesus Christ to the eyes of our spiritual vision and to the affections of our hearts. Truly He is "The Comforter."

And how quick we should be to respond to the behests of this divine messenger. "Grieve not the Holy Spirit of



God," is the appeal of His own Word, and then, lest we might think that to grieve Him would rob us of His presence, He adds, "whereby ye are sealed unto the day of redemption" (Eph. 4:30). The Holy Spirit is sent into our hearts to comfort us, and He is well able to do His office work. But it is evident that we cannot experience His comfort or benefit from His instruction as we should, if we are unwilling to hear His voice or to respond to His wooings. And remember—the voice of the Holy Spirit is the Word of God. As we read the Bible, the Holy Spirit talks to us. As we read His Word with prayerful, willing hearts, the Holy Spirit enables us to understand it, chiefly by bringing to memory other passages which shed light on the passage before us. And it is by reminding us of the Scriptures with which we are familiar that He guides us in our daily lives. Let us thank God for giving us "The Comforter" and let us enjoy His comfort to the full by responding wholeheartedly to His loving dealing with our souls. (In addition to today's printed lesson text, be sure to see John 14:26; 15:26; 16:7-11.)

### VITAL-TRUTH ILLUSTRATION

"My peace I give unto you: not as the world giveth, give I unto you." I heard Dr. Morrison tell at Winona Lake about his trip around the world in the interests of Christian work, preaching and teaching the Gospel truth. He went on this trip at the same time that Roosevelt went to Africa. Morrison preached the Gospel at every port.

"Teddy" went to Africa to do a little exploring, and when he came back he was accorded a reception such as few living men have had. The governor and the mayor greeted him, the bands played, and countless thousands thronged the wharf to welcome him. Where had he been? Over in Africa, shooting water hogs.

Morrison came home. The governor of the state did not come to meet him, nor did the mayor or police force. The fire department never noticed him. No flags were waving, no whistles blowing. He did not even have a relative waiting for him.

In New York Roosevelt boarded a train and had the same sort of reception all over again when he reached his home city. He was lauded and honored and praised all the way. Morrison also boarded a train and went home. He did not have a reception at all. Nobody met him. The only person who recognized him was the old baggage master, and he just said "Hello, there," in a casual sort of way.

Morrison said, "I picked up my heavy grips and started off all alone. I could not help but contrast the homecoming of Roosevelt with my own. God had privileged me to lead ten thousand souls to Christ on that trip—yet there I was, without a soul to meet me. Nobody welcomed me—nobody cared! Suddenly I stopped. A new, glorious truth had gripped me. And I found myself saying aloud, slowly, exultantly—'Maybe I'm not home yet! Maybe I'm not HOME!'"

—Harry Vom Bruch

First Quarter, Lesson 12

Sunday, March 20, 1932

## JESUS DIES ON THE CROSS

Lesson Text: John 18:1—19:42  
(Assigned for Printing: John 19:17-22, 25-30)  
Devotional Reading: Romans 5:1-8

### Golden Text:

"Christ died for our sins according to the Scriptures" (1 Cor. 15:3).

At first glance it may seem that the deity of Jesus Christ was completely obscured at the cross. Deathlessness is an attribute of deity, and yet Jesus died. But His death was accompanied by mighty signs and wonders which attested His deity, as witness the supernatural darkness, the supernatural earthquake, and the supernatural rending of the vail of the temple by which God set the death of His Son apart as something different from the death of any mere man (Matt. 27:45, 51; Mark 15:33, 38; Luke 23:44-48). The character of these signs and the manner of Christ's death so impressed the centurion and others who stood by as to lead them to say, "Truly this was the Son of God" (Matt. 27:54; Mark 15:39). These details are narrated in the writings of the other evangelists, however. In the Gospel of John, in the midst of manifold references to and proofs of Christ's deity, the Holy Spirit has seen fit to let the account of the crucifixion stand alone in utter simplicity, without reference to the supernatural signs accompanying, in order that the sin of men in crucifying their Lord may be seen in all its stark horror, and that the contrast between this scene and the resurrection may add to the emphasis of the testimony which the resurrection bears to His deity. In other words, the message of John's account of the crucifixion is that of Philipians 2:6-8 which says that Christ, "being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." And the message of the account of the resurrection in this Gospel is the message of Romans 1:4 which says that He is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

As we study this lesson we will approach it from the topical viewpoint.

### I. THE LIGHT OF THE CROSS ON SCRIPTURE

The Scriptures have two focal points—the suffering of Christ and the glory which shall follow (1 Pet. 1:11). This is as true of the New Testament as of the Old, with the difference that where the Old Testament looked forward to the sufferings of Christ upon the cross, the New Testament looks back; but both of them in common look forward to the glory that shall follow at Christ's second coming. In the chapter before us in today's lesson, therefore, we stand at one of the great focal points of all the Scriptures, and here we are better prepared to understand and appreciate their testimony.

Let us first ask, "What light does the cross of Christ shed upon the Old Testament Scriptures?" The answer to this question is very simple and soul-satisfying. At the cross many of the promises of the Old Testament found their fulfilment, and upon the cross depends the fulfilment of all the rest. The promises of the Old Testament are twofold in character—types and prophecies. The cross of Christ was the fulfilment of both. We see both kinds of promises in the Garden of Eden, where God gives the woman the prophecy of the "Seed" Who shall bruise the serpent's head, and where He clothes fallen man and woman with the skins of slain beasts (Gen. 3:15, 21). It was at the cross that the warfare of the ages between the serpent and the seed of the woman reached its climax—it was there that the virgin born Son of God engaged that old serpent, the devil, in mortal combat, through death destroying him that had the power of death, that is, the devil, and delivered those who through fear of death were all their lifetime subject to bondage (Heb. 2:14). And it was there that, by the shedding of His blood, Christ provided for our naked, shivering souls the covering of righteousness which the fig-leaf aprons of our own good works had failed to provide. All the wealth of types in





Israel's sacrifices and offerings pointed forward to the cross. And all the wealth of promise voiced by the prophets of Israel either pointed directly to the cross or spoke of kingdom blessings which should come to Israel by virtue of that cross. If further illustration be desired, read the account of the crucifixion of Christ as it is set forth in the four Gospels, compare with them the fifty-third chapter of Isaiah, and notice the interpretation which Isaiah gives to the events which he describes so accurately in prophetic vision: "He was wounded for our transgressions, He was bruised for our iniquities . . . by His knowledge shall My righteous servant justify many; for He shall bear their iniquities" (Isa. 53:5, 11).

**At the cross, then, we see the demonstration of the inspiration of the Scriptures.** Many other incidents in the life of this wonderful Man bore witness to the inspiration of the Old Testament. His virgin birth was foretold by Moses, and Isaiah (Gen. 3:15; Isa. 7:14; 9:6-7). The place of His birth was foretold by Micah (Micah 5:2), at least the approximate time of His birth was foretold by Daniel, who, to the day foretold the time of His triumphal entry (Dan. 9:24-25). All of these and many more things prophesied in the Scriptures were literally fulfilled in the earthly life and ministry of our Lord Jesus Christ. But when we draw near to the cross, fulfillments of prophecy begin to multiply around that hallowed spot, for as we have said before, the cross is one of the two focal points of prophecy. Every sacrifice and offering in the Old Testament was a prophetic picture of the cross. And the details of that awful scene were minutely described by the prophets (Ps. 22:1-18). To read the story of the cross in the light of the Old Testament and to realize that the prophecies of the Old Testament were penned from three hundred to four hundred years before Christ died is to find one's soul gripped with the unshakable conviction that God Himself must have been the Author of the Scriptures. The prophecies fulfilled, apart from all other evidence, are enough in themselves to lead irresistibly to the conclusion that the "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

## II. THE LIGHT OF THE CROSS ON SIN

**To gain a true perspective of man's sin we must view it in the light of Calvary.**

**At Calvary we see the universality and depth of man's sin.** The Scriptures declare that when Christ died, "He tasted death for every man" (Heb. 2:9). Another Scripture says that "if Christ died for all, then were all dead" (II Cor. 5:14). And yet another Scripture says, "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6). In such Scriptures as these we are plainly told that Christ died for all men because all men were sinners. And since Christ died for the sins of mankind, in His death we may see God's judgment of sin. We may regard sin lightly, but God does not. To Him all sin is so deep and so black that to save the sinner Christ must die. The awful anguish of the Son of God upon the cross speaks more eloquently than words the desperate wickedness of all sin. For remember—it was not alone for the depraved and the outcast that Christ died—He died for the "decent," and the "moral"—He died for all. The sins of the moralist are as truly deserving of the pains of hell as the sins of the vilest wretch who breathes, though the measure of their punishment will vary. Yes, at the cross we may see the universality and the depths of man's sin (I Pet. 2:24; 3:18).

**At Calvary, too, the righteousness of God is thrown into sharp relief as contrasted with the sin of man.** On the cross Christ uttered the cry, "My God, My God, why hast Thou forsaken Me?" The only answer to this question is sin—God had turned His back upon His Son because our sin was upon Him, and the Scripture says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13). God is so righteous that He must judge sin, even when it is upon the Person of His Son. In this the righteousness of the Father is seen. But the righteousness of the Son is seen also at the cross. Only

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one who has no sin of his own could become a substitute to bear the penalty of another's guilt. This Christ did. He must, therefore, have been absolutely guiltless. And He was, for the Scriptures say that He is "holy, harmless, undefiled, and separate from sinners" (Heb. 7:26-28). In addition to this, the cross was the supreme exhibition of Christ's obedience to the Father's will—He became "obedient unto death, even the death of the cross" (Phil. 2:8—see also Heb. 10:5-9). In such obedience our Lord exhibited His own perfect righteousness, for He was altogether in accord with the will of the heavenly Father. In every thought, word, and deed He was perfect. Marvel of marvels! it is of this perfect One that it is written, "God hath made Him Who knew no sin, to be sin for us; that we might be made the righteousness of God in Him" (II Cor. 5:21).

## III. THE LIGHT OF THE CROSS ON SALVATION

This brings us to our concluding thought. It is at the cross that we see most clearly God's plan of salvation.

**This plan of salvation was prefigured in the types, which set forth an innocent victim dying in the stead of the sinner.** Take, for instance, the story of Cain and Abel (Gen. 4). Both of these sons of Adam, it will be remembered, brought an offering. Cain brought a beautiful offering of vegetables, fruits, and flowers, the product of his own labors as a tiller of the soil. But Abel brought a lamb—one of the firstlings of his flock, for he was a keeper of sheep. But where Cain's offering was a tribute to his own skill and industry, Abel's bore no such testimony. His lamb was presented—not well groomed but bloody—not alive, as it must have been to bear testimony to his skill and faithfulness as a shepherd, but dead. Abel had caught a vision of the plan of salvation prefigured





by the beasts, slain in the garden of Eden to provide clothing for his fallen parents; he had laid hold by faith on the fact that an innocent victim must die in the place of the sinner; he was looking forward to the coming of the Lamb of God to take away the sins of the world; and so he came with blood, testifying his faith in the One Whom God should set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins. And what was the result? Cain's offering was rejected, but Abel's was accepted. Abel had come the way that all must come if they are to be accepted with God. He came by the way of blood. Such was the testimony of all the sacrifices of the Old Testament. The offerings made by Noah, Abraham, Isaac, Jacob, Moses, and the priests of Israel, all testified that "without the shedding of blood there is no remission" (Heb. 9:22).

**But the blood of Christ did what animal sacrifices could never do.** "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4), "but now once in the end of the world (age) hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). The blood of slain animals could only make a covering for sin, but Christ put sin away. And the blood of animals could not make those who offered it perfect, but this the blood of Christ did. "For by one offering He hath perfected for ever them that are sanctified" (Heb. 10:10-14). These considerations will help us understand why the Scripture refers to the blood of our Lord Jesus Christ as "the blood of sprinkling that speaketh better things than that of Abel" (Heb. 12:24). The blood of Abel's offering spoke of salvation to come, and it was only a temporary provision for the sins of fallen man; but the blood of Christ speaks of salvation accomplished. His offering fulfills and supplants the typical offerings of the Old Testament.

**We may be well assured that if there had been another way to save sinners, God would not needlessly have permitted His Son to suffer the agonies of Calvary.** But there was no other way. Man had sinned, and Christ must bear their judgment or they must bear it themselves. To save the sinner, Christ must die in the stead of the sinner. But He loved us with so great a love that He was willing to pay the price that we might have "redemption through His blood, even the forgiveness of our sins" (Eph. 1:7). This being true, how foolish—yea, how wicked it is for men to think that they can be saved by their own good works. And equally insulting to the loving heart of God is the teaching that by our good works we can add to the merit of the blood of Christ, or that by our evil works we can detract from it. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works: lest any man should boast" (Eph. 2:8-9). Think not, lost man, that you can save yourself or add to your salvation by good works, no matter how good or how many they may be. Baptism will not save you; church membership will not save you; quitting your bad habits will not save you; giving large gifts to charity will not save you. Popes and priests cannot save you. "Neither is there

salvation in any other," save in our Lord Jesus Christ, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

**Thank God; the salvation which Christ has provided through His death upon the cross is a salvation which guarantees the eternal security of all who receive Him.** "It is finished!" cried He, as He bowed His head and gave up the ghost. In that expression He not only certified that there was nothing more for man to do and nothing more that man could do, save to accept Him, but He also certified that when a soul has once laid hold upon the salvation which He provided there, none in earth, heaven, or hell can undo what Christ has done. "What the Lord doeth it shall be forever." When a soul once receives the salvation which Christ wrought for us upon the cross, He is saved, and saved forever. "I give unto them eternal life," says our Lord Jesus Christ of all such, "and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:28-29).

### VITAL-TRUTH ILLUSTRATION

Nothing that any man can do is an illustration of what Christ did for us on the cross; but the folly of robbing the cross of its necessity in man's lost condition is illustrated by this story told by F. H. Nagel and republished in the Moody B. I. Magazine.

A house burned in Albany. The father and son went down into the basement to drag out a large piece of valuable furniture. It got wedged in the doorway and they could not budge it. The father was pulling, and so he was outside in the hall, but the son was pushing, and he was penned up in the basement room. The flames broke in and the smoke rolled round about him. The frantic father threw himself against the obstruction, but it was of no use, and realizing the extreme peril and horror of the situation, he ran around to the basement window and took hold of the iron bars held in their place by the masonry, and with superhuman strength he tore them from their fastenings and pulled his boy out of the very jaws of death.

A friend of mine told this story to illustrate the point I am making, and the Christian people were greatly stirred. Another friend heard him do it, and he tried it the next Sunday in his own pulpit. He told how that father made a human battering-ram out of himself in trying to move that furniture, and how like a madman he ran around and took hold of those bars and twisted and pulled to the bursting point of his veins, and tore them out and pulled his son out of the very jaws of death. But the audience was not moved and there was no response, and he asked his wife when they got home to tell him what was the matter. He said, "I thought I was doing just fine." "Yes, dear," she said, "you did do it very well, indeed; but you forgot to tell the people the house was on fire!"

First Quarter, Lesson 13

Sunday, March 27, 1932

## JESUS RISES FROM THE DEAD (*Easter Lesson*)

Lesson Text: John 20:1-31

(Assigned for printing: John 20:11-20)

Devotional Reading: Revelation 1:10-18

### Golden Text:

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20).

As we approach the study of the resurrection of our Lord and Saviour Jesus Christ, a practical question to ask is, "What does the resurrection mean to you?" Every child of God might give his own answer to this question.

growing out of some special spiritual blessing which the realization of the fact of the resurrection has brought into his life, and the experiences which would be narrated would be varied and manifold. But there are certain things which the resurrection means to all believers, and it is to these facts that we wish to call attention in considering today's lesson. As with last Sunday's lesson, we shall handle it from the topical angle.





## I. THE RESURRECTION OF OUR LORD JESUS CHRIST THE PROOF OF HIS DEITY

When the other disciples declared the joyous news of Christ's resurrection to Thomas, he refused to believe—it was a thing incredible with him. He said, "Except I shall see in His hands the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25). But when he saw the Lord and was given the opportunity to conduct such an investigation as he fancied he required, he did not stop to make the test which he had propounded, but cried out immediately, "My Lord and my God!" Such should be the effect of the resurrection story upon the hearts of all of God's children, and such will be its effect once it dawns upon our souls that Christ is actually risen from the dead. "These are written," says the Holy Spirit through John, "that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His Name."

The evidential value of the resurrection is clearly stated by the apostle Paul in Romans 1:4, which says that Christ was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." After all, what is the outstanding proof that our Lord Jesus Christ is not an imposter, like many others who have come in His name? What, above all else, forever sets Him apart from all false christs? What most clearly proves that our faith in Him is not in vain? An infidel once asked a little girl, a happy Christian, "Tell me which Christ do you worship?" Do you not know that there have been many christs?" To this the little girl brightly replied, "The Christ that rose from the dead, sir." Was not that an all-sufficient answer to the infidel's question? This is identically the argument which the Holy Spirit leads the apostle Paul to employ in the fifteenth chapter of I Corinthians, proving that our faith is not in vain. We quote the climax of this argument: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:17-19). Horrible suppositions these, and yet the logic of the argument is irresistible and its conclusion inevitable. Realizing what it would mean if Christ had not risen, surely our hearts must thrill with the same exultation which filled the heart of the Apostle as he penned the next words—"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).

The resurrection of Christ, then, is not only the proof of His deity, but it is also the fact which gives value to our faith in Him. (Read all of I Corinthians 15:1-20.)

## II. THE RESURRECTION OF OUR LORD JESUS CHRIST THE PROVISION FOR OUR REGENERATION

Another fact which is of vital significance to us is that in the resurrection of Christ we see God's provision for our regeneration. In I Peter 1:3 we read, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead." What does this mean? What connection has the resurrection of Christ with the believer's being begotten again?

The simplest answer to this question is that it is the resurrection life of our Lord Jesus Christ which is imparted to the believer by the miracle of regeneration. His resurrection life is eternal life: "Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. 6:9). Every reference to the fact that believers receive eternal life upon believing, therefore, becomes a demonstration that it is the resurrection life of Christ which they receive. For instance, ponder well the meaning of such Scriptures as "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23); "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28); and "This is the record, that God hath given to us eternal life, and this life is in His Son" (I John 5:11). It was this gift of everlasting life to which our Saviour pointed by way of explanation when Nicodemus asked the question, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" To this our Lord made answer in the familiar words of John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In the light of these considerations it become evident that apart from the resurrection of Christ we never could have been saved. But knowing that He is risen from the dead, we are prepared to appreciate the force of Romans 5:9-10: "Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life (His resurrection life)." And again it is written in Hebrews 7:25, "He is able also to save them to the uttermost that come unto God by Him seeing He ever liveth to make intercession for them."

## III. THE RESURRECTION OF CHRIST THE POWER OF OUR EMANCIPATION

The resurrection of Christ also is the power of the



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believer's emancipation from his bondage to sin. He is greater than all the forces of evil. The demons have tremendous power, for the Scripture says of the demoniac of Gadara, "No man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him" (Mark 5:3-4). But our Lord cast out those demons, thus showing that He is stronger than the demons. If the demons could give the man whom they possessed such power to burst physical bonds, therefore, how much more can our Lord Jesus Christ liberate from the fetters of sin the soul in which He dwells.

That the resurrection of Christ is indeed the power of the believer's emancipation is clearly taught in Romans 6:4-13. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed

unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." You will notice in this Scripture, that the glorious possibility is declared of the believer's living victorious over the power of sin. You will notice also that this victorious experience is provided by our being identified with Christ in His death and resurrection; and you will notice further that this provision of victory becomes effective as we "reckon ourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord." The resurrection life of Christ is clearly the power of the believer's emancipation from sin. (See also Philippians 3:8-11.)

Let us now revert for a moment to the illustration of the demoniac of Gadara. The demon-possessed man did not in his own strength rend those physical fetters which bound him. It was the demons who dwelt in him who gave him this amazing strength. But the child of God is indwelt by One Who is stronger than the demons and stronger than the old nature. When he bursts the fetters of habit which sin has forged upon his soul and lives a life of purity and victory, therefore, it is not in his own strength, but in the strength imparted by the indwelling Christ. In other words, victory over sin depends upon Christ living out His resurrection life in us. He dwells in





us by the miracle of the new birth. All we need do now is to yield ourselves to Him and to permit Him so to control our thoughts, words, and deeds, that we can say with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

#### IV. THE RESURRECTION OF OUR LORD JESUS CHRIST THE PLEDGE OF OUR RESURRECTION

And finally, the resurrection of our Lord Jesus Christ becomes the pledge and guarantee of our own resurrection. "For since by man came death," says the Scripture, "by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:21-22). This Scripture teaches that all men shall be raised from the dead, including believers and unbelievers. And this is entirely consistent with the teaching of other Scriptures. "Marvel not at this" says John 5:28-29, "for the hour is coming, in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The resurrection of all men, then, saved and unsaved, is guaranteed by the resurrection of Christ.

**But for believers His resurrection has a very different meaning than for unbelievers.** Believers look forward to the resurrection of life—unbelievers to the resurrection of damnation. The resurrection of believers who live during this age will occur at Christ's coming to rapture His Church, at which time "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-18—see also verses 13-15; I Cor. 15:51-58). For believers living in Jewish ages, this hope will be realized at Christ's coming to establish His Kingdom, and His promise is, "O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezek. 37:12-14—see also Rev. 20:4-6; Dan. 12:1-2). You will notice that for believers, whether of this or of other ages, the resurrection is a time of special blessing. But concerning unbelievers of all ages, God's Word is, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works . . . and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12, 15). For the believer, the resurrection of Christ is a token of hope: "If

the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken (make alive) your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). But to the unbeliever the resurrection of Christ is a token of judgment if he persists in refusing to accept Him as His Saviour, for God "hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts 17:31).

**In the meantime, while we are waiting for the appearing of our Lord from heaven, God has given us a resurrection standing before Him in heaven.** So real is God's purpose to take us to be with Himself, and so certain are we to enter into the joys and blessings of heaven that He actually reckons us now to be with Him there. "God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us (made us alive) together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-7).

#### VITAL-TRUTH ILLUSTRATION

A Japanese Baron, through an interpreter, was addressing Bethany Sunday-school in Philadelphia. The superintendent, Mr. John Wanamaker, listened in amazement as his distinguished guest was explaining that the teachings of Confucius and Jesus were the same, and that there was no need of his changing his faith. The Baron was visiting America to study educational methods, and was deeply interested in the work of Sunday-schools.

After this defence of heathenism before his school, Mr. Wanamaker, distinguished veteran Sunday-school leader and great merchant, rose up and spoke what came out of his heart on the spur of the moment. Acknowledging the high moral standards of Confucius, he continued, "There is this vital difference between Confucius and our Lord Jesus Christ. Confucius is dead and buried, and he will remain in his grave till Jesus Christ tells him to arise. But our Christ's grave is empty. He is living. He is here in this room today." And taking a little Testament from his pocket, Mr. Wanamaker added with deep emotion, "We have His words; they are living words, and we can read them in this Book."

Before the Baron left America he attended a banquet in New York, where several International Sunday School leaders were also present. When asked what impressed him most in his visit here, the Japanese Confucianist replied that this incident in Bethany Sunday-school impressed him most. When Mr. Wanamaker made his earnest defence of Christ and lifted up the little Book, the Baron noticed the tears streaming down his cheeks with love for his Living Lord. —The Sunday School Times

## IN THE HARVEST FIELD

(Continued from p. 16)

- State Home Sunday-school—P. Von Stillhammer, Superintendent
- 3. A Medley of Gospel Choruses  
State Home boys
- 4. Announcements and Evening School Registration
- 5. Choir Selection—"Make Me a Blessing"  
D. B. I. Student Chorus
- 6. Testimonies—"My Life Work"  
Messrs. Johnson, Taft, Foss, Paton, and Obitts
- 7. Ordination Sermon  
Dean Clifton L. Fowler
- 8. Quartet Selection—"Ready"
- 9. Charge to the Candidates and to the Church  
Rev. R. R. Boese

- 10. Ordination Prayer  
Rev. C. Reuben Lindquist
- 11. Presentation of Certificates of Ordination  
Rev. H. A. Sprague
- 12. Presentation of Bibles  
Dean Fowler
- 13. Benediction  
Rev. P. Von Stillhammer

One reason for combining the ordination service with the Evening School opening and annual rally of D. B. I. Missions was that each of the young men who were ordained had served as superintendent in one or more of the Institute Missions. This fact, of course, added to the interest of the occasion. The Missions were well represented and a large delegation of the children from the State Home Sunday-school were present.





Of the young men ordained, four are expecting, under the direction of the Holy Spirit, to devote their lives to the work of The Denver Bible Institute. The fifth, Mr. Foss, and his wife, who is a graduate of the D. B. I. Evening School, expect, as soon as funds are provided, to go to Chile, there to serve as missionaries under the Soldier's Gospel Mission. In their testimonies concerning their life work, each of these men narrated signal experiences of guidance, and spoke in terms of warmest appreciation of blessings received in the classes of The Denver Bible Institute.

Rev. Paul Rood, President of the World's Christian Fundamentals Association, was used of God to bring blessing to many souls in Denver during the joint evangelistic campaign of the First Covenant Church, Rev. C. A. Nelson pastor; the Swedish Baptist Church, Rev. T. G. Sjolander, pastor; and the Swedish Evangelical Free Church, Rev. Irvin D. Johnson, pastor. The blessing of God upon the services was evidenced by many conversions, and by Christians being strengthened in the Faith.

D. B. I. workers and students enjoyed the privilege of attending one of the services in a body, and many were the testimonies of blessing received through the service.

While Rev. Rood was in the city, the Colorado Christian Fundamentals Association, of which Mr. J. D. Heinzman is Chairman, invited the Fundamentalists ministers of Denver and vicinity to a luncheon with Mr. Rood as guest of honor. Thirty men were present, and it was indeed a time of happy Christian fellowship. In his message Mr. Rood dealt with the essential qualifications of the faithful minister, and his powerful, straightforward appeal on the basis of the Word of God was truly heart-searching. In closing, he exhorted the ministers to Christian unity, saying in effect:

"Let us stand together for the Faith! Someday we are going to be driven together by our enemies! Let us not wait for that, but get together now!"

Discouraged and ready to quit?—not so long as we have the God of grace Who is "able to do exceeding abundantly above all that we ask or think!" So says the Fundamental Evangelistic Association:

"Every worker is on the job. Problems, mountain high, are barring our way. Needs are too great for any one except 'the all-sufficient One.' With the consciousness that HE HAS CALLED US TO GO FORWARD, we live, moment by moment, a day at a time, content to go where He sends and do what He says! Your prayers as we continue will be appreciated."

Rev. Donald D. Turner, of the Orinoco River Mission, now with Rev. and Mrs. Stanley R. Skivington (D. B. I., '24) on the Island of Margarita off the coast of Venezuela, gives a report which we are happy to pass on. He writes:

"Brother Stanley has just returned from his 'vacation' in Carupano, having taken part in two Bible conferences and a Field Extension Council meeting. The Lord is using him much in this way, for he is much liked as a conference speaker. His interests are always Mission wide and world wide, and he is a good man on the Field Council."

The following report of the work of Evangelist W. E. Pietsch in Great Britain, where he recently completed several months of ministering the Word, appeared in the "Bible Witness," edited by Rev. Arthur H. Carter, Runnimeade, Hounslow, England.

"Since his arrival in this country on May 2, the Rev. W. E. Pietsch has been marvelously used of God in the conversion of many souls, the restoration of backsliders, and the building up of believers. Everywhere he has gone crowds have eagerly listened, as fearlessly, boldly, and faithfully, yet with a winning and appealing manner, he proclaimed the Gospel message—denouncing Modernism with all its subtlety, warning his hearers against the pre-

vailing heresies of the day, preaching sin in all its loathsomeness together with the only remedy for sin, the precious blood of the Lord Jesus Christ. Mr. Pietsch never failed to impress upon the young people, especially, the necessity of giving Christ the preeminent place in their hearts and lives, and that true joy can only be obtained through separation from the world with all its attractions and allurements.

"Reports reach us of remarkable blessing at the Charlotte Chapel Gospel Tent, Edinburgh, when on the last Sunday night a dense, surging crowd filled the tent, and the canvass walls had to be unfasted to include the mass of people on the outside. At the Old Tent Evangel, Belfast, during September, in spite of wet weather, large audiences gathered to hear the Evangelist. A week of meetings at the Great Victoria Street Baptist Church, Belfast (Sept. 27 to Oct. 2), brought blessing to many. Three weeks of ministry at the Iron Hall, Belfast, have brought to a conclusion five months of strenuous labors, which have been crowned with the favor and blessing of the Lord.

"Mr. Pietsch is ably supported by Mrs. Pietsch, whose sweet Gospel songs have brought comfort and cheer to many hearts."

Evangelist Pietsch, who is a member of the D. B. I. Extension Department, spent Thanksgiving week in special meetings at D. B. I. We find no difficulty in understanding his enthusiastic reception in Great Britain, for he is greatly loved in Denver, and his ministry here has been of untold blessing.

From here Mr. Pietsch went to Dalhart, Texas for a series of meetings, after which he returns to his home in Los Angeles for a brief stay pending the time for sailing to Australia. Many urgent calls for his ministry, under the guidance of God, have led to his decision to sail from Vancouver January 6. This involves considerable expense, so here is an opportunity to exercise the grace of giving.

Last month we requested prayer for Mrs. Mary Fickett Howes because of an urgent appeal by cablegram from Rev. Roger W. Howes in China. We are very happy to have later word from Mr. Howes that God has answered prayer. Mrs. Howes, who was in a critical condition physically, is greatly improved.

Recent speakers at the weekly D. B. I. Inspirational period include Rev. Joshua Gravett, pastor of the Galilee Baptist Church of Denver, Rev. Aaron Schlessman of the Judson Memorial Baptist Church, and Rev. J. C. Hoover of the Englewood Baptist Church. Their messages at the Institute were all exceedingly helpful and uplifting, and we thank God both for the messages and for those who brought them.

A circular letter from Rev. and Mrs. J. S. Orr, of the China Inland Mission, working in the vicinity of Yangchow, tells of the awful conditions encountered in the flood in that district. First picture in your mind the Grand Canal running north and south in northern Kiangsu, with three large lakes on the west, and a lowland on the east below the canal banks and reaching to the Yellow Sea. Then picture the canal and lake banks swept away and water as far the eye can see, dotted here and there with house roofs and trees, to which the people cling for safety. Because of the many canals in this neighborhood, a large number of the people had boats, but hundreds were caught in their beds by the rushing waters. Those who survived lost most of their possessions including their food supply, so the International Famine Relief Committee established a branch in Yangchow, to which Mr. Orr was appointed. In eight days they distributed 5,650 bags of flour, with every one accounted for, this amount caring for sixteen thousand people for ten days. It is estimated that one hundred thousand bags of flour will be required to meet the needs of that one district until they can get a harvest. And as well as needing food, they need the Gospel, and we are happy to know that as far as possible, Mr. Orr gave a tract with every gift of food.





## PAUL'S DESCRIPTION OF HIMSELF

(Continued from p. 4)

God gives these gifts to His children, spiritual gifts, without forgetting a single one of us. Every Christian has just such gifts as God has seen fit to bestow upon him. It is in I Corinthians 12:7 that this statement occurs:

But the manifestation of the Spirit is given to every man to profit withal.

"Every man" means every believer, for the Corinthian letter is addressed to believers. "The manifestation of the Spirit" means a gift, that is to say, some spiritual gift is given to every Christian. And in verse eleven we find still further remarkable information concerning these gifts which every Christian is said to possess—not that every Christian is said to possess the SAME gifts, but every Christian is said to have SOME gift. In verse eleven it is said that

All these worketh that one and the selfsame Spirit, dividing to every man severally as He will.

From this it becomes plain that God picks out the spiritual gifts for believers instead of believers picking them out for themselves; although on the other hand we find that it is perfectly scriptural for the Christians who are seeking to honor the Lord to desire earnestly the best gifts.

When Paul describes himself he plainly declares that he is called to be an apostle. God gave him his job. He did not seek to escape; he did not shrink; he did not hold back; but rather he took up his cross and entered into the exercise of the gift which God had given him. He did not wish he had another gift, but gladly exercised the gift which he had. We could stand a large assortment of Pauls in the work of our Lord Jesus Christ today!

It would produce confusion to fail to observe that the gift of apostleship was exercised only during the foundation period of this age in which we live. This is clearly stated in such a passage as Ephesians 2:19-20:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.

The "ye," here, as the context so plainly shows, is a direct reference to the invisible body of our blessed Lord, made up of all believers. "Ye," that is, ye believers—

Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.

Now the gift of apostleship is specifically said to be indicated by the sign gifts. This gift of apostleship, which we are told is in the very foundation building of the Church—this gift of apostleship God Himself declares is one with the gifts of the prophets and Jesus Christ Himself. The apostles came and gave their ministry and have now gone to be with the Lord. The prophets also came and gave their ministry and have now gone to be with the Lord. The Lord Jesus Christ came and gave His ministry, and the Scriptures plainly declare that He, too, has gone unto the Father. So we see that the foundation gifts and the Saviour have now gone away. They are not now present on the earth. And as just indicated, we find that the gift of apostleship is said to be shown by the sign gifts; II Corinthians 12:12 says,

Truly the signs of an apostle were wrought among you (Corinthians) in all patience.

And then Paul declares what the signs of an apostle are,

. . . in signs, and wonders, and mighty deeds.

The sign gifts, the miracle gifts, were the gifts of an apostle.

Now the fate of the sign gifts is plainly shown when God says of the gift of tongues,

They shall cease (I Cor. 13:8).

These sign gifts are all in a class with the gift of tongues. That the sign gifts are not to be found in this part of the dispensation is inescapable, for they belong to the foundation and they are said to "cease." We find, then, that the gift of apostleship is done away because it is predicted that the sign gifts, which are the mark of apostleship, shall cease.

Paul was called to a glorious but difficult place of work and service during the foundational part of the present dispensation. He was called to be an apostle.

**T**HE third point in Paul's description of himself is that he was separated unto the Gospel of God. Notice the language—"separated unto."

To be separated UNTO anything one must be separated FROM that which controlled him before. Hence separation in the Scripture is twofold, separation FROM and separation UNTO. The truth of separation is heart-breakingly unpopular in these days of pleasure-seeking and appalling manifestation of rebellious self-will, for God is calling His people unto separation from worldliness, separation from carnality, separation from participation in the whirl of this present evil age, separation from those things which becloud and befoul. God's call to separation is so far-reaching as to include separation from fellowship with the worldling or the unbeliever and also from the carnal living and "modernistic" teaching of many who are professing Christians. Paul's words are too plain to need much explanation when he says in II Corinthians 6:14, on to the end of the chapter,

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Telling questions these—pointed inquiries that must come to the heart of any believer who wants to do the will of God.

And what concord hath Christ with Belial?

And here the question becomes indeed of such character as to arouse every believer who is at all awake to the situation of the age in which we live. Yes,

What part hath he that believeth with an infidel?

Or what part hath he who professes and loves the Name of Jesus Christ with those who stand for atheism or any of the delusions and snares of atheism, no matter whether it be atheism in its grosser forms or in its more religious garb, which is called "Modernism"?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

Such an appeal, such a command, such an exhortation, such an admonition must indeed stir the heart of every man who has caught a glimpse of the blood that was shed on Calvary for our redemption and for our blessed security, and hence the Spirit of God cries out to us,

Come out from among them, and be ye separate, . . . touch not the unclean thing; and I will receive you.

Surely the hearts of the people of the living God must cry aloud unto Him Who willingly gave Himself for them, "I will hold back no longer. I will go all the way with Thee. I will gladly put an end to my wicked compromise. I will gladly put an end to my sinful going, along with the things of the world and the things of carnality. I will obey the call of the living God and step out into separation from the things that dishonor Him, whatsoever they may be."

And in another place Paul has said,

Be not conformed to this world:

What a clear exhortation is this! All about us is the world with its sinful activities. Its alluring and glamorous appeal is before us, but God says,

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:2).

O! how great is the need in this hour of spiritual darkness for men who are willing to be separated FROM!

Then the other side of this glorious separation appears before us. The other side is separate UNTO—separation UNTO GOD. Now separation unto God is separation unto joy, and peace, and holy contentment, separation unto His glorious Gospel, separation unto an intimate fellowship with the Father, separation unto the ineffable ecstasies of communion with Him Who is the theme of the Gospel. Separation unto God and the Gospel is preferring God and His Gospel to any earthly or visible thing. What a blessed climax to the consecrated life! And thus we have seen the third fact in Paul's description of himself.

These three unusual facts concerning Paul may be reduced to one comprehensive statement. Paul was a yielded Christian; he had not only accepted God's gift of salvation; he had given Himself to God. O believer in Christ, are you willing to take the same kind of position as Paul took?

Are you willing to be classified as a bond slave for Jesus' sake?

Are you willing to take the task, the calling, which He has given you and to enter into it uncomplainingly for Jesus' sake?

Are you willing to be separated from everything evil that you may be separated unto the Gospel of God for Jesus' sake?

## WHAT THOUGHTS SHOULD THE CHRISTIAN THINK?

(Continued from p. 13)

What thoughts should the Christian think? The answer is simple and clear. Think on Christ.

The mind of the normal man is busy all the time. He thinks of this, that, and the other thing, but in the midst of it all, thoughts will enter which will only drag down and degrade. The Lord wants the thoughts of the Christian to be of such a character that they will be helpful and uplifting. True it is, we have responsibilities of work and so on, which require that we think on them, but there are always moments when those things do not crowd the mind. It is then that we can turn our minds to the things of the Saviour. Indeed, He should be given such control of the mind that in every moment of our lives we shall be conscious of Him, and that everything about us shall only serve to point us to Him in our thinking and in our affections. When the Apostle told us to "think on these things," he meant for us to think on Christ.

### IV. THE CHRISTIAN'S POWER IN CONTROLLING HIS THOUGHTS

NO DOUBT you have experienced a lot of difficulty in controlling your thoughts. Possibly you have tried, but have become discouraged and hopeless and now think that it is impossible for you to keep your mind in the proper channels.

Were you to ask the worldly psychologist how to get rid of evil thoughts, he will most likely tell you to think good thoughts. (That is like playing "ring-around-the-rosie." You just keep on circling around.) When you ask him what kind of good thoughts, he is likely to say as one man did, "Oh, think about pretty flowers." But that presents a problem all of its own. What are you to think about the flowers? and how are you going to keep your mind from drifting off at a tangent? The enemy of our souls is far too subtle to be side-tracked by any such methods. Indeed, he can, and will, use such thoughts to his own end. For instance, he may use thoughts about pretty flowers to stir the soul with covetousness, and other carnal thoughts.

The Word of God does not leave us in doubt as to how we shall control our thoughts.

For the weapons of our warfare are not carnal, but mighty through God to the pulling down

of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (II Cor. 10:4-5).

Here is the Christian's power to control his thoughts. It does not lie within him to do it, but it lies in the strength of another. It is a power, "mighty through God." It is, therefore, a supernatural power. It takes a supernatural power to keep our minds centered in a supernatural Person.

The figure used in this passage is that of a battle. Here we see the opposing forces. One force is the power of God, the other is the power of evil. Sin is overthrown. Strongholds of sin in our minds are razed to the ground through this might of God. The air-castles of wicked imaginations which we are continually building are utterly overthrown. Yes, every wicked thought fortress that the old nature has succeeded in building in our minds is brought low and all our thoughts made captive to Christ. What a mighty power that brings such deliverance to a poor mortal's mind.

The weapons of our warfare are few but very effective. In the sixth chapter of Ephesians which deals with the Christian's warfare, we read,

Take . . . the sword of the Spirit, which is the Word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

God's Word, then, is one of our weapons, and of this "sword" we read in Hebrews 4:12,

For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

What a sword is this! It divides even to the thoughts and intents of the heart. Prayer is another weapon, as seen



in the above quoted Scripture. And the Lord's supper is another of our weapons, for it points us to Him and His death for us at Calvary, and reminds us also of the fact that He is coming back again (I Cor. 11:23-26).

All the weapons which God has given us to wield in our warfare with Satan and his forces are effective, because

in the use of them our hearts and minds are led into occupation with our Lord Jesus Christ. And how effective they are may be judged from the fact that by their use, in the power of God, EVERY THOUGHT is brought into subjection to the obedience of Christ.

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## THE WONDERFUL OUTLINE OF ROMANS

(Continued from p. 5)

fold introversion. The first and last members (F<sup>1</sup> and F<sup>2</sup>) present appeals based on the Jewish offerings and the Jewish Scriptures, which, if responded to, would build up the State of the believer so that "God's righteousness" would be lived out in the Body of Christ. The next two members (G<sup>1</sup> and G<sup>2</sup>) place contrasting ideas opposite one another, the ideas of "authority" and "weakness," the authority of kings and the weakness of certain brethren. The admonishment of these two sub-sections is for the righteousness of God to be exhibited to kings by submission to the behests of earthly governments, and to be shown toward weak brethren by gracious dealing, coupled with humbleness of soul.

The central sub-section of B<sup>2</sup> (H) is a call from the Spirit of God to manifest the righteousness of God in our contacts with our neighbors.

The synthetic outline possesses singular ability to allow the student to get a bird's-eye view of the book under

investigation. In this book man is set forth at the outset as having "held down" by his sin the righteousness of God. The guilt for this wicked thing is declared to be as much attributable to the Jew as to the Gentile. The next step is to show that a Man came (even the Lord Jesus) Who didn't hold down God's righteousness, but rather revealed it. He opened up to the race that had obscured God's righteousness in their sin and shame a way whereby every child of Adam, who would believe in the Man Who revealed the righteousness of God, might possess that righteousness as his own, by grace, forever. And the astounding way revealed was by the imputation of the righteousness of God to believers in the cleansing power of His shed blood. Thus Christ revealed God's righteousness. The ringing appeal of the whole latter portion of the book is "by the mercies of God" to permit His righteousness, which all believers now possess, to shine out in our dealings with the members of the Body of Christ, kings, weak brethren, and neighbors.

## AS THE EDITOR SEES IT

(Continued from p. 2)

as to the Lord, and not unto men" (Col. 3:22-23). The appeal to the citizen to be subject to the powers that be is based on the fact that the powers that be are "ordained of God" and the injunction to pay tribute to earthly powers is explained by the statement that "they are God's ministers, attending continually upon this very thing" (Rom. 13:1-2, 6). In connection with eating and drinking, the all-inclusive exhortation is given, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). And in connection with taking our necessary rest, as we lie down to sleep we should recognize that it is the Lord Who "giveth His beloved sleep" (Ps. 127:2).

The truth of occupation in Christ may be summed up practically and simply, therefore, in this. In everything, we should be mindful of Him. As we come up out of the night's rest into consciousness, let it be with thanksgiving to our Lord for the rest received, and for His protection during the night, and with the request for guidance for the day. As we pause to read His Word, let it be with the prayer that He will quicken our understanding of the things which we read therein, and as each truth comes home to our souls from its pages, let that truth become the occasion for thanksgiving, confession, or petition, as each requires. As we move on into the day, let each problem become the subject of prayer for guidance; let each need become the subject of petition for provision; let each blessing become the occasion for thanksgiving; in short, let every circumstance of the day turn our hearts to the Lord. Of course we will need to think about the problems of our business if we are business men, of our lessons if we are students, or busy mothers will need to plan the meals, and think of the problems in the home. But how restful, how profitable, and how delightful it is, in the midst of even the busiest day, in all things to be conscious of the presence of our Lord, and to be consciously looking to Him in whatever way each circumstance may require. This is truly to be occupied with Christ.

## Our Get-Acquainted Offer

WITH this issue we present the first of the outlines of the series of studies on "The Great Distinctions in the Word of God" which were brought to the D. B. I.—Fundamentals Radio Bible Class last year, and the first study in the series on the book of Romans for this year. We trust that God will use these studies to bring much help and blessing to the members of the "Grace and Truth Family."

For the benefit of readers who wish to introduce their friends to the testimony of "Grace and Truth" we are continuing our special "Get-Acquainted Offer" of a six months subscription for fifty cents. This, of course, applies only to new subscriptions. A number of our subscribers have already taken advantage of this offer, and we would be happy if many more would do so.

## Back Numbers

WE KEENLY regret that we have been compelled to disappoint a number of our subscribers because we have not been able to furnish additional copies of the August, September, October, and November issues of "Grace and Truth." Our available supply of these four numbers, and a number of those published earlier in the year, is entirely exhausted, and the only way these numbers can be secured now is in bound volumes.

We mention this to avoid any possible further disappointment in connection with the two new serial studies which are beginning with this issue. The response to the preliminary announcement of this series has been very large, and although, of this issue, we are printing the largest supply of extra copies ever printed in the history of "Grace and Truth," our supply will probably be exhausted



within a few weeks. If you wish your friends to receive all of the studies in the series now beginning, therefore, you will do well to get your order in at once in order to avoid disappointment.

### Should Believers Marry Unbelievers?

**I**N A sermon preached in the Moody Memorial Church recently, Pastor H. A. Ironside voiced a much needed exhortation. We quote from his sermon as it was printed in "Serving and Waiting" for November.

A man announced to me one day that he was going to get married, and I said, "Well, is the young woman converted?" "No," he said, "but she is a very sweet and lovely young woman, and I feel sure that after we are married it will come out all right; she will come to Christ." I said, "If she does not come to Christ before you are married while she looks up to you as a little god, she is not at all likely to be led to Christ afterwards when she finds out how intensely human you are."

A Puritan once said, "If you are a child of God and you marry a child of the devil, you can expect to have trouble with your father-in-law." This passage (II Cor. 6:14) clearly refers to marriage, and I think it would be a blessed thing if every Christian minister would say, "I will never be a party to yoking up a child of God and a child of the devil." "Be ye not unequally yoked together with unbelievers." Let that be the first question settled, young man, when you are looking for a wife, and, young woman, when you are allowing yourself to be looked for, let the first question in your mind be: Is this one who comes seeking my favor one who knows the Lord Jesus Christ?

I think of a lady who came to me in California and said, "Mr. Ironside, I want to tell you my story, and if you ever feel like repeating it when you are talking about separation, you may feel free to do so." She said: "As a young Christian I was a very happy young woman; my heart was taken up with the things of Christ; He was all in all to me. Then I met one who seemed to me so true, so good, so manly, so noble, that when I asked him if he were a Christian and he said 'No,' but promised that he would join any church I belonged to if I would only marry him, I was foolish enough to think I could win him after we were married. He went to church with me until two weeks after we were married, and then said, 'I am through with this religious sham; nothing more of it for me. If you must go on with it, you go your way and I will go mine.' I have had to go my way ever since. But that was not the worst, for when the children came, I wanted to bring them up for God, but my husband, who had been reading infidel literature and was getting farther and farther away from the faith of his old mother, said, 'No, these children will never be brought up in religious superstition,' and I have had to see them taken off to the world when I wanted them for God. Now every one of the six of them is utterly opposed to the Gospel that means so much to me."

Some of the worst tragedies of life are the direct result and inevitable fruitage of the folly of believers in mating with unbelievers. We wish that all Christian young people who are rushing heedlessly into this snare might hear the heart-broken confessions which pour into the ears of every godly minister concerning the folly of such a course, but more than this, we would that they might hear and heed the admonition of God's Word.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteous-

ness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (II Cor. 6:14-15).



*I will place no value on anything I have except as it will advance the interests of the Christ to Whom I owe all my hopes in time and eternity. May all my interests be identified with His cause.*

—David Livingstone

### "Grace and Truth"

## Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Missionary desires undenominational work in rural community in Wisconsin or Iowa. Now residing in Wisconsin. Has had three years training at Moody Bible Institute, and has completed one year at a leading theological seminary. Five years experience in teaching and preaching. Would prefer a field where support is sympathetic with evangelistic message. Can give best of references from Christian workers. Address B. 28, "Grace and Truth."

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# HOW ONE OF OUR READERS HELPED HER PASTOR

Not long ago a reader living in Texas sent us this enthusiastic and heart-warming letter of testimony:

Though I have expressed my deep appreciation and enthusiasm for "Grace and Truth" many times, I cannot miss this opportunity to speak another word of praise on its behalf. In every issue is a veritable feast of "hidden manna."

The "Eternal Security" number, which I have mentioned before, was simply great, and its publication at the time was surely providential.

Our minister and his wife were sound on every phase of their doctrinal beliefs except eternal security—and they were teaching the congregation according to their own beliefs.

I had spoken to them many times, but they believed that this was one point where I was wrong. So after I had read the "Eternal Security Number" I passed it on to them, requesting them to read it carefully and prayerfully, and assured them that I endorsed every word of every article in that number. I told them that those messages contained the great truth which I had been telling them of for so long.

They have never said a word to me, personally, about the articles they read, but oh, if you could hear some of their prayers lately, and a sermon the minister preached about three weeks ago, your heart, like my own, would overflow with joy and thanksgiving. He preached on "The Seals of God," and when he came to Ephesians 4:30 he said that there was not enough power in earth or hell to break that seal of the Holy Spirit when once it had been put on a believer.

With that magazine in my hands I had pleaded on my face before the Father that He would use it to open their eyes to that great, precious truth, that He is able to keep as well as to save. AND HE DID! Praise His Name!

Perhaps you, too, have friends whom you are eager to help lead into the knowledge of some precious truth in God's Word. God may use a year's subscription to "Grace and Truth" to accomplish the very thing which is upon your heart.

Why not include your friend, with others whom you are eager to interest in the study of God's Word, in a club of gift subscriptions?

A single subscription costs, per year, \$1.50. A club of FIVE subscriptions costs \$6.25. A club of ELEVEN subscriptions costs \$12.50. (All subscriptions in a club must begin with the same issue.)

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A Bible Study Magazine for Earnest Men and Women Everywhere

2047 GLENARM PLACE, DENVER, COLORADO

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that a survey of our D. B. I. Family, at our Christmas dinner, showed representatives present from

Eighteen States of the Union  
Six Foreign Countries, and  
Thirteen different denominations

and only about four-fifths of the members of our group were present when this survey was made.

This will help to give you some idea of how far-reaching is the testimony of D. B. I.

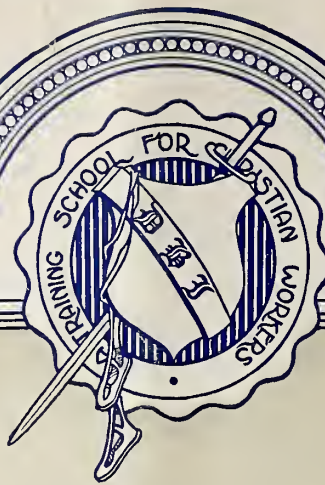
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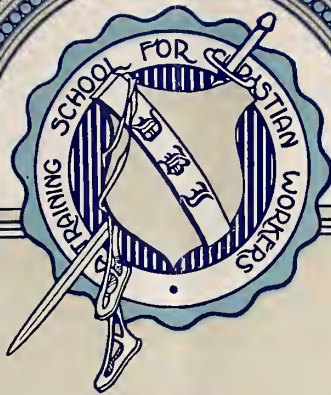




*“Let us ....run with patience  
the race that is set before us,  
looking unto Jesus the Author  
and Finisher of our faith.”*

*Heb. 12:1-2*





# GRACE AND TRUTH

*Fifteen Cents the Copy  
One Dollar Fifty the Year*

*Power of the Gospel  
Number*

**Clifton L. Fowler**  
*Editor*



*February*

*1932*

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"At the Helm"

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"Grace and Truth"

#### THE TRINITY

The triune God, Father—Gen. 1:1, Son—  
Jno. 10:30, and Holy Spirit—Jno. 4:24.

#### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

#### PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

#### RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

#### HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

#### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

# AS THE EDITOR SEES IT

## *The Power of the Gospel*

SOME years ago chemists discovered a new and exceedingly powerful explosive, which was destined to revolutionize many industries, perform prodigious tasks, and save millions of dollars in enabling a few men to do the work of many. When they wanted a name for this valuable discovery, they could find no term in the English which adequately described its powerful properties, and so they borrowed from the Greek a word which means "power" and called their discovery "dynamite."

It is this Greek word which is used in Romans 1:16, which says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Yes, the Gospel is tremendously powerful. It has power to break hearts of stone, bringing self-righteous, self-sufficient sinners to the feet of Jesus Christ, contritely confessing their utter sinfulness, laying aside their own righteousness, and humbly receiving, by faith, the righteousness of Christ. It has power to shatter prison walls of sin and to set free the souls who have been incarcerated therein. It has power to level mountains of pride and to raze fortresses of carnal imaginations and carnal habits which have exalted themselves against the knowledge of God. In short, the Gospel has power to save the sinner from the penalty, and from the power, and ultimately from the very presence of sin.

This power is not appreciated by the natural man. This is because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). In him is seen the truth of the Scripture which says, "The preaching of the cross is to them that perish, foolishness" (I Cor. 1:18). But note the contrast between those who perish and those who are saved—"to us who are saved it is the power of God."

We can imagine a backwoodsman, who never has witnessed an exhibition of the terrific power of dynamite, in conversation with an engineer who is constructing a road through his part of the country.

"What are those sticks that you are putting into those holes? and why is that string fastened to them?" he may ask.

"Those 'sticks' are dynamite, and the thing which you call 'string' is the fuse."

"Dynamite? What's that? What are fuses? And what are they good for?"

"Dynamite is an explosive. When I have finished loading this hole I will touch a match to the end of this fuse, the fire will run down to the dynamite, and it will explode, blowing this great rock into little pieces."

"Ha! ha! ha!" laughs the backwoodsman, "that is the funniest thing I ever heard of. To think that two

---

IN ALMOST every respect the work of The Denver Bible Institute is in better condition than ever before in the history of the school. Our one great problem just now is the urgent need of funds necessary to carry on the work. Through the publication "D. B. I. Building News," inserted in the center of each issue of "Grace and Truth," we are endeavoring to keep our friends in touch with the situation in order that they may pray intelligently for this need. Turn to this section; digest the information which it affords; and then pray earnestly that God will so provide as to enable us at once to

"STOP THAT MONTHLY DEFICIT"

---





or three little sticks can break a big rock like that!" To him the idea seems foolishness. But the engineer is better instructed—he knows the mighty power which resides in those cartridges which appear so impotent, and he uses them to good effect.

So, too, though the world sneers at the Gospel of our Lord Jesus Christ, and laughs to scorn the thought that by the blood of His cross Christ can and does secure the pardon of the sinner and his cleansing from sin. The true servant of Christ, who knows full well the saving, transforming power of that Gospel, will not be deterred by the sneers of the world from using the power which God has given him. He will go on earnestly, faithfully proclaiming the Gospel, with the calm assurance that he will see the fruit of his labors, both here and hereafter.

What is this powerful Gospel? That Christ died for our redemption, rose for our justification, and is coming again for our transformation and glorification. This was the Gospel which the apostles preached. This is the Gospel which we should preach. This is the message which is "the power of God unto salvation to every-one that believeth."

### Disarmament

**D**ISARMAMENT during this age is a snare and a delusion.

So long as this world is steeped in sin there will be trouble between the nations, and to this the Word of God plainly testifies. Till the coming of our Lord Jesus Christ to put an end to human mismanagement of government and to establish His Kingdom, there shall be a constant succession of wars and rumors of wars, interrupted only by the false peace of Antichrist, who shall cry, "Peace, peace," when there is no peace.

Though we abhor the thought of war, and would do everything in our power to spare our beloved country

the horrors of another conflict such as that from which we have just emerged, we have no sympathy with the disarmament propaganda of "Modernist" preachers who are continually meddling in the affairs of the government. In view of the fact that wars are inevitable, the only wise policy for any nation to pursue is to be fully prepared, for we may be assured that the next war will be a battle for very existence. In view of the fact that God's Word plainly indicates that present-day disarmament movements are foredoomed to failure, we find ourselves very much in sympathy with the sentiment of Edwin Marshall Hadley, who in his book, *Sinister Shadows*, makes one of his characters to say,

When fire, crime, and disease are banished and outlawed by resolution or law, when we reach the time when we can dispense with firemen, policemen, and doctors, then I will concede the arrival of the millennium and agree that the time has come to disarm our national forces; but, until such time, I feel safer when I realize the fireman is there to put out the fire, the policeman is there to fight outlawry, the doctor is there to fight disease, the soldier is there to guard us.

When the various nations of the world reach a **UNIFORM LEVEL OF CIVILIZATION**—when we have no longer within our own borders those who are waiting like wild animals to spring upon their keepers, I will give earnest consideration to further reductions of armaments, but, until such time, I will fight with every ounce of strength I possess to prevent the awful cataclysm that would result from a defenseless America.

It is high time for all who name the Name of our Lord Jesus Christ to recognize that there can be no lasting peace on this earth until the Prince of Peace reigns upon the throne of His father David. Let us be mindful of the admonition of Scripture to pray for kings and for all that are in authority, that we may lead a quiet and peaceful life in all godliness and honesty; let us not hinder the efforts of our government at protecting its citizenry, but let us lend our earnest support, and let us look forward with renewed eagerness and joyous anticipation to the day when our Lord Jesus Christ "shall speak peace to the heathen."

### H. G. Wells as a Prophet

**W**E ONCE heard a well known educator say that as a historian H. G. Wells made a good novelist. As a prophet he does better. He at least sees the seriousness of present day conditions, and in this he prophesies truly. The following is given as condensed in the December *Reader's Digest* from an article by Mr. Wells in *Liberty* for October seventeen.

Some years ago I wrote that the salvaging of civilization was a race between education and catastrophe. Nowadays I am forced to add a qualification. Catastrophe indeed travels briskly; tariffs strangle trade; gold—the life blood of trade—is being hoarded against some fresh day of reckoning; arma-

(Continued on p. 54)

### PLL TRUST HIM ANYWAY

EVANGELIST PAUL HUTCHENS

*The path o'er which He leadeth me is rough and steep today,  
And trials and pitfalls constantly confront me in the way,  
And by-paths would coerce my weary feet to go astray,  
But though I do not understand, I'll trust Him anyway.*

*The cross that He has given seems too burdensome for me,  
And aching shoulders, bent beneath it, yearn for liberty,  
Obstructions unexpected do so oft my progress stay;  
But though I do not understand, I'll trust Him anyway.*

*And though it falls my lot today to travel all alone,  
With none to care and sympathize and none my cause to own,  
His all-sufficient Grace is given enabling me to say,  
"E'en though I do not understand, I'll trust Him anyway."*

# PAUL'S DESCRIPTION OF THE LORD JESUS CHRIST

## STUDIES IN THE BOOK OF ROMANS—NO. 2

by THE EDITOR

Stenographically Reported, Copyright 1932, Clifton L. Fowler

*HERE is the second of Dean Fowler's series of studies in the Book of Romans. In these two introductory studies you have doubtless caught a glimpse of the exceeding value and helpfulness of this series. We are sure that before many of these studies have appeared, you will think of many friends whom you are eager to have share with you the blessing of reading them. In order to help you bring this blessing to them, we are continuing our offer of a six-months "get-acquainted" subscription for fifty cents. This offer applies only to new subscriptions, of course. Or perhaps you will want to take advantage of our club offer to send "Grace and Truth" for a whole year to a number of your friends. Our club rate is \$1.25 per year in clubs of five or more subscriptions beginning with the same issue. This offer is good both for new subscriptions and renewals. If you will send your list of gift subscriptions in at once, we can begin them with the January number, but we cannot promise that it will be possible to do this after the next two or three weeks, for rapidly mounting subscription lists promise to exhaust our large supply of this issue in a very short time. It is imperative, therefore, if you wish to avoid disappointment, that you act at once!*

—H. A. Wilson, Ass't Editor

Jesus Christ our Lord, . . . was made of the seed of David according to the flesh;

And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

By Whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name (Rom. 1:3-5).

*AS PAUL* mentions the Name of our Lord Jesus Christ, his soul is so stirred by the Spirit of God as to cause the Apostle to render three remarkable descriptive ascriptions unto Him. He says:

1. He was made the Son of David according to the flesh;
2. He was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead;
3. He is the bestower of grace for obedience to the faith among the Gentile nations.

*FIRST*, then, He was made the Seed of David by birth. One of the most vitally important facts of the entire Word of God is set forth in these words, "The seed of David." Jesus Christ was the Seed of David. He not only was a Jew; He not only was a teacher; He not only did many miracles, so as to catch the attention of the multitudes of Jerusalem and Judea; but the great fact which was outstanding in every Jew-

ish mind was that Jesus was the Son of Mary, and Mary was the direct descendant of David. Hence Jesus was the Seed of David. Beside this, the man Joseph, who was not Jesus' father in fact but was his foster father, was also a direct descendant of David. Hence, not knowing that Jesus had no human father but was begotten of the Holy Spirit, many of the Jews may have supposed that Joseph was Jesus' actual father. And since it was universally known that Joseph was also a descendant of David, that would cause all who were in touch with the situation at all to speak of Jesus as the Seed of David, or, as the custom was, *the Son of David*.

Many examples of this appear in Scripture. Matthew 12:22-23 gives us a remarkable example of how indubitable is the fact in Scripture that Jesus was recognized as the Son or the Seed of David. The passage spoken of is:

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

And all the people were amazed, and said, Is not this the Son of David?

Our blessed Lord had performed a miracle in delivering one who was demon possessed, and the people were astonished because they remembered something; and when they remembered that something they did not say among themselves, "What a great miracle!" They



*THE preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*  
—I Cor. 1:18

did not comment on the miracle at all, the miracle was of such convincing character that it did not require any comment; but they did say what popped into their memories, for they began to say to one another, "Is not this the son of David?" This question had the same significance to every one of them. They were thinking, If He can do this miracle and is also the son of David, He is the Messiah!

And another example is found in Matthew 15:22. In this verse we read,

And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil.

Hear her language! She is a Gentile. She is not a Jew—a Gentile, and she says, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil."

But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped Him, saying, Lord, help me.

But He answered and said, It is not meet to take the children's bread, and to cast it to dogs (referring to the fact that she was a Gentile "dog").

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Here it becomes evident that even the Gentiles knew that Jesus was the Son of David and recognized the stupendous importance of that fact, for this woman based her appeal upon the fact that He was the Son of David.

Another incident is given us in Matthew 20:30-31:

And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David.

And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, Thou Son of David.

In this, notice two needy creatures—two blind men—put the accent on one single fact when they made their

appeal to Jesus, and that one single fact was, "Thou art the Son of David"; and Jesus heard them, for they had accepted Him as the Messiah.

The religious leaders were greatly alarmed when men began to call Jesus the Son of David, for they knew that if any considerable number began calling Him the Son of David it was only a matter of time before this Son of David would be proclaimed a Messiah. And so their souls were surcharged with hatred.

An instance of this is seen in the story of the triumphal entry, told in Matthew 21, beginning at verse eight:

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord; Hosanna in the highest!

And when He was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus, the Prophet of Nazareth, of Galilee.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

And the blind and the lame came to Him in the temple; and He healed them.

And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

And said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?

This much becomes evident—the scribes, and the Pharisees, and the common people all knew that the Scriptures demanded that the Messiah, when He came, must be the Son of David after the flesh. Here was a remarkable teacher who performed astounding signs and wonders, and behold, He was indeed the Son of David! The conclusion at which they had arrived was inevitable. This Christ must be their Messiah.

(Continued on p. 70)

*OUR Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.*  
—I Thess. 1:5

# THE POWER OF THE WORD OF GOD

by MAURICE G. DAMETZ

**“WE WANT** a Bible,” is a cry heard in some quarters, especially from men who are the sturdy foes of the Word of God. Mr. H. G. Wells in one of his writings pictures the very critical state of civilization and concludes that what is urgently needed is a “Bible that will do for future civilization what the Bible has done for the past civilization.” This indicates blindness. It is of little use to offer a looking-glass to a blind man.

We have a Bible! And to the cry which comes out of this free-thinking age—“We want authority”—we answer, *we have authority!* Yes, *we have a Bible!* and our Bible is a sufficient Bible. It is inexhaustible and timeless. It is living and powerful. It has the same attribute as Christ, in that it is the same yesterday, today, and forever. It has power today, as it had yesterday,

For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart (Heb. 4:12).

An investigation proves the truthfulness of this verse and reveals to us that what is needed is to give the Book of books a chance.

## IT IS LIVING

**“FOR** the Word of God is quick.” The word translated “quick,” means “living.” It is not a dull, dead Book, but is as much alive as it ever was. Unaffected by the bitter assaults against it, it endures persecution, outlives criticism, survives atheism, and

**D**AMETZ gives us a refreshing discussion of a familiar Scripture. In these days when the “Modernist” is belittling the Word of God, many of God’s children have neglected it, and consequently have lost the keen appreciation of its message and the blessing of its operation in their lives which led our forefathers to forsake the inhospitable shores of old England and to seek in New England the liberty to read God’s Word and to worship Him without hindrance or persecution. Truly God’s Word has power. Give it a chance to work in your life by reading it and meditating in it daily; and give it a chance to work in the lives of others by telling them its message.

stands immortal, indestructible, and imperishable.

When the New Testament was revised in 1881, a man offered five hundred dollars to get a copy a few hours in advance of its publication in New York City. The streets were blockaded, as people were eager to get copies of the Book which had been “demolished” and “destroyed” so many times. The longest message ever telegraphed was 118,000 words, sent from New York to Chicago, and consisting of the books from Matthew through Romans of this same revision. If it be argued that this is past history, then to prove that the Book is living, we will cite you to the fact that thirty-four million copies of the Word were circulated by the Bible Societies in 1930, in eight hundred languages and dialects. A dead and exhausted Book, is it? Yet, some, in blindness, will tell us that the Bible has lost its former hold. It is living! It is

ageless and undying! Its yesterday is also its today. Other books die of their own accord, but this grand old Book of God cannot be killed. Not for a decade nor a century has it endured, but for ages and millenniums. It has stood the one scientifically infallible test—time. It is not lifeless, outworn, out of date; it is living!

## IT IS POWERFUL

**T**HE word translated “powerful” is *energes*, meaning full of energy, active. It is operative, effectual, powerful. The Word is likened unto a fire, and unto a hammer which breaketh a rock in pieces (Jer. 23:29). Its power is inherent and inexhaustible. The greatest monuments of man’s power have perished, thrones



*Oh, come, let us go and find them,  
In the paths of death they roam;  
At the close of the day  
'Twill be sweet to say,  
I have brought some lost one home.*

have crumbled, but this Book lives on in ever-increasing power.

The Word has a *resisting power*. No other book has been persecuted as has this one. It is the most hated Book in the world. It has been subjected to every conceivable attack and connivance, but assaulting God's Word has been like shooting glass arrows at Gibraltar—the missiles break and fall without making a dent. Spurgeon has told us of two little boys; one, a very bad little boy, and the other, a very good little boy. The bad boy went out and threw mud at the moon one night; whereupon, the good little boy went out with a basin of water to wash the mud off. And what was the moon doing all the while? Just shining, while the boys were throwing mud and splashing water. So the Word of God is untouched and unharmed by the bitter blows that were meant to destroy it.

It would take ages to tell of the *saving power* of the Book. Its Gospel is the power (dynamite) of God unto salvation (Rom. 1:16). Martin Luther was converted through the reading of one single verse of Scripture. So also was John Bunyan. What mighty rivers of blessing have flowed from these lives! Revivals have been started, tens of thousands have been converted to Christ through a single verse of Scripture. This Word of God is powerful, full of energy!

An English trader was one day passing a converted cannibal in Africa; and noticing that the native was reading, asked him what it was that he was reading with such an absorbing interest. "Oh, I am reading the Bible," said the native. "That Book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the foreigner, at the same instant pointing to his mouth, "you would have been down there long ago." The Bible changes things! The Word of God works powerfully!

### IT IS SHARP

**IT IS** likened unto a twoedged sword. It is called the "Sword of the Spirit" (Eph. 6:17). The word translated "sharper" is very decisive, coming from *temno* which means to cut down, as if by a single stroke, not repeated blows. The Word of God is capable of doing this very thing. It cuts and flashes; it convicts and converts; it has an effect which is electric. It strikes center and it stabs to the heart.

The Word has a *piercing sharpness*. On the day of Pentecost, Peter used this Sword effectively, and it pierced three thousand to the heart, and they cried, "What shall we do?" Often since, have strong men been smitten by this Sword skillfully used. In the days of George Whitefield's gracious ministry, Thorpe, one of his most violent opponents, and three others, members of the "Hell Fire Club," laid a wager as to who could best imitate and ridicule Whitefield's preaching. Each was to open the Bible at random, and preach from the first text that their eyes fastened upon. Thorpe's companions and competitors went through the game with impious buffoonery. Then stepping forward, Thorpe exclaimed, "I shall beat you all." Opening the Bible, his eye fell upon the verse, "Except ye repent, ye shall all likewise perish." The Sword of the Spirit pierced through his soul. He paused, sat down brokenhearted, and confessed the power of the Gospel. He became a powerful preacher of the Word.

The Word of God has a *dividing sharpness*. The priest with his sharp knife was accustomed to dissect the joints of the animal, opening to view the marrow of the bones. So God is not satisfied with external profession. The Word of God goes deep; it finds us as we really are. Coleridge said, "I know that the Bible is the Word of God because it finds me in the deep places of my being." That is where this Word takes hold—the hidden machinery of human life, where the motives, impulses, intentions, and thoughts are. The Word analyzes us, and the soul responds. The Word reaches the heart, and the life is transformed.

The Word has a *discerning sharpness*. It is quick to discern the thoughts and intents of the heart. The word used for discern is *kritikes*, meaning a critic. God's Word is a critic of the secrets of the heart. The accounts of bye-gone years are audited by this critic. Truly, "the entrance of Thy Word giveth light" (Ps. 119:130)—discerning light. It gives light in the soul; light on personal problems. It gives clearness of vision, spiritual insight, inward power, outward power, purity of soul, reserve force—in fact, everything that goes to make up manhood and womanhood is in this powerful Book.

Let us have full confidence in the Sword of the Spirit. Use it! Wield it to the glory of God! It is *living, powerful, sharp!* What we need to do in these days of wickedness and declension, is to give it a chance. And when it is given a chance, it works. It works powerfully, convincingly, practically, and surely.

**WE PREACH** Christ crucified,  
unto the Jews a stumblingblock,  
and unto the Greeks foolishness;  
but unto them which are called, both Jews  
and Greeks, Christ the power of God, and  
the wisdom of God.

—I Cor. 1:23-24

# BACK TO EVANGELISM

by PAUL HUTCHENS

**N**UMEROUS articles are being written on Evangelism of the present day. Such titles as *The Revolt Against Evangelism*, *What is the Matter With Evangelism?* *The Passing of the Professional Evangelist*, etc., have been used. The subject has been treated from nearly every possible angle. The evangelist has come in for a "good talking to," and has been made to see the error of his way. Many of the criticisms have been just and should be helpful to any among the evangelists who need a little or a lot of pruning.

Some writers have laid the blame for the revolt against evangelism at the door of "Modernism"; some at the door of the age in which we live; some have blamed unwise methods; and others have even dared to speak of the jealousy of pastors and of the biased raining of pastors in the modern seminary.

But after reading carefully these articles one cannot help but notice that whenever there has been unjust criticism, in nearly every case the writer was a pastor, or an evangelist who had failed to make a "success," or a seminary professor, or else some preacher who had gone to seed on "Bible teaching" and had apparently lost all spiritual power and passion for souls. Not one such criticism has come from a present day so-called successful evangelist.

The cry of many today is, "Evangelism is dead—the day of revivals is past." But thanks be unto God, there are still a great number who maintain that evangelism is very much alive, and who, weekly, if not daily, see souls brought to the foot of the cross, and great crowds eagerly listening to the Gospel.

While it is true that the methods and actions of some evangelists have brought disrepute to the cause of evangelism, and are largely responsible for the present revolt, cannot it be said also that the methods and actions of many pastors are of such a nature as to divide churches and to erect a wall of rebellion against the cause of Christ in the community? Yet do we ever read any articles on *The Revolt Against Pastoral Work*? And has anyone ventured to write an editorial in scathing denunciation of pastoral work as a whole, or to raise the cry, "The pastorate is a relic of bygone generations?" Is not every pastor who receives salary for his service deserving of the title "professional" pastor, to the same degree as the evangelist is deserving of the opprobrious title of "professional evangelist"?

**A**S HUTCHENS says, "Strong, aggressive, scriptural, Holy Spirit-endued, soul-stirring evangelism" is one of the outstanding needs of the present hour. Coupled with sound, balanced, Spirit-filled Bible teaching, it is the most effective means of combatting "Modernism," for what is better calculated to answer the cavilling of the "Modernist" against the miraculous in revelation than to present multiplied instances of the miracle of the new birth and of lives transformed by the power of this despised Gospel?

The pessimistic, yet favorite expression of the modern opposer of evangelistic campaigns, which asserts that "converts do not hold out," is not true. All genuine converts do hold out; for they are kept by the power of Christ. There always have been and always will be many who make profession of Christianity who do not actually possess Christ as Saviour and Lord. The wheat and tares, the good and bad fish will be present in professing Christendom until the return of Christ. But the true convert is given eternal life, and he shall never perish.

The percentage of "backsliders" from the average evangelistic campaign is certainly no greater than the percentage of those who return to worldliness and the old life after "joining the church" on confession of faith as a result of regular pastoral work. Many of the modern professed conversions which result from "visitation" campaigns (to the exclusion of mass meetings) are truly never born again and of course never backslide because they have really never "front-slid." Having never left the ranks of worldliness, their continuance therein is not noticed.

**O**NE of the most encouraging signs of the times is the fact that very recently many pastors and denominational leaders have begun to raise the cry, "Back to evangelism." They have been compelled to do so; for the churches were losing ground and church-joining, as a result of vapid preaching of generalities did not bring about regeneration. Loyalty to the extent of service and sacrifice was not found





among the "joiners." After all the only way of making Christians is by the old-fashioned Bible method of *conviction* and *conversion*. And nothing is more conducive to this than a series of meetings with an evangelist called of God to this work, who pours out

the truth, white-hot from the furnace of heaven.

May the day come speedily when the church awakens to see the need for strong, aggressive, scriptural, Holy Spirit-endued, soul-stirring evangelism.

## THE FRUITAGE OF A TRUE GOSPEL MINISTRY

*Sixty-three Names on Honor Roll of the First Baptist  
Church, Tucson, Arizona*

ONE of the surest evidences of a faithful, balanced ministry, is a steady stream of young people yielding their lives to the Lord and going forth from their home church into His service. Judged by this standard, the ministry of Pastor Richard S. Beal, of the First Baptist Church of Tucson, Arizona, is truly a most faithful one; and all who know him and know of his unflagging zeal and unflinching faithfulness in declaring the whole counsel of God, know that such a fruitage is only to be expected as the result of such a ministry as his. This article is reprinted from "The Baptist" of October 3. Pastor Beal is a member of the Board of Directors of The Denver Bible Institute, and a brother whose warm Christian fellowship has been the means of great blessing to all who are engaged in the work of the Institute.

A FEW weeks since, commenting upon the remarkable pastorate of Doctor Leavell of Huston, Tex., attention was called to the fact that eighteen men have gone from that church into Christian ministry and *The Baptist* wondered whether any other church could match that record. Well, here is one answer. Read it and tell us if you know of a church with a record any better than this.

### AN HONOR ROLL

THE service flag of the First Baptist Church of Tucson, Arizona, at the present time, contains the names of sixty-three persons who have either gone out into definite active church service or are preparing themselves to do so. Rev. R. S. Beal has been pastor of this aggressive church for more than thirteen years, and as a result of the earnest labors of pastor and people during that period, there have publicly pledged themselves for Christian work and are now (with the two exceptions noted) in full time Christian service the following impressive roll of workers:

Rev. and Mrs. C. L. Kau, pastor, First Baptist Church, Miami, Arizona; Rev. and Mrs. W. G. Downing, pastor, First Church, Nogales, Arizona; Rev. and Mrs. J. T. Goodman, pastor, First Church, Yuma,

Arizona; Rev. and Mrs. Sam Bradford, pastor, First Church, Casa Grande, Arizona; Rev. Carl Harwood, pastor, First Church, Somerton, Arizona; Rev. D. C. Snyder, assistant, First Church, Tucson, Arizona; Mr. Elmer Wick, assistant, First Church, Tucson, Arizona; Rev. J. Raymond Meek, minister, Macon, Georgia; Rev. and Mrs. Cleveland Autry, pastor, and evangelist, Abilene, Texas; Rev. Nelson Gerhart, pastor, Montgomery, Alabama; Rev. Norman McPherson, pastor, Calvary Baptist Church, Norwich, New York; Rev. and Mrs. Jack Wells, both serving with First Church, San Diego, California; Prof. Jesse Roy Jones, head of the music department, Denver Bible Institute, Denver, Colorado; Rev. Lester J. Fowler, minister and Bible teacher, (deceased), Denver, Colorado; Miss Rose Encinas, connected with The Denver Bible Institute; Miss Edna Buck, The Denver Bible Institute; Miss Alvina Edmondson, The Denver Bible Institute; Mrs. Eula Lindquist, Bible teacher, The Denver Bible Institute, Denver, Colorado; Rev. C. C. Clark, pastor, evangelist (not active), Cleveland; Rev. W. A. McClure, pastor, Bible teacher (not active), Philadelphia; Mrs. Mary Dawes, missionary, St. Andres Island, Caribbean Sea (deceased); Mrs. Mary Fickett Howes, missionary, West China; Mrs. Elizabeth Neely Foucar, missionary, China (returned) pastor's wife, Globe

Arizona; Mrs. Clyttie Leake McGowan, missionary, Placca, Arizona, Hopi tribe; Mr. Ely Wright, ministerial student, The Denver Bible Institute, Denver, Colorado.

Other young men of the congregation have been ordained during this time, but they are not listed here, for they dedicated themselves to Christian work somewhere else. There are also several other young ministers active in the work of this church but not numbered here because they were such before moving to Tucson.

### FINE NEW BUILDING

SINCE Feb. 14, 1918, when the present pastorate began, the membership has grown from 203 to 1,355. Altogether 2,240 people have been welcomed into church fellowship, 815 of these by baptism, and 1,421 by letter, or a net gain of 172 each year. A handsome new building has been erected at a cost of \$145,000. This building, located on a very advantageous site, was occupied for the first time on Easter Sunday, 1926. The seating capacity is nearly 2,000, and large congregations are the rule.

The Bible school has an enrollment of 850, and reached a peak attendance of 1,063 last Easter. It has the largest Men's Bible Class in the state, with an enrollment of 167 and an average attendance of over ninety. The class is taught by the senior deacon, A. B. Hazeltine. The young married women's class, taught by Miss Marie Schneider, a graduate of the Moody Bible Institute, is the largest women's class in Arizona, and has an enrollment of 160. The Daily Vacation Bible School had an enrollment of 225 this year. That is rather remarkable when one remembers that the thermometer in Tucson during June registers often as high as 115 degrees in the shade, and the shade is not so much in evidence as in some other localities. There are seven active B. Y. P. U.'s, meeting each Sunday evening for study, worship, and training, and many from these groups go out to mission points in and around the city and hold services regularly.

The church is represented on foreign fields, and in work among the Chinese, Mexicans, and Indians in the state. Mention may be made of Miss Mary Fickett, who, since her return to China, was united in marriage to Mr. Roger W. Howes, and with her husband, is doing a fine missionary work in West China, where she has labored as a representative of this church for over five years, and Mrs. Mary A. Dawes, who went as a missionary to St. Andre's Island in January, 1929, but was only permitted to labor a short time, as she died in July of the same year and was buried on the Island.

The splendid musical talent of the church is all given gratuitously. Prof. James N. Wheatley and his wife, as choir director and pianist, have given freely of their time and talent for the past eight years. The church finances have kept pace with the other activities,

and generous contributions are made to missions and other worthy causes. The church oversubscribed its apportionment this year and on Easter gave generously through the victory envelopes.

### SIX CHARTER MEMBERS

THIS year the church is celebrating its Golden Jubilee. By special programs of one kind and another a history has been reviewed that reads like a romance. The church was organized April 7, 1881, with six charter members, by Dr. Uriah Gregory, a faithful and scholarly minister. For seven years he led and served this small congregation. His widow, Mrs. Alice Gregory, a fine type of consecrated Christian womanhood, and wonderfully well preserved and alert despite her nearly ninety years of age, was present as an honor guest at the Golden Jubilee Celebration and gave some interesting facts concerning the early years of the church. Mrs. Gregory established the first Sunday-school there. Later, when the small church had been pastorless for a time and inactive, it was revived and reorganized by the evangelist of the chapel car Emmanuel. The church especially recalls with gratitude its indebtedness to a young attorney, Mr. Rochester Ford, who came to Tucson as a health-seeker, but despite his disability gave the pastorless church generously of his time and talents and maintained regular services for some years.

So through many trials, and after a long period in which a little company of praying people labored for the very existence of the church, it has now, after a half century, more than realized many of its early anticipations. The membership is constantly challenged by a great opportunity. Tucson is a health resort. The physician's association of the city reports more than eight thousand bed patients in the community. People come from all parts of the country. The university has two thousand students. To help meet the demand of such a field, the church has called a former business man, Mr. D. C. Snyder, to be the pastor's assistant. As part of this jubilee program, a revival was held, beginning October 18, and continuing through November 1. This work was led by two young men who went out from the church, Rev. Harold L. Fickett, pastor of the First Church of Galveston, who preached, and Rev. Jack Wells of the First Church, San Diego, who led the singing.

The flame of evangelistic zeal is kept burning through all that region by this church. During the past thirteen years the pastor has conducted revival campaigns with almost every Baptist church in the state. Mr. Beal has also served the denomination in other capacities. During these years he had been a member of the state board of missions and a member of the executive committee. He is also on the board of the American Baptist Home Mission Society and one of its vice presidents.

*The Baptist*, October 3, 1931



# GUNMEN AND THE GOSPEL

by DR. L. C. H.

**H**AVE you ever been compelled to look down into the muzzle of a gun or been brought face to face with the possibility of instant death?

The experience here related is in no wise intended to glorify man, but is simply to add to already abundant proof a witness to the fact that the Lord God Who wrought such mighty deeds through Moses, David, Daniel, and Elijah, is just the same today.

Many times in the past I have heard the old maxim, "Truth is stranger than fiction," but never quite understood its full significance until one Saturday night, January 17, 1931, when God led me through a strange, yet glorious experience.

I attended a meeting of the North Shore Fishermen's Club and listened to a most remarkable testimony stating how God had regenerated a man's life which for years had been wrecked and ruined by the awful ravages of crime, booze, dope, and sin of every description, and how He had built it up so that after fifteen years of consecrated and consistent service this man stands today a living testimony to the grace of God. This caused me to reason as follows:

"If our blessed Lord and Saviour can do that with a body well nigh a total physical, mental, and moral wreck, what could He not do with an able-bodied man whose will was consecrated and surrendered to His service? This verse flashed across my mind, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and voicing the innermost desire of my appreciative heart for all His benefits, I said, "Lord, here am I, show me what you would have me to do." God took me at my word, and sooner than I expected there came an opportunity to witness for Him Who loved me and gave Himself for me.

Thinking over the events of the evening, I sauntered down Kenmore Avenue and proceeded to start my car, but discovered that the gas tank was empty. I stepped over to a nearby garage, secured two gallons of gas, poured it into the tank and again tried to start the motor. This time it responded with its usual purr, but before I could close the door the muzzle of a revolver intruded itself upon my ribs with a man at the other end of it, who exclaimed none too gently, "It's a stick-up. Get over on the other side, I can drive this car."

Upon complying with his order I found myself in front of another menacing weapon manned from the rear seat by its owner who proceeded to inform me that they wanted only my money and my car and would let me out down the road, but warned me very explicitly that they would stand for no "monkey business" inasmuch as they would rather kill ten men than go to jail once. In accordance with the request from my "back seat driver" I tossed over my wallet, the contents of which seemed so to please his fancy that he began to wax chummy.

"You have a pretty nice car here. Got any money in the bank?" was his next remark. "Why yes," I replied, "I might have a couple of dollars but I'm not at all disturbed about your taking this money, neither am I concerned about the possibility of your bumping me off into eternity, because I am a Christian. I belong to

the Lord, and I know that if I am absent from this body I will be present with the Lord for all eternity, but the thing which grieves me is the fact that both of you boys have souls which would be pitched into an endless and everlasting hell if you were suddenly called to meet your Maker, and God says in His Word, "Sinners are like raging waves of the sea, foaming out their own shame;

**H**ERE is an intensely interesting example of the power of the Gospel, recently experienced by a member of the North Shore Church in Chicago, of which Dr. J. C. O'Hair is pastor. It shows how God can use one whose life is given over to Him. How is it with you? Are you letting Him use you to tell the lost the glad tidings of salvation? Are you letting Him use you to win souls to Christ? Are you giving yourself the opportunity to witness the power of the Gospel, by telling that Gospel to others? Remember, the Scripture says, "The fruit of the righteous is a tree of life, and he that winneth souls is wise."

andering stars, to whom is reserved the blackness of  
arkness forever.'"

After painting as black a picture of God's wrath  
s I could recall from His Word I waited a moment,  
xpecting to be "kidded" about the Sunday-school "line"  
r feel his indignation heaped upon my head through  
ne butt of his gun, but under the stress of emotion I  
ad forgotten God's eternal and unchangeable promise,  
My Word shall not return unto Me void," and to  
y surprise this was his reply:

"You know, I never had any one talk to me  
his way, and I'll confess to you that you make me feel  
shamed of myself, but I am not in this racket for plea-  
ure. I have a mother to support and times are tough.  
What's a fellow going to do—starve?"

Encouraged by the way in which the Word was  
orking I continued, "Yes, I can see your side of it,  
ut suppose you were able to hold up some one and get  
million dollars you would have to go to hell just the  
ame. Then suppose that by some means you were able  
o gain the whole world, and in the end lost your soul,  
he Word of God says it would profit you nothing.  
listen, brother, I believe as firmly as I believe you're in  
he back seat that "all things work together for good  
o them that love God" for He says so. I don't know  
ust why He permitted this experience to come to a child  
f His, but I rather imagine that He brought it about  
or your benefit, that you might hear the word of Life  
nd learn how to get out of this damnable business  
nd get into Christ, Who can and will supply your  
very need and take you home to heaven for all eter-  
ity."

He was silent for a moment, and then replied, "I  
elieve you're right about that. I would like to get a  
ob and go straight and I'd pay you this money back,  
uddy. Do you think that they would help us up there  
t that church where you come from?" I told them  
hat our church was located at the corner of Sheridan  
Road and Wilson Avenue, where the large electric sign  
n the tower blazed out the fact that "Christ died for  
ur sins," and informed them that inasmuch as the  
hurch spent eight or nine hundred dollars a month for  
he poor and unfortunate I felt sure that they would  
e glad to help them get back on their feet again.

"Well, buddy," he replied, "we're going to give  
ou a break—we're going to let you keep your car  
ut what are you going to do when we beat it—send  
he dicks after us?"

I said, "Boys, I'll make a bargain with you. If  
ou will both promise to read these tracts I am going to  
ive you and come up to the North Shore Church  
omorrow night at eight o'clock to hear more of this  
vonderful Gospel, I'll promise to go straight home  
vithout squealing, and what's more, I'll ask every Christ-  
an friend I can to pray for you fellows that you will  
et no rest or peace until you have accepted Christ as  
our Saviour."

## NOT TRY, BUT TRUST

*Not saved are we by trying,  
From self can come no aid;  
'Tis on the blood relying,  
Once for our ransom paid;  
'Tis looking unto Jesus,  
The holy One and just;  
'Tis His great work that saves us;  
It is not try, but trust.*

*No deeds of ours are needed  
To make Christ's merit more;  
No frames of mind or feelings  
Can add to His great store;  
'Tis simply to receive Him,  
The holy One and just,  
'Tis only to believe Him;  
It is not try, but trust.*

—E. C. Taylor

"Shake, buddy," he said, "I'm taking a whale of a  
chance, but I'll make good on that promise if it's the last  
thing I ever do." And with that he pulled out his roll  
of bills and offered me a five dollar bill to get home on.  
I refused it, saying:

"You may need it worse than I do. If you will  
give me a dollar to buy gas, we'll part as friends."

For twenty or thirty minutes our self-appointed  
chauffeur had been driving us up one street and down  
another, apparently for no other reason than to give me  
an opportunity to unfold the Word of Life, but finally  
he pulled up to the curb on Clarendon Avenue, and  
both men stood outside the car listening to the Gospel  
for five or ten minutes. The chap who had been driv-  
ing appeared very nervous and suspicious and warned  
his friend that they were taking too much of a chance  
standing on the street with guns in their pockets listen-  
ing to me, but his friend replied:

"I think this guy is a square shooter. If he goes back  
on his promise I'll feel like burning every church in  
Chicago."

With further apologies they both shook my hand  
with genuine fervor and disappeared again into their  
night of sin. I rubbed my eyes to make sure I had not  
just awakened from a terrible nightmare, and said aloud,  
"Praise God, the days of miracles are still with us!"

How marvelous, I thought, that in the short space of  
twenty or thirty minutes the mighty power of God's





Word was able to melt the wicked hearts of potential murderers and cause them to apologize for the robbery, permit me to keep the car, return a portion of the spoils, and depart as if I were some Utopian benefactor or a long lost friend. Truly, "The preaching of the cross is to them that perish foolishness, but unto us who are saved it is the *power of God*."

After the men had departed I drove back to the garage to return the borrowed gas can and told the night attendant this story in detail, and God so moved upon his heart that I had the great joy of leading him to Christ, "Whom to know is life eternal."

I was unable to be at church the following Sunday evening on account of an attack of the "flu," but two men were there who filled their description perfectly, and I have no doubt God will eventually save their souls.

The experiences of the evening caused me to meditate upon the life that is ours in Christ (Gal. 2:20), and I sought anew how best this life in me could be used to honor and glorify Him. I realized how important it was to hide away His Word in my heart, "against the hour of need," when it could be used to show its power in revealing Christ. Then, too, I saw clearly the value and importance of having a few prayerfully and

carefully selected tracts with which to follow up the spoken Word.

My heart rejoiced when, by His grace, with my faith stayed on Him, without fear of the snares of men, I had seen Him exercise His power. Men hardened in sin depending upon their deadly weapons, became as little children with make-believe guns before His Word "the Sword of the Spirit." For God confounded the strong and upheld the righteous. For He Who sends the speaker had also prepared the hearers, as He always does. True it is, *our* "God is a very present help in time of trouble."

Dear friend, is He *your* God?

If you should suddenly be called upon to face death and pass into eternity would *you* be prepared?

If you will accept Him as your Saviour you will become a member of God's family, an object of His loving care on earth, a joint heir with Him Who created all things, a possessor of all spiritual blessings in the heavenlies, with the right to reign and rule with Him through all eternity. "But as many as received Him (Christ), to them gave He power to become the sons of God, even to them that believe on His Name" (John 1:12).

## BACK TO THE SCRIPTURES

WILLIAM OLNEY

*I must go back to the Book again, to God's inspired page:  
The Word which has given life to souls, succeeding age to age:  
The thoughts and opinions of men are vain as guides to the human soul,  
But this blest Volume declares the truth and our spirits should control.*

*Here as I read are the thoughts of God, and His gracious heart lies bare;  
Here are the promises of love, the pledge of the Father's care:  
Here is the story of the cross, on which our faith we place:  
Here is the offer of birth from heaven, the Spirit's work of grace.*

*What though the Book neglected lies, through the pride of man's conceit;  
What though philosophy so-called, and science as allies meet  
To question and criticise the Book: It lives and it works today,  
In bringing the life of God to souls, His Word and will to obey.*

*So back again to the sacred Word, it links our poor earth to heaven;  
And back to the good news it contains, of atonement and sin forgiven;  
With the Spirit's light on the page divine, true wisdom it will give;  
And a blest experience will find how true the instruction: Read and live!*

# REGENERATION and RESTORATION

*Or, The Power of the Gospel in the Lives of the  
Sinner and the Saint*

by J. C. O'HAIR

Except a man be born again (from above), he cannot see the Kingdom of God (John 3:3).

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted (Gal. 6:1).

**I**N THE first of these two verses the Lord speaks to and concerning a sinning sinner. To such an one God's one imperative is, "You must be born anew." In the other verse the reference is to a sinning saint. Do not be startled by the statement, for saints do sin. Every regenerated sinner is a saint. All saints do not behave as becometh saints, but it is not behaviour that makes a saint out of a sinner; it is the Holy Spirit, the grace of God, and the blood of Him Who suffered without the gate that He might sanctify the people with His own blood. Many saints are overtaken in a fault or a sin, that is, they side-step into sin. It is the duty of spiritual saints to restore their fellow-saints who have slipped into sin. But we should know the difference between the regeneration of a sinner and the restoration of a saint.

**T**HERE are many saints today in mental distress, in anguish of soul, because in a moment of weakness they have stumbled into sin and they are ignorant of God's way back to fellowship and peace. In many such cases spiritual saints are somewhat responsible for shirking or neglecting their part in the restoration of the stumbling and ignorant saints. One of the important principles in "rightly dividing the Word of truth" is to know which Scriptures are to be applied in the case of an unsaved sinner and which in the case of a sinning saint. A very common mistake among believers is the application to sinners of the first chapter of the First Epistle of John. This epistle is addressed to those who believe on the Name of the Son of God (I John 5:13).

In this First Epistle of John we find recorded the blessed message of the Lord to and for the saint who has been overtaken in a sin:

**O'**HAIR deals with the great spiritual necessities of two classes of people—the saved and the lost. It is the Gospel of Jesus Christ which meets the needs of both classes, for, remember that the Gospel makes provision for the spiritual well-being of God's children as well as for the sinner's need of salvation. To the lost man the Gospel is God's means of regeneration. To the saved, but backslidden Christian, the Gospel (to use the word in its broadest sense) is God's means of restoration. O'Hair's discussion not only shows this all-sufficient power of the Gospel message, but also makes clear the vital distinction between the respective needs of the saved and the lost. This illuminating discussion is taken from Dr. O'Hair's booklet, "Disgusted with Religious Don't's," with special reference to prohibition, and "Regeneration and Restoration." Price 10 cents.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (I John 1:9).

These words are not addressed to a sinning sinner, but to a sinning saint. God's message for the sinner is Romans 10:9 (R.V.),

If thou shalt . . . confess Jesus as Lord, and believe . . . that God hath raised Him from the dead, thou shalt be saved.

Doubtless you have observed that most saints quote I John 1:9 in dealing with sinners, but remember, these words are addressed to those who believe on the Name of the Son of God, as are also the other verses of this first chapter of I John. Christian preachers are sometimes to blame for the state of utter despair to which some of God's children have come because of their erroneous teaching.

Here is a most important and heart-searching question:

How shall we, that are dead to sin, live any longer therein? (Rom. 6:2)

We understand by this question that those who have been born again should not live in sin. God does not grant unto any saint the liberty to sin.





These things write I unto you that ye sin not (I John 2:1).

If we say that we have no sin, we deceive ourselves, and the truth is not in us (I John 1:8).

And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous (I John 2:1).

And He is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world (I John 2:2).

Notice the difference! Jesus Christ an Advocate for the sins of the saint; Jesus Christ the Propitiation for the sins of the whole world. The sinner must come to the Propitiation for regeneration. The saint must come to the Advocate for restoration. Christ on the cross died for the sins of the world, so that sinners might be declared righteous, without a cause, through the redemption that is in Christ Jesus Whom God hath set forth to be a Propitiation through faith in His blood (Rom. 3:24-26). All thus declared righteous by this Propitiation immediately become saints. No unrighteous sinner has an Advocate with the Father, but every saint has an Advocate, the Lord Jesus at the right hand of God, the One Who is able to save to the uttermost, seeing He ever liveth to make intercession for all who come unto God through *HIM*.

What kind of sinner can come to the Propitiation and find forgiveness of sins, salvation, redemption, and righteousness? Is there any limit or exception because of the degree or quality of sin? Hear the answer:

Where sin abounded, grace did much more abound (Rom. 5:20).

The answer is "much more grace." So any kind of a sinner can become a saint by coming to Calvary. Then if it is true that any kind of a sinner, dead in trespasses and sins, can find "much more grace" in and by the one offering of the Son of God on the cross, what about that same "much more grace" for the saint who side-steps into sin? (Rom. 5:9-10, 17).

When the Lord Jesus was washing the feet of His disciples, He said to Peter:

What I do thou knowest not now; but thou shalt know hereafter (John 13:7).

The second verb "know" differs from the first and suggests that this apostle would know after the resurrection of Christ from the dead; that the Holy Spirit would lead him into the truth of the significance of

the washing of the feet of the disciples by the Lord Jesus Christ. In this same connection the Lord likewise used two different Greek verbs, translated "wash," in the tenth verse.

He that is washed needeth not save to wash his feet.

The thought here is, that a disciple has been washed all over once for all and after this once-for-all washing, he needs only the washing of the feet. In this same connection the Lord also said,

Ye also ought to wash one another's feet.

Inasmuch as the Lord plainly declared that washing feet had a far deeper meaning than simply the application of water and drying with a towel, every saint should study the significance of washing the feet of other saints in order that the Word of the Lord might be obeyed.

Then by the use of the two different verbs, translated "wash," the Lord wanted to teach the truth that a sinner can be washed all over but once, the act and experience of being born again, of being regenerated; which act can be experienced but once. It would be as impossible for any man to experience two regenerations, that is, to be born twice of God, as it would be for a child to enter the second time into its mother's womb for a second physical birth. A man can be born when he is old, but regeneration can never be repeated.

Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word (Eph. 5:25, 26).

How did and does the Lord wash the Church with water? By the Word. This is first of all, a once-for-all washing, and then a continual washing. But read carefully these words:

According to His mercy He saved us, by the washing of regeneration (Titus 3:5).

This is the way the Lord makes a saint out of a sinner. The washing of regeneration. A sinner can never become a saint but once; he can never receive washing of regeneration but once. He can and should be washed for sanctification, for cleansing after he experiences the once-for-all washing through faith in the sacrifice of the Lord Jesus Christ, Who appeared once in the end of the ages to put away sin by the sacrifice of Himself

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# THE POWER OF THE GOSPEL IN RUSSIA

by N. I. SALOFF-ASTAKHOFF

ONE morning, noting that the snow-storm had ceased (although the sky was still gray and dull) we left home—a fact we were soon to regret! The wind rose, driving the whirling snowflakes in our faces. Apprehension gripped our hearts, for we saw we were in for a continued blizzard! In many places the trail was obliterated, but step by step we crept along (often losing our way in the blinding fury of the storm) then our team would fairly have to swim through the soft snow until we could again pick up the trail.

It took us fully three days to cover the distance to Olgafield (which was about one hundred verst\* away) with tremendous hardships to boot! On the second day of our journey, having passed the village of Beliorsky at ten o'clock in the morning, we found ourselves out in the appalling vastness of the Russian steppe. Our objective was Big Rogatchick, which lay some thirty verst away, out in the open prairie. The blizzard gained in fury, while the sharp wind constantly whirled the snow in our faces. Hour after hour we battled onward in that blinding, white, whirling world. Speech was lost between us, and to add to the misery sharp hunger gripped us.

Our poor horses (which we had no chance of feeding on the way) seemed utterly played out and commenced stopping every little while, but we had to urge them on. It had become bitterly cold, so that we felt that our hands and our feet were freezing! To get off and walk—in a pathetic attempt to get warm—was utterly impossible. We were thoroughly exhausted, and the snow was knee deep—often more—and our feet would sink as in quicksand! They fairly refused to move forward!

Added to this was a new menace: the country was strange to us! For some hours we had kept track of the

*HERE is an interesting and true story. It tells of some of the experiences of members of The Russian Evangelical Tent Mission, and of the marvelous exhibitions of the power of the Gospel, which they were privileged to witness. This story is taken, with the kind permission of the author, from the book, "In the Flame of Russia's Revolution, with God and the Bible. (Copyright 1931, N. I. Saloff-Astakhoff) For further information concerning this interesting and valuable narrative see "In The Book Nook," page 57.*

trail (although badly drifted) by following a straggling line of telegraph poles; but suddenly the posts were no longer visible, having been cut. There we were, out in this howling and whirling blizzard, with not a single landmark or guiding sign before us!

Gradually the whirling whiteness changed to a sickly gray, for evening was coming on apace. With the creeping darkness, there crept into our hearts a benumbing chill, for death from cold and exposure seemed inevitable! It darkened momentarily, while the wind howled through the desolate wastes, driving the snow in our faces. We were unmistakably lost, so, crouching down in the sleigh to shield ourselves as much as possible from the wind, we gave reign to the poor horses, allowing them to pick their own way, as it was impossible for us to see ahead or find any trail. Silently, however, we prayed to God and committed ourselves altogether to His will.

Time seemed endless! Every few minutes our poor horses would stop, then go on, and we were not able any longer to encourage them, for we were fairly freezing and the end seemed near; but again God—Who is everywhere—reached out and saved us at the last moment!

Peering through the darkness which surrounded us, we noticed some tall black silhouettes, and in a few moments we could make out that these were a group of windmills; which were invariably found on the outskirts of a village. Joyously giving thanks to God, with renewed courage we pressed on, although we were so benumbed that we were scarcely able to move.

In a short time the dark line of buildings loomed before us, so that we knew we had reached some village, though the houses appeared half buried in snow. After a search for lodgings we were at length received by a very kind and hospitable family, who ministered to our needs.

\*A verst is about two-thirds of a mile.



Thus ended our second day's journey. God's mercy in saving us from death was very apparent, for if we had kept to the trail we would have perished, as there was no village nearer than about ten verst; but leaving our horses free, they had turned off the trail and come directly to this village, which we were told was about three verst from the roadway.

**T**WO young men helped us into the house when we arrived at this home, then hurried to unharness our exhausted horses. From the warm comfort of the flat oven top, the owner and his wife—both elderly folk—descended, and with exclamations of sympathy hastened to help us remove our frozen footwear and clothing, giving us warm and dry garments in exchange.

The good old lady hastily turning from cupboard to oven, prepared supper for us, which, when we had tasted, seemed the most delicious meal we had ever eaten in our lives.

Heartily appreciating all the kindness and solicitude of these good folk, we thanked God for sending us to them in our hour of extreme need.

After while, strengthened by food and again warm and comfortable, we sat in this happy family circle and talked about God and His wonderful love for the children of men. The two sons, their wives, and their parents, listened attentively to our testimony regarding the Lord Jesus Christ, then one of them quietly left the circle and went outside, returning shortly with a number of the neighbors, who also settled down to listen. To them we seemed a strange type of visitor. During these troublous times they were daily compelled to meet various strangers who were usually from different warring factions. These ruthlessly robbed them of their last possessions; but now to hear of the love of God through the Gospel was something decidedly unique.

During our discourse I noticed a large volume, which looked like a Bible, lying on top of a wardrobe. I turned to our host with the question, "What book is that, Grandpa," (as that was the custom of addressing an old man in Russia among the farmers) "lying there on the wardrobe?"

"Ah, my dear, that is our Holy Bible," he replied.

"What do you do with it," I continued; "why do you have it; does it benefit you in any way?"

"Ah, yes," said he, "we read it sometimes in the great festival days; there are many good things written in it, but we do not understand much of it; moreover our village priest often warns us that it is bad for us laymen to read the Bible. I and my wife are too old now to read as my sight is very poor; but Paul sometimes reads it for us. I think it is about two years now since it was opened last. No time! and, yes, some laziness too! Young people nowadays have their own interests; company, a little drink, a little gambling, and it all takes time!"

"But, dad, we surely do not drink much, nor play nearly as much as others do! One must have some amusement," returned Paul, with a deprecatory air in answer to his father's half accusing words.

Asking permission, I took down the Bible and commenced reading, adding explanations and comments. The circle of listeners gathered closer. The father (who had again taken himself to the warm comfort of his oven top) now descended, and wiping his ancient glasses peered over my shoulder into the open Bible, trying to find out for himself if what I read was assuredly written in that Book which he had possessed for tens of years, and which lay like a hidden treasure (or an untouched feast) all through the years.

But now, at last, every word was falling upon good soil in their hearts, with the convincing force of irrevocable truth and revelation. As I glanced at them I saw that tears were glistening in their eyes.

Two of the neighbors hastened out, returning in a few minutes accompanied by their wives and children, together with some other neighbors.

"Is that really your own Bible he is reading?" was heard from time to time in whispered questions to Paul and his brother.

"Yes, for sure that is our Bible; but what a shame that we did not know what was in it," returned Paul, wiping his eyes. "But let's listen, we can talk later," he concluded.

It was very late when at last the friendly villagers, deeply touched by the Word of God (happy, repentant, and wondering), dispersed for the night, while we (weary in body but rejoicing in spirit), thanked our Redeemer for this unlooked for opportunity of sowing seed on virgin soil. Then we also retired. Our bed was a big armful of clean straw spread on the clay floor of that village home.

**I**T WAS still dark outside when our good hostess awakened us, saying, "Breakfast is ready!" As we wished to get a good start on our journey, knowing the storm usually abated in the morning, we were grateful for their thoughtfulness and the early meal.

All the members of the household were up, as they wished to give us a friendly send-off.

When we were ready to depart, and our team harnessed, we turned to bid farewell to the good folk who had so kindly entertained us. Knowing that they had been to some expense to provide food for us and forage for the horses, we desired to offer them some slight token of our appreciation; but with many expressions of good will they refused anything. The old man, touched by our attitude, fairly flung his arms around my neck, thanked us for our visit, and invited us to stop again at their place on our return trip and stay several days with them.

"To think," he said, "that I have lived seventy years and no one has ever before told me anything about

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# STANDING AND STATE

## STUDY NUMBER TWO IN A SERIES OF OUTLINE STUDIES ON THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

*THE twofold truth of the believer's Standing and State is a vitally important one. Once the distinction between the two is understood and observed in one's reading of God's Word, it will be found to be a veritable key to many Bible study problems and a safeguard against much spiritual confusion.*

*In our first study on this subject we discussed the believer's Standing.*

*In our second study we consider the believer's State.*

### INTRODUCTION:

#### A. THE BELIEVER'S STATE IS ON EARTH

Col. 3:5—"Your members which are upon the earth."

#### B. THE BELIEVER'S STATE IS A MATTER OF GREAT CONCERN TO THE APOSTLE PAUL, FOR HE SAYS,

Phil. 2:19-20—"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state."

Note his burden—"That I may be of good comfort when I know your State." How strikingly this stands in contrast to Philippians 1:6:

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

The two passages show plainly the attitude of the inspired Apostle. He was confident as to the believer's Standing (Phil. 1:6) but concerned as to their State (Phil. 2:19-20).

In this study, bearing upon the believer's State or experience, while here upon the earth, we shall employ the word "State" and the word "walk" as practically synonymous.

### I. THE STATE OR WALK OF THE BELIEVER

#### A. The Believer should walk by FAITH

II Cor. 5:7—"For we walk by faith, not by sight."

There is no joy equal to the joy of trusting the God of all grace.

#### B. The Believer should walk in LOVE

Eph. 5:2—"Walk in love as Christ also hath loved us, and hath given Himself for us."

Many souls are dying for a little bit of love.

#### C. The Believer should walk in LIGHT

I John 1:7—"If we walk in the light, as He is in the light, we have fellow-

ship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Walking in the dark means to grope, stagger, and fall.

#### D. The Believer should walk in NEWNESS OF LIFE

Rom. 6:4—"Walk in newness of life."

Since we possess new life, why not walk in it?

#### E. The Believer should walk in THE SPIRIT

Gal. 5:16—"Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Here is God's secret of victory.

#### F. The Believer should walk WORTHY OF HIS VOCATION

Eph. 4:1—"Walk worthy of the vocation wherewith ye are called."

Glorious, God-given incentive!

#### G. The Believer should walk CIRCUMSPECTLY

Eph. 5:15—"See then that ye walk circumspectly."

It means something to be circumspect in an age of jazz.

#### H. The Believer should walk in CHRIST

Col. 2:6—"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

To walk in Him is to reject and exclude from the life all that is antagonistic to Him or would in any wise grieve Him. It is impossible to "walk in Him" and walk in worldliness and carnality at the same time. Many Christians are quite willing to accept the blessings of Standing, but when it comes to "walking in Him" in their State, they are not interested.

### CONCLUSION:

It is instructive to observe that although there is much said by the Holy Spirit in the Book concerning the State, it is never once declared that salvation depends on the kind

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## AS THE EDITOR SEES IT

(Continued from p. 38)

ments increase; the friction between states intensifies. The new air war is being prepared. The new gas war is being prepared. But education has not even started yet . . . There is no race. It looks like a walk-over for catastrophe . . .

The prophet must say what he sees. To me—to put it plainly—it is as if I were watching a dark curtain fall steadily, fold after fold, across the bright spectacle of hope with which the century dawned.

In saying this, Mr. Wells is certainly testifying that which is true. He may not know that he is in harmony with the Scripture, but he is. "In the last days perilous times shall come," is the declaration of inspiration (II Tim. 3:1). Mr. Wells has seen correctly, and in stating that which he has seen he bears remarkable testimony to the truthfulness of the Word of God.

In presenting his solution to the situation, however, Mr. Wells ceases to be a true prophet. Listen to the sketch of his plan of salvation for the world.

A few thousand resolute spirits, the tithe of a tithe of the misdirected heroism that went to waste in the Great War, a few hundred million dollars for a world campaign for the new order, might still turn the destinies of mankind right around toward a new life for our race.

No, Mr. Wells, you are wrong. Our Bible says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). No human effort, however great—no campaign, however well financed, can stem the tide. The coming of the Lord—not an educational program—is the hope of the world.

Behold, a King shall reign in righteousness, and princes shall rule in judgment (Isa. 32:1).

Surely I come quickly. Amen! Even so come Lord Jesus (Rev. 22:20).

### Club Rates

**WE** ARE eager that our readers shall become acquainted with the advantages of our club rates. These rates have been repeatedly published in our advertising, but to be sure that you are acquainted with them, we repeat them here. Our regular subscription price to "Grace and Truth" is \$1.50 per year. In clubs of five or more subscriptions, beginning with the same issue, we offer the special reduced club rate of \$1.25 for a year's subscription. Here is how it works out under our club rates:

FIVE subscriptions cost \$6.25  
SIX subscriptions cost \$7.50  
SEVEN subscriptions cost \$8.75  
EIGHT subscriptions cost \$10.00  
NINE subscriptions cost \$11.25  
ELEVEN subscriptions cost \$12.50

Notice the saving. Under the regular subscription rate for single subscriptions, four subscriptions cost \$6.00; but by adding 25 cents one can take advantage of the club rates and send "Grace and Truth" for a whole year to yet another friend. It is not at all uncommon for us to receive four subscriptions with payment at \$6.00 for the four, when **FOR TWENTY-FIVE CENTS MORE** the one who is giving these subscriptions could send "Grace and Truth" to FIVE friends instead of FOUR.

To send good, sound, Bible study literature to friends whom you are eager to interest in the things of the Lord

is a means of vital spiritual ministry. Cases are on record where a copy of "Grace and Truth" has been used of God to lead young people to devote their lives to the service of their Lord. Others say frankly that they had never realized how intensely interesting Bible study could be until a few copies of "Grace and Truth" came into their hands. And many others speak of questions answered and problems solved through the help received in this way.

Why not prayerfully ask God to direct you as to which of your friends might be especially helped by reading such a magazine as "Grace and Truth," and then send a year's subscription to these friends with the prayer that God will use this testimony to quicken their appetite for Bible study, to deepen their acquaintanceship with the Lord, and to enrich their lives?

You may organize a club with any number of subscriptions from five, up, but we would urge you to organize a club of ten, if possible, in order to take advantage of the premium offer of one free subscription for every club of ten. If you cannot afford to pay for this many subscriptions yourself, possibly you can interest others who will be happy to take advantage of the club rates to subscribe for themselves, and thus by combining such subscriptions as you can secure from others with your own group of subscriptions, you will be able to make up your full club of ten.

### War Debts

**SEVERAL** months ago President Hoover assumed the responsibility of declaring a year's moratorium on payments of war debts and reparations. This action has now been ratified by our legislative bodies after a protracted and acrimonious debate. Such a step seemed to be imperatively necessary if Germany was to be saved from utter collapse, economically and politically, which seemed not only to threaten her very existence but also the welfare of other nations, tottering on the brink of disaster. The year of moratorium is rapidly drawing to a close, and leading statesmen and financiers are saying frankly that it is utterly impossible for Germany to pay. Some are advocating reduction of reparations and war debts, others counsel cancellation, and still others are bitterly opposing either of these two steps. It is interesting to observe that some who are loudest in their agitation of disarmament are just as vociferous in protesting against reduction or cancellation of war debts, apparently failing to recognize that to try to force payment would almost certainly involve resorting to the use of arms. It is not our purpose to enter into the question of what ought to be done, but we do want to draw a spiritual lesson from these circumstances.

There is a close parallel between Germany's condition and the condition of the lost man. Germany's debt for reparations, incurred by her own folly in precipitating the world war, though huge, is trivial beside man's awful debt of sin. Her temporal welfare is threatened by the burden of reparations, but the sin-debt of the sinner has brought him face to face with eternal damnation. Germany professes to be utterly unable to pay, and no doubt she is, though some have questioned it; but it was certain that the sinner could never have paid his awful debt of sin.

Now see the grace of God. Though our sin-debt was so great, and though it was utterly impossible for us to pay it—in love for our poor, unworthy souls, God sent His Son into this world. He identified Himself with us, assumed full responsibility for all our debt, and paid the price to the

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# RADIOGRAMS

God has indeed given "the winds a mighty voice." The message of salvation has gone forth to the north, the south, the east, and the west. The most northern point reporting reception in the last few weeks is Calgary, Alberta, Canada; eastern reception is reported from the state of Michigan and the Province of Ontario; Mexico City is the southernmost point reporting, while Salt Lake City and Preston, Idaho, report reception on the west. We thank God for the going forth of His holy Word.

## CALGARY, ALBERTA, CANADA

I have just listened in with much interest and blessing to your Sunday evening broadcast featuring your Bible study on justification by grace.

## PASQUA, SASK., CANADA

Greetings in Him Who died for us. I listened in tonight to your Radio Bible Class, and enjoyed it very much.

## KENORA, ONTARIO, CANADA

I am delighted and blessed by your service on the air and wish to enroll as a member of your Radio Bible Class.

## PINE BLUFF, WYO.

Your radio choir is wonderful, and I am greatly blessed by the Bible lessons. Wishing you the blessing of God in the wonderful work you are doing.

## RATON, NEW MEXICO

We are thanking God for the wonderful Bible teaching which comes to us through your broadcast. We wish to help, so we are enclosing money order for \$2.50. We are having a group of friends come in each Sunday evening to "listen in" with us.

## KIMBALL, NEB.

I heard your broadcast of the D. B. I.—Fundamentals Radio Bible Class for the first time, this evening, and think it is wonderful.

## GOLDEN, COLO.

There is no music like the good old hymns which were used tonight, and we do not purpose to miss a single message.



**Tune in on the  
D. B. I.—Fundamentals  
Radio Bible Class**

**Every Sunday Evening  
9:30—10:30 Mountain  
Standard Time**

**K L Z, 560 kilocycles**

## RADCLIFFE, IOWA

I heard you over KLZ last Sunday night. The program was full of blessing and profit.

## SHERIDAN LAKE, COLO.

The music was fine, the message brought by Dean Fowler clear cut and helpful.

## TULSA, OKLAHOMA

I listen frequently to your Sunday evening broadcast and thank God for the testimony.

## SASKATOON, SASK., CANADA

Greetings! I listened with joy to your radio service last Sunday evening, and I do thank God for such clear gospel teaching. After all there is only ONE GOSPEL. Anything short of THE Gospel is another gospel that is not another, but a perverted thing that is under the curse of God. May God abundantly bless you and your work.

## KIOWA, COLO.

I am happy to testify of the blessing and encouragement your broadcast is both to me and to my whole family.

## AMARILLO, TEXAS

Please enroll me in the D. B. I.—Fundamentals Radio Bible Class. I listen to your program every Sunday night and always get a great blessing.

## ABERDEEN, S. DAKOTA

May God bless you and your great radio audience.

## POTTER, NEB.

It is a privilege and pleasure to be a member of your Radio Bible Class. Thanks for the Synthetic Outline of Romans.

## PUEBLO, COLO.

Having heard last evening's Radio Bible message, I feel that I must not miss one single lecture on Paul's Epistle to the Romans.

## HAIGLER, NEB. (Addressed to KLZ)

I want to express the appreciation of myself and family for the program of the D. B. I.—Fundamentals Radio Bible Class.



## IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

The din of whistles, bells, and guns throughout the city was scarcely noticed in the D. B. I. auditorium as the old year departed and 1932 came upon us. It was the watch-night service of the Church of the Open Bible and The Denver Bible Institute, and every heart was intent upon what was taking place in our midst. Quite a number were standing as a testimony that they were yielding their lives to the Lord, and many others, already yielded to Him, in the same manner indicating their purpose to press on more faithfully in the surrendered life. And what a rich blessing we all received as Dean Clifton L. Fowler brought the heart-searching message which, in God's hand, was used to produce these decisions. Only eternity will reveal the far-reaching results of the decisions of that blessed hour!

We have received word from an authoritative source that the China Inland Mission has reached its goal of two hundred new workers on the field. We rejoice with them in God's blessing upon their forward movement.

"A light that shineth in a dark place" is the Light of the World Mission. Rev. and Mrs. E. K. Friedemann, conducting this work in St. Joachimsthal, Czechoslovakia, are rejoicing in the fact that the Lord is giving them helpers to bear the Light. The young men of their Bible school spend two afternoons each week going to neighboring villages to do personal work and distribute tracts, rejoicing in the privilege of testimony. The needs for the continuance of the school are very great.

"The character of the people of this land is not what one might suppose in thinking of foreign mission work," writes Miss Frances Paul, missionary from D. B. I. with the Bible Lands Gospel Mission in Syria. "They are not benighted heathen standing with a Macedonian plea of 'Come over and help us' on their lips. They are people whose land has been deluged with religions of every sort for centuries back, and where religious labels are often more of a political war cry than any particular standard of personal convictions." The trying task of doing missionary work under such conditions is indeed a call to prayer.

A son, David Edward, was born December 19 to Rev. and Mrs. Archie H. Yetter, class of '28. We rejoice with them that God has thus blessed their home, and pray His watchcare over them as they go to China in the near future with their new "missionary."

The Evangelical Theological College of Dallas, Texas, under the leadership of Dr. Lewis Sperry Chafer, reports very encouraging progress. Now in its eighth year, and

training eighty students, this denominationally unrelated seminary is as strong in its emphasis upon orthodox living as it is upon doctrinal orthodoxy. We rejoice in God's blessing upon this good work.

The bulletin of the Belgian Gospel Mission, of which Mr. and Mrs. Ralph C. Norton are directors, relates an interesting story of a young man whose experience is typical of that encountered by many who are reached in their work. He is a young Russian, who, with his parents, was forced to flee from Russia, and for a time attended school in Constantinople. And then, we read:

"Compelled again to flee from this place, the family found a haven in Belgium, and young Alexis entered a Jesuit school in the east of Belgium. Here, with several other of the Russian students, he was won for the Roman Catholic religion. One day in class his teacher warned the students against Protestantism, saying that its followers were completely outside the pale of salvation, and that their Bible was unsafe to read, as it was in conflict with the teachings of the Catholic church. This had the unexpected effect of whetting the curiosity of the young Russian lad, and on his next time of school leave he went to Brussels and procured a Catholic Bible. Upon his return he showed it to the priest, and although it bore the imprimatur of a Cardinal of the church, the priest seized upon it and burned it. When the young Alexis could return again to Brussels, he procured a second Bible and this time discretely kept the book hidden. He pored over its pages all alone, until the divine light that illumines those sacred pages shone into his honest, seeking heart, and there within those forbidding walls he found Christ as his Saviour. Later on, the family removed to Brussels and he was brought into touch with our mission and this Fall entered the school."

"Do you pray, or merely say your prayers?" This question epitomizes a heart-searching message brought to the D. B. I. student body recently by Rev. H. C. Payne of Steamboat Springs, Colorado. Many were the testimonies of great blessing received through this message.

Rev. Harold A. Weller, with the China Inland Mission at Yenchow, Chekiang, tells of an interesting fruitage of the Gospel:

"On one occasion I heard the Bible woman speaking to a small group about original sin and personal sin, and I heard the gate keeper saying in an undertone, 'It doesn't matter much about original sin; we have each got enough of our own.' He knows what it is to have gambled all his land away, and he once had enough to support himself. . . . Soon after his conversion he told his wife that he had given up gambling, but she replied scornfully, 'You have

(Continued on p. 73)





# D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH  
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

## *Stop That Monthly Deficit!*

**I**T WAS only a few years ago that the rapidly mounting expense of renting buildings in which to conduct the work of D. B. I. was threatening the very existence of the work. At that time, moved by the Spirit of God, we raised the cry, "Stop That Rent Drain."

Month after month, for many months this challenge went forth, and the necessity became increasingly imperative.

Within a few months, however, in answer to prayer, and through the gifts of God's children, we were enabled to purchase the beautiful property which is now the campus of D. B. I. But a campus without buildings would never stop the rent drain, and so the friends of the school continued praying and giving to make possible the erection of buildings. Two fine buildings now stand on the Campus as a monument to the fact that God answers prayer, for every penny which went into their construction was supplied in this way. By means of these buildings and a number of smaller cottages acquired with the various properties of the school, it is possible for us now barely to accommodate the work of the school in our own buildings. But by the blessing of

God we have been able almost entirely to stop the rent drain.

While attention was centered on the building campaign, however, the current expense fund of D. B. I. ran behind, and we are now compelled to pay interest on a seventeen thousand dollar deficit. We are praying earnestly for funds to wipe out this deficit, and we trust that you, too, are bearing this need up to God in your prayers.

But the most serious problem which has ever come upon the work has grown out of the fact that during the past two years, or a little more, the school has been encountering a monthly deficit amounting to between five hundred and seven hundred dollars a month. This deficit has necessitated the cry, "*Stop That Monthly Deficit!*"

We cannot too strongly emphasize the seriousness of the situation which this deficit has created, or the urgency of the need which it involves.

As God made it possible for us almost entirely to stop the rent drain, however, so we believe He will make it possible to "**STOP THAT MONTHLY DEFICIT!**"

We therefore ask you to continue to pray, and as God leads you to give, that the great work which He



One of the D. B. I. Missions—The Burlington Gospel Mission



has founded and nurtured at The Denver Bible Institute may continue, under His blessing, to bring forth fruit to His glory, for remember—for this to be done absolutely necessitates that by His blessing we shall be enabled to

**"STOP THAT MONTHLY DEFICIT!"**

## *What Is Being Accomplished at D. B. I.?*

### *Answer Number Two*

**I**N THIS series of brief discussions we are seeking to give the readers of "Grace and Truth" and the friends who are supporting the work with their prayers and offerings, some idea of what The Denver Bible Institute is actually accomplishing.

Answer number two to the question, "What is being accomplished at D. B. I.?" is, *D. B. I. IS CONDUCTING SIX GOSPEL MISSIONS IN NEGLECTED DISTRICTS IN AND AROUND DENVER*. Two of these missions are in rural districts, three in coal mining camps, and one in an outlying part of Denver. In two of these districts the Institute owns the property and buildings, and in another it owns the building and holds a ninety-nine year lease on the property. With these activities should be linked also the Sunday-school which Institute workers are conducting in the Colorado State Home for Dependent Children.

In this issue of "D. B. I. Building News" we present a picture showing the one hundred and twelve people present at the Sunday-school of one of these missions—The Burlington Gospel Mission—on a recent Sunday morning. You will be interested to know, too, that in the evening of the day on which this picture was taken, there were 330 people crowded into the partially finished building of this mission for the Christmas program.

The average attendance in the Sunday-schools and preaching services of these missions, including the Sunday-school of the Colorado State Home for Dependent Children, averages between 450 and 500 each Sunday.

The work of these missions is conducted entirely by workers and students from The Denver Bible Institute. By this means the school is ministering in a vital way to the spiritual needs of communities which, apart from such a ministry, would be entirely without Sunday-school or church services. And besides this, in the D. B. I. missions, students are receiving practical experience which supplements in a most valuable way the training received in the classroom. In addition to serving in the Institute missions and State Home Sunday-school, students from The Denver Bible Institute also teach many classes in the Church of the Open Bible Sunday-school and in other Denver churches.

A recent illustration of the appreciation which is in the hearts of many of the people to whom these missions minister is that of an old lady, nearly ninety years old, who, in order to get to the mission services, has walked every Sunday for several blocks and crawled on her hands and knees across a plank which bridged a stream between her home and the mission.

Perhaps someone may ask, "Do not these missions make a large contribution to the support of the work of D. B. I.?" The answer to this question is, "No." In most cases they do not even pay expenses. Bear in mind that the D. B. I. missions, without exception, are established in neglected neighborhoods, and these neighborhoods are neglected for very definite reasons, for they are not able to support a church. In some of these districts the population is small, and in all of them live comparatively poor people. (A recent survey showed that seventy percent of the people with whom we were in touch in one of the most populous districts which we are serving were out of employment.) So to conduct these missions actually costs the Institute a considerable sum every year, over and above offerings which are received in the missions themselves for transportation, fuel, lights, etc. But *the cost of ministering regularly to the needs of these many precious souls is included in and covered by the sum of \$100.00 per day which is necessary to support all departments of the work of The Denver Bible Institute.*

Watch for answer number three to the question, "What is being accomplished at D. B. I.?" which will appear next month. And in the meantime pray earnestly, and as God leads you, give, to help keep the light shining in the D. B. I. missions, by helping to

**"STOP THAT MONTHLY DEFICIT!"**

## *Heart-warming Correspondence*

**G**OD continues to warm and to encourage our hearts by means of letters which His Spirit has led members of the "Grace and Truth" Family to write to us. Here are a few recently received:

A Denver friend writes to Dean Fowler,

I will pay \$2.00 as pledged between the 15th and 20th of each month. It won't be necessary to remind me of it, as I feel it a privilege to give to such an institution as D. B. I. I only wish I could do more and pray that God's blessing may rest on you and your staff.

And a friend in Canada says,

I was thinking it was time that I was sending you something for your work. Things are pretty bad over here. Money is hard to get, but I have been saving a little at home. We only get twenty a month, and we have to keep house, but the good Lord is good to me. I always remember your work at the mercy seat, morning and night, and I am strong in faith that our heavenly Father will not allow your work to go down.

I am sending you a five dollar bill. I do not know how much it is worth over there. Wish I



# HOW CAN I HELP to Stop That Monthly Deficit?

**Here's One Way**



**"Ye also helping  
together by prayer"**

**Here's Another**



**"Every man, according as  
he purposeth in his heart,  
so let him give"**



**USE THE COUPON!**

Help to  
"STOP THAT  
MONTHLY DEFICIT!"  
DO IT NOW!

When you have clipped this coupon  
and filled it in, mail it to  
**THE DENVER BIBLE INSTITUTE**  
2047 Glenarm Pl., Denver, Colo.

## **My Offering to Help Prevent that Monthly Deficit**

In consideration of the fact that the work of The Denver Bible Institute has been staggering for the past year under a monthly deficit in receipts for current expenses, and as a means of helping to prevent any further deficit, I hereby agree to pay .....dollars (\$.....) per month for the next twelve months. I regard it as a privilege, by means of this offering, to have part in a work of God which merits the support of all who love The Faith once delivered unto the saints.

NAME .....

ADDRESS .....

DATE.....

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).





had more to send, but the good Lord knows my desire, and He may some day give me more. Wish I had money enough to pay your whole bill.

The next comes from a ranch in eastern Colorado, with an offering for the work,

I am so glad to be able to send this to you who are so faithful in giving forth the pure unadulterated Gospel of our Lord Jesus Christ. I surely miss the fellowship there at D. B. I., and all the services, but I have a lot of time here for study and prayer, and I am enjoying the quiet and peaceful life of the country. I heard the radio broadcast last Sunday night and surely enjoyed it. Hope to be able to hear it every Sunday night while I am away. May the Lord richly bless you in all your work.

A widow in Vermont, whose husband was interested in the work, says,

I am sending you a Post Office Order for \$15.00. I would gladly send more if I could take up work again, but have been ill over a year. But through God's help I am much better. I am trying to keep

up C.....'s work, for he loved to give help where he could.

And two school teachers, a mother and daughter in the mountains of Colorado, send individual offerings, and with these offerings comes this letter,

Another New Year has begun, and our hearts are made to overflow with praise to Him for His presence with us and His manifold blessings upon us.

How thankful I am for the way in which the Lord has maintained the work of the school. It makes me shudder to think of the darkness that would be left if that wonderful work of God at D. B. I. should be discontinued.

My prayer for you is that God's blessing may be so showered upon you that there shall not be room to contain it.

Enclosed is mother's check for \$2.00—her monthly offering to the needs of the work. My check also is for the current expense needs. I would it were a thousand times larger.

*IT IS said that an American Indian once came to Bishop Henry Benjamin Whipple, Protestant Episcopal Bishop, and asked him to give him two one-dollar bills for a two-dollar note.*

*"Why do you want the two bills?" asked the Bishop.*

*The Indian replied, "One dollar for me to give to Jesus, and one dollar for my wife to give."*

*The Bishop asked him if it was the only money he had.*

*He said, "Yes."*

*The Bishop was about to tell him, "It is too much," when an Indian pastor standing near by whispered, "It might be too much for the white man to give, but not too much for an Indian who has this year heard, for the first time, of the love of Christ."*

*—The Sunday School Times*

# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## KERRY

This is a clean, wholesome love story, with a clear Christian message. The character for whom it is named, a young woman of unusually strong personal character, is interested in the Gospel message through hearing of the second coming of Christ, and finds Him an ever present help. We fear, however, that there is a little too much story and too little message. Inasmuch as the writer emphasizes as she does throughout the book, the truth of the Lord's second coming, and inasmuch as she brings her leading character into circumstances which would most certainly lead one to expect such a development, we feel that she has neglected a tremendous opportunity to show the power of the hope of Christ's coming to guard God's children against worldliness and to purify their lives. In spite of these defects, we are sure that, on the whole, to read this book will produce helpful rather than harmful reactions, and we are happy to say that the message which it does bear is in harmony with the Word of God. In some details of this message the author exhibits an unusual grasp of Scripture teaching, such, for instance, as recognizing that the Bible is self-interpreting, and that the geologic ages belong between the first and second verses of Genesis one. Such a book as this may well be used to interest young people in spiritual truth who might not otherwise be interested.

"KERRY," by Grace Livingston Hill,  $5\frac{1}{8} \times 7\frac{5}{8}$  inches. Cloth, 306 pages. Price \$2.00. Published by J. B. Lippincott Co., Philadelphia and London.

## THE JEW AND HIS DESTINY

It is the author's purpose to prove "by prophecy and current history that the Jews will soon resettle Palestine, reorganize as a nation, and become world leaders politically, commercially, and religiously." He sets forth how Bible prophecy has been fulfilled both in the miraculous preservation of the Jewish nationality during centuries of persecution and dispersion, and in the barrenness of the land of Palestine which was originally so fruitful. He presents numerous interesting facts concerning the inception and progress of the Zionist movement, showing that the returning of the Jews to the Holy Land since the war fore-shadows the national restoration which God has unconditionally promised Israel after the Great Tribulation. interesting, timely, scriptural.

"THE JEW AND HIS DESTINY," by E. H. Moseley. Art covers, 5x8 inches, 72 pages. Price 35 cents. Obtainable from E. H. Moseley, 409 East Pecan St., Gainesville, Texas.

## IN THE FLAME OF RUSSIA'S REVOLUTION WITH GOD AND THE BIBLE

The expression "modern acts of the apostles" has been so frequently used, and often with so little justification, as to make one shrink from employing it. Here is a book, however, which certainly justifies its use if ever one did. In the pure Christian heroism of the faithful servants of Christ whose story it tells, in the persecutions which these aggressive messengers of Christ suffered, in the blood of the martyrs which stains its pages, in the fortitude and concern for souls which these martyrs exhibited in their very death, in the marvelous fruitfulness of their testimony, and in the hairbreadth escapes of others, and the signal answers to prayer which it records, one cannot help recognizing that the One Who empowered, emboldened, and sustained the apostles was performing a like ministry on behalf of the members of the Russian Evangelical Tent Mission.

But with the close parallel which exists between the character of the stories narrated in this book and the experiences of the early Christians as narrated in the book of Acts, this book is strikingly free from the fanaticism which is all too prevalent in many quarters. There is no attempt to show that the miraculous gifts of the apostles were duplicated in the experiences of these Russian Christians; there is no claim that the gifts of healing were exercised; there is no insistence on speaking with tongues, and there is only one thing in the whole book which even suggests that God had wrought a miracle, in the scriptural meaning of the term. Thus, though the power and fruitfulness in testimony of these devoted servants of Christ is of the kind which Pentecostals frequently claim, and with far less ground, the book itself is free from the taint of Pentecostalism. One thing in particular which shows how free it is of such a taint is seen when we read that the members of the mission came together prayerfully to consider whether women should be permitted to preach in the public meetings, attended by mixed audiences—the conclusion being that to do so would be utterly unscriptural.

But it is impossible to do justice to this book in this brief review. By all means get it and read it. It will warm your heart, bring tears to your eyes, and stir your soul with renewed eagerness to serve your Lord, and renewed confidence in His ability to sustain you in whatever experiences His will may hold for you; and, best of all, it will be no mere superficial stirring of the emotions, for the things which it narrates are sober facts, and the conditions described are such as we ourselves may face in this fair country of ours if our Lord tarry, and most certainly will face if Communism succeeds in its infernal program.

"IN THE FLAME OF RUSSIA'S REVOLUTION WITH GOD AND THE BIBLE," by Rev. N. I. Saloff-Astakhoff,  $5\frac{1}{2} \times 7\frac{7}{8}$  inches, 304 pages, cloth. Price \$2.25. Published by the author, 164 Second Ave., New York.



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## A WARNING AGAINST SELF-OCCUPATION

Romans 12:16b

INTRODUCTION: The first part of verse 16 is an appeal for Christian unity, particularly as relates to our attitude toward our fellow believers

The rest of this verse speaks of things which militate against such unity.

All can be summed up in one word—self-occupation.

### I. A MATTER OF VALUES

Jas. 2:1-5

Putting material things above spiritual graces  
"High things" must mean things highly esteemed among men, wealth, fame, social positions, etc.  
Luke 16:15

"Men of low estate" literally is "the humble."  
True humility is a grace which God alone can produce. The Revised Version suggests the translation, "Be carried away with—"  
Such should be our enthusiasm for those who are truly humble

### II. A MATTER OF MOTIVES

To mind high things must arise from personal ambition

To be carried away with the humble must arise from a desire to be a blessing or a desire to share their graces

Moffatt translates this,  
"Instead of being ambitious, associate with humble folk"

### III. A MATTER OF EFFECTS

Here is a specialized application of the truth of Romans 12:3

The Way translation is, "Do not overestimate your own discernment"

A. An attitude of self-occupation robs ourselves of blessing—it is the opposite of occupation in Christ, and fruitful of evil  
Prov. 3:7

B. An attitude of self-occupation robs others of blessing  
Phil. 2:1-3

C. An attitude of self-occupation robs Christ of His glory  
Phil. 2:5-11

CONCLUSION: Herein we see the need for the appeal of Romans 12:2—"Be ye transformed by the renewing of your mind"

—H. A. W.

## CHRIST'S WORTH AND MAN'S WORTHLESSNESS

Rev. 5:3-9

### I. MAN'S WORTHLESSNESS

A. Universal (verse 3)

B. Complete (verse 3)

C. Cause of sorrow (verse 4)

D. Opens the door of evangelical hope (verse 5)

### II. CHRIST'S WORTH

A. Acceptability of His sacrifice (verse 9)

B. Infinite worth of His atoning blood (verse 9)

C. Efficacy of His merits (verse 9)

—M. G. D.

## A SERPENT UPON A POLE

Numbers 21:4-9

Introduction: A picture of Israel's future

A. Her affliction in the Great Tribulation

Amos 9:3

Jer. 8:17

Rev. 10:19; 12:9, 13

B. Her salvation at Christ's coming

Micah 7:7

Zech. 12:10; 13:1, 9

We have here also a salvation message—  
John 3:14-15

### I. THE WAGES OF SIN IS DEATH

I Cor. 15:56

Rom. 5:12

Rom. 6:23

### II. CHRIST TASTED DEATH FOR EVERY MAN

Heb. 2:9, 14

### III. THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD

Rom. 6:23

John 3:14-16

Conclusion: Also a message of victory through occupation in Christ

Rom. 8:5-6; 12:13

—H. A. W.

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Second Quarter, Lesson 1

Sunday, April 3, 1932

## GOD IN CREATION

Lesson Text: Genesis 1:1—2:7  
(Assigned for printing: Gen. 1:1-5, 26-31)  
Devotional Reading: Psalm 8

### Golden Text:

"In the beginning God created the heaven and the earth" (Gen. 1:1).

Somewhere we have read of an army chaplain, on fire for the souls of men, who sought to win a hardened soldier to the Lord, but was repulsed as every effort. One day this soldier fell sick, and the chaplain, quick to seize every opportunity which offered, went to see him. Coming into the tent where he lay, he greeted him, opened his Bible, and read Genesis 1:2, closed the Bible and prayed, and then left the tent almost immediately, after a few kindly words of farewell. This performance he repeated the next day, and the next, each time finding the soldier lying with his face to the wall, neither speaking nor giving any sign that he heard what the chaplain was saying. But on the fourth day the chaplain was called to the tent of the sick man, who, as soon as he saw this messenger of Christ, cried out, "O sir, tell me what I must do to be saved! I cannot get away from those words you have been reading, Darkness was upon the face of the deep. That is a picture of the awful darkness in which my soul is immersed, and it fills me with horror. What must I do to be saved?"

Just so, the chaotic condition of the physical universe, and the mighty power of God exercised in bringing it out of chaos and making it a fit habitation for man is a picture of God's dealing with the soul of a lost man, bringing it out of darkness into His glorious light, and making it the dwelling place of THE MAN Christ Jesus (cf. II Cor. 4:6).

The first chapter of Genesis is also God's final and all-sufficient answer to the vain imaginations of the evolutionists, best described by the words of Scripture, Science falsely so called."

Evolution says, "In the beginning protoplasm evolved." God's Word says, "In the beginning God created."

Let us see how the first chapter of Genesis answers the false teaching of the evolutionists, and then we will lose by seeing Christ in this opening chapter of Genesis.

### 1. THE GEOLOGIC AGES

For many years evolutionists have professed to be unable to believe the Bible account of creation because it

left no room for the geologic ages. "The Bible," say they, teaches us that the earth is only about six thousand years old, whereas geology proves that it is many hundreds of thousands, if not millions of years old." Such statements prove, not that the Bible is not dependable, but that the evolutionist is ignorant; for the very chapter which declares that God created the heaven and the earth, both provides for and places the geologic ages.

There can be no doubt about it—the geologic ages occurred between the event spoken of in Genesis 1:1 and the things spoken of in Genesis 1:2. Genesis 1:1 gives us the date of creation—"In the beginning God created the heaven and the earth." But Genesis 1:2 speaks of something entirely different. It speaks of the condition into which the earth was plunged at some time subsequent to creation. This statement calls for proof, of course, and God's Word furnishes the proof. If we had no other proof than that God's Word declares that His work is perfect, this would be enough, for when God creates, His creation is not "without form and void," as the King James' version puts it, "waste and void" as it is in the Revised Version, "unsightly and unfurnished" as it is in the Septuagint, or "desolate and empty," to use the literal meaning of the Hebrew (Gesenius). Desolation and emptiness are not characteristics of God's creation. "He is the Rock, His work is perfect" (Deut. 32:4).

But apart from all other considerations, the plain statement of Isaiah 45:18 should settle the question forever. In this passage we read, "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it NOT IN VAIN, He formed it to be inhabited." In this passage the word translated "in vain" is exactly the same word used in Genesis 1:2 and translated "without form." The word is "tohu." Genesis 1:2 says the earth was "tohu" (without form). Isaiah 45:18 says God created the earth not "tohu" (in vain). There is only one conclusion possible in the light of these facts. The earth became waste and desolate sometime after it was created. How long the interval was between the primeval creation and the subsequent desolation we have no means of knowing, but this one thing we do know. Between Genesis 1:1 and Genesis 1:2 is room for





all the geologic ages—millions of years, or even billions of years if necessary.\*

## II. THE SEVEN RECREATIVE DAYS

The facts stated in the foregoing paragraph being admitted, it follows that the seven days of Genesis one are the days of recreation or re-habilitation of the earth—not days of creation. To recognize these facts does away with the necessity of attempting to prove that these days were ages, in order to harmonize Genesis with geology, and the consequent embarrassment of trying to explain how the "evening" and "morning" which marked out each day were not evening and morning at all but something else. We are firmly persuaded that the "days" of Genesis one were days of twenty-four hours each. And we see no difficulty in the objection raised by some, "But the sun, and moon, and stars were not created until the fourth day; how could there have been morning and evening until the sun was created?" As a matter of fact God does not say that He CREATED the sun, moon, and stars on the fourth day, but that He MADE them. An entirely different word is used in the Hebrew from that used when God is speaking of creation, as in Genesis 1:1, and that there is a very real and important distinction between the two words appears in the fact that both words are used in Genesis 2:3, where they are translated "created and made." This being true, Genesis 1:16 does not refer to the original creation of the sun, moon, and the stars, but to their ARRANGEMENT with reference to the earth.

Now let us see the lesson which these days have to teach us. It is possible in them to trace a prophecy of the course of human history, each of the seven days corresponding to one of the seven dispensations. But we pass by this exceedingly interesting line of study to call attention to the parallel which exists between these seven recreative days and the spiritual blessing of the child of God. For the sake of brevity we will throw this comparison into the form of an analogy. Let us remind ourselves, first, that the darkness of Genesis 1:2 is typical of the spiritual condition of a soul before coming to Christ (Eph. 5:8). Now notice the comparison.

### The seven recreative days

### Seven facts about the believer

- |                                                                                                     |                                                                                                                                                                                                  |
|-----------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. The first day—light<br>Gen. 1:3-5                                                                | 1. When the believer comes to Christ, he receives light<br>II Cor. 4:4-6                                                                                                                         |
| 2. The second day—division<br>Gen. 1:6-8                                                            | 2. When the believer comes to Christ, he receives a new nature, a heavenly or divine nature, and a division occurs—the soul is counted dead to the old nature and married to the new<br>Rom. 7:4 |
| 3. The third day—land rising up out of the water—life<br>Gen. 1:9-13                                | 3. When a soul trusts Christ as his Saviour, God counts that he is raised up with Christ in resurrection life<br>Eph. 2:5-6                                                                      |
| 4. The fourth day—lights in heaven<br>Gen. 1:14-19                                                  | 4. When a soul trusts Christ as his Saviour, he is given a new, heavenly standing before God—he is reckoned as seated together with Christ in heavenly places<br>Eph. 2:6<br>Phil. 3:20          |
| 5. The fifth day—fish multiplying in the waters and fowls in the earth—fruitfulness<br>Gen. 1:20-23 | 5. When a soul trusts Christ he is called to a life of fruitbearing<br>John 15:16<br>Eph. 2:10                                                                                                   |

\*A much more full treatment of this subject will be found on page 258 of the August, 1931, issue of "Grace and Truth," in the article entitled "Eternity Past."

6. The sixth day—man  
Gen. 1:24-31  
(Before his fall Adam was a type of Christ as we shall see in our next lesson.)
6. The believer is identified with The Man Christ Jesus  
I Cor. 12:27  
Rom. 12:5

7. The seventh day—rest  
Gen. 2:1-3
7. In Christ Jesus the believer rests from all his labors  
Heb. 4:3, 10

Having noted these marvelous blessings which are ours in Christ Jesus and which are typified by the seven recreative days, let us remember that God wants us to order our state or walk on earth in accordance with the marvelous blessings which he has given us in our standing in heaven. Corresponding to the light of the first day, He wants us to walk as children of light (Eph. 5:8-14). Having given us a new nature and made us dead to the old, corresponding to the division of the second day, God wants us to reckon ourselves to be dead indeed unto sin but alive unto Him through Jesus Christ our Lord (Rom. 6:11—see also Eph. 4:22-24). Having given us resurrection life in Christ, corresponding to the land rising up out of the water on the third day, God wants us here in this life to experience the power of Christ's resurrection (Phil. 3:10). Having given us a heavenly standing, suggested by the reference to the lights in heaven on the fourth day, God wants us to "seek," and to set our affections on things above, where Christ sitteth at the right hand of God (Col. 3:1-3). Having created us in Christ Jesus and called us to a life of fruitfulness, corresponding to the fruitfulness of the fish and fowl on the fifth day, God wants us to enter into and fulfil our calling, abiding in Christ, and bringing forth fruit to the glory of God (John 15:4-5; Matt. 4:19). Having identified us with The Man, Christ Jesus, corresponding to the creation of man on the sixth day, God wants us now so to yield to Him that we will be transformed into His likeness (Eph. 4:11-15; Col. 1:28). And having given us in Christ Jesus the true Sabbath rest, that is salvation without works, corresponding to his own Sabbath rest, God wants us to enter in our daily experience into the enjoyment of that rest (Heb. 4:11). In all of these things the evolutionist is answered by the fact that all such progress and development, whether in the physical creation or in the new creation, depended not upon some power, self-contained, but upon an outside power—the very

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power of God. According to the teaching of evolution, the needed development can be produced by the natural operation of some power resident in the creature. According to the teaching of God's Word there can be no development apart from the supernatural operation of an outside power—the power resident in the Creator.

Now we must leave this intensely interesting subject and pass on to consider,

### III. THE FUNDAMENTAL LAW OF GENERATION

It is a favorite trick of the evolutionist to support his fanciful theories with perverted facts. It is a well known fact that very wide variation is possible in any given species. The evolutionist points to variation as evolution in progress, for he dishonestly ignores the fact that there is a gulf as wide as eternity between variation and evolution, and leads his dupes to believe that such variations can produce entirely new species, a thing which is utterly impossible. Variation is a fact demonstrable in the laboratory, and its laws can be clearly defined and classified and their operations predicted with mathematical exactness. But evolution is a mere theory, unproven and unprovable.

The Scripture now before us lays down the fundamental law of generation or reproduction, a law which never has been violated. Ten times in this chapter the statement is made that life is reproduced AFTER HIS KIND. This law is specifically applied to vegetation, to the fish of the sea, to the fowls of the air, and to the beasts of the field. If this law is followed, and it always has been, evolution is an impossibility. Gregor Mendel, whose experiments led to the formulation of the well known "Mendel's Law," and the scientists who have followed in his steps, have done us a great favor in furnishing the explanation of the outworking of this law of Scripture, and in defining the meaning of the expression "his kind"; they have shown that extensive variation is possible within the limits of any given species—for instance, we have very wide variations in any kind of life in size, color, facial characteristics, and in many other ways, but dogs will still be dogs, though the difference between them is as wide as that between the toy terrier and mastiff. And cats will still be cats, though they may vary from the house-cat to the lion or the tiger of the jungles, and so with all forms of life. Thus Mendel and his successors help us to understand more clearly what is involved in the expression "after his kind."

But these scientists have done us another great favor, inasmuch as their experiments have clearly demonstrated the limits of variation, showing that never does any species break over its limits, so that one kind of life begets another.\* No matter how wide the variations may be, never does one kind of life give rise to another, different kind. In addition to this, these scientists have proven that no matter how wide the variation may be, the characteristics of the parent stock are perpetuated in all succeeding generations. Even though they may be "recessive" or hidden from view, they may be brought out again. Or in other words, any variation may revert to type. Here again we have a demonstration of the scientific accuracy of the first chapter of Genesis, which says that all life shall bring forth "after his kind."

Now consider the light which the principle of variation, coupled with the inviolate species limits laid down in Genesis one, sheds upon other perplexing facts. The question, "If, as the Bible says, the whole human race sprang from Adam and Eve, how does it happen that so many differences exist between the various races, as in the matter of color, facial characteristics, etc?" is answered by one word: "variation." Again the question, "How could Noah possibly have found room in the ark for two of every kind of creature?" is answered in the same way. In the light of the foregoing discussion it will be seen that the word "kind" must be understood to mean "species." Thus it was not necessary for Noah to have taken into the ark two of every variety of any given species—for instance, he did not need to take into the ark two of every variety

of horse, or cow, or dog, or cat, etc. One pair of each could become and undoubtedly did become the parent stock from which sprang all the varieties which we have today. This consideration reduces the number of forms of life to be accommodated in the ark to comparatively few, and demolishes one of the stumbling blocks of faith which unbelieving school teachers and pseudo-scientists have put in the way of their pupils.

But enough of this; we must now turn to,

### IV. THE REVELATION OF GOD'S TRIUNITY

The first chapter of Genesis is a striking revelation of the triunity of the Godhead. The very first verse brings this truth before us. "In the beginning God created the heaven and the earth." This expression exhibits a strange language construction. The subject of the sentence, "God," in the Hebrew is in the plural, whereas the predicate "created" is in the singular. In the singular number of the predicate we have evidence that God is One. But in the plural number of the subject we have evidence of the plurality of the Godhead. God is thus shown to be a uniplurality. He is Three—yet One. This is not negated by the statement of Scripture, "Hear, O Israel: The Lord thy God is one Lord" (Deut. 6:4), for the same word is used there which is used in Genesis 2:24, where we are told that man and his wife—a plurality, shall be "one" flesh—a unity. Again the trinity is evident in verse two, where we are told that the Spirit of God brooded over the face of the waters, and that God said, "Let there be light." The mention of the "Spirit" brings before us God the Holy Spirit—the God Who spoke suggests God the Father, and the fact that He spoke brings before us God the Son, the "Word" of God. If one thinks that this is imagination, let

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him read Hebrews 1:1-2 which says, "God .... hath in these last days spoken unto us by His Son." Again the trinity of the Godhead is seen in verse 26, which says, "Let us make man in our image, after our likeness." To whom was God speaking when He said "us," and "our"? Such language would be an absurdity if it were not for the fact that God is three in one. These personal pronouns have for their antecedents the three Persons of the Godhead: Father, Son, and Holy Spirit.

Now notice the centrality of Christ in all of this. It was in Him that the Godhead acted in creation. In other words He was the active agent in creation. Many Scriptures bear witness to this. We quote only two. "In the beginning was the Word, and the Word was with God, and the Word was God .... All things were made by Him; and without Him was not anything made that was made" is the declaration of John 1:1-3. And Colossians 1:16-17 says, "By Him were all things created, that are in heaven, and that are in earth, visible and invisible .... all things were created by Him, and for Him: and He is before all things, and by Him all things consist." In creation, then, we see the activity of our Lord Jesus Christ. Again, He is the "image" to whom the Godhead refers in saying, "Let us make man in our image." This we are told in Colossians 1:15, which says that He "is the image of the invisible God," and Hebrews 1:3, which says that the Son is "the express image" of the Father's person. Creation, then, is the handiwork of our Lord Jesus Christ. In it we may see His power—and in it we may see His loving forethought for us, for everything in this world is planned with loving care for the needs and comforts of men. How it thrills our hearts to realize that every bit of food from which we derive nourishment, every stitch of clothing which covers our bodies, every bit of material from which we construct our houses, every thing which we use and enjoy in this life, was planned for us in the counsels of God and prepared for us by the mighty hand of our Lord Jesus Christ, our Creator as well as our Redeemer. How

the thought should bow the soul in worship before Him! And how it should constrain us to give Him the place which the Father planned in making Him central in creation—"that in all things He might have the preeminence."

### VITAL-TRUTH ILLUSTRATION

The science of archaeology has recovered for us the ancient beliefs and teachings of Egypt. We have excavated her libraries, uncovered some of her text-books, and have obtained a comprehensive idea of the fallacies of her mistaken ideas of science. But we find none of these in the books that Moses wrote, though Moses was learned in all the wisdom of the Egyptians. The Bible says of Moses that "God spake to him face to face, as a man speaketh with his friend"; that Moses wrote in the book all the words that God had spoken, and that thus the book of Moses was the literal Word of God. The Spirit of God, Who supervised the writing of the Bible, carefully kept out all these scientific errors. The Egyptians, for instance, believed that the earth was flat and rested on four stone pillars, one under each corner. Moses was taught that, but in all his writings he refrained from introducing such false ideas. The schools of his day taught the quaint evolutionary idea that men came from fat white grubs in the slime of the Nile, as the butterfly comes from the caterpillar. In his account of creation, however, Moses introduces no such fallacy as this, but gives us the sublime picture of God forming the body of man and breathing the breath of life thereinto. The schools of Egypt taught that the sun was a crystal that reflected the light of the earth, but Moses kept from making such an error in his writing. He reversed the teaching and called the sun itself the MA-OR, which literally means "light-holder." He was scientifically right when he said that the sun was the source of the earth's light, after the fourth day.

—"How Science Sustains the Bible"

Second Quarter, Lesson 2

Sunday, April 10, 1932

## HOW SIN BEGINS

Lesson Text: Genesis 2:8—3:24

(Assigned for Printing: Genesis 2:15-17; 3:1-8)

Devotional Reading: Psalm 1

### Golden Text:

"Watch and pray, that ye enter not into temptation" (Matt. 26:41).

"Genesis" is the name given by the Greek translation of the Old Testament to the book which we are studying. It means "birth" or "begetting," and is a very fitting name for the book, for in it we find the generations of the heaven and the earth (Gen. 2:4), the generations of Adam (Gen. 5:1-32), the generations of the sons of Noah (Gen. 10:1-32), with special emphasis by repetition upon the generations of Shem as the progenitor of the Messiah (Gen. 11:10-32), the generations of Abraham's two sons, Ishmael and Isaac (Gen. 25:12, 19), and the generations of Isaac's two sons, Jacob and Esau (Gen. 36:1; 37:2). The presence of these "family trees" in the book of Genesis makes it very appropriate to call it the book of "birth" or "begetting." But the Hebrew name for this book is "Bereshith," from the words with which it opens, which mean, "In the beginning." Genesis is the book of beginnings as well as of begettings. This thought is very suggestive, for in this book among many things, we have the beginning of creation, which we have already discussed (Gen. 1:1), the beginning of man's history (Gen. 1:26-27), the beginning of God's revelation of Himself (Gen. 1:3; 1:14, etc.), the beginning of the desolation caused by sin (Gen. 3:1-7—note also that the book which opens with the words "In the beginning God" ends with the words "In a coffin in Egypt"), the beginning of the condemnation because of sin (Gen. 3:8-24), and the beginning of the revelation of God's

plan of redemption (Gen. 3:21; 4:1-4). As we have said, we have already considered the beginning of creation. The other beginnings which we have mentioned are seen in the chapters which come before us in this lesson. In our lesson text we have also four clear types, and it is our purpose to combine the study of the four beginnings last mentioned with the study of these four types.

God has five preeminent means of revelation. He reveals Himself, first of all, in His works, for "The heavens declare the glory of God," and all creation testifies to His power, and wisdom, and love. He has revealed Himself also by means of personally, visibly appearing to man, as He did to Adam (Gen. 3:8). In this connection it is well to remember that whenever God has appeared to man in visible form it has been the Second Person of the Trinity Whom they have seen. In other words, the One Who walked in the garden of Eden and talked with Adam was the same as the One Who more than four thousand years later poured out His blood upon the cross of Calvary (John 1:18; 12:41 with Isa. 6:1, 5). The incarnation, life, death, and resurrection of our Lord Jesus Christ is God's preeminent revelation of Himself to man, and all other revelations center in Him. The spoken word is another means by which God has revealed Himself to man as, again, in the experience of Adam (Gen. 2:16-17; 3:9, etc.). The use of types is the fourth means of revelation in which divine truth is set forth in picture form. And finally, God reveals Himself by means of the written Word, of which the book of Genesis, which we are studying, is an example. Today's lesson discussion will seek to develop the fourth

of these means of revelation, for in the Scripture now before us four types are presented.

# I. THE GARDEN OF EDEN A TYPE OF THE KINGDOM OF OUR LORD JESUS CHRIST

In the first of these we see the garden of Eden a type of the Kingdom of our Lord Jesus Christ. A number of the details of the description furnished in Genesis two contribute to making this picture clear and plain. For the sake of brevity we present the comparison in analogy form, without extended discussion.

The Garden of Eden	The Kingdom of our Lord Jesus Christ
1. The earth in the garden of Eden was exceedingly fruitful Gen. 2:8	1. In the Kingdom of our Lord Jesus Christ the earth will be so fruitful that the desert shall blossom as the rose Isa. 35:1-2
2. In the garden of Eden rivers were prominent Gen. 2:10	2. In the Kingdom of our Lord Jesus Christ rivers will be prominent Zech. 14:8 Ezek. 47:1-10
3. In the garden of Eden a man exercised dominion over all earthly creation Gen. 2:15-17 Gen. 1:28	3. In the Kingdom The Man Christ Jesus shall exercise dominion over all the works of God's hands Ps. 8:4-6 Heb. 2:6-9 I Cor. 15:24-25
4. In the garden of Eden the first man, Adam, was united with his wife Gen. 2:18-24	4. In the Kingdom the last Adam, Christ (see I Cor. 15:45), shall be united with His bride Rev. 19:7-9 Matt. 25:10
5. The devil introduced rebellion into the garden of Eden Gen. 3:1-6	5. The devil will introduce rebellion into the Kingdom of our Lord Jesus Christ Rev. 20:7-9
6. The rebellion in the garden of Eden was visited with judgment Gen. 3:14-19 (Note when Adam sins he ceases to be a type of our Lord Jesus Christ)	6. The rebellion in the Kingdom of our Lord Jesus Christ will be visited with judgment Rev. 20:9-10
7. In the garden of Eden before man sinned there was no curse Gen. 2:25	7. In the eternal Kingdom of God, into which the Kingdom of our Lord Jesus Christ shall merge (see I Cor. 15:24-28), when man's sin has been finally dealt with, there will be no more curse Rev. 22:3
8. In the garden of Eden was the tree of life Gen. 2:9	8. When the Kingdom of our Lord Jesus Christ has merged with the eternal Kingdom of the Father, man will again have access to the tree of life Rev. 22:1-2

This analogy, with the references which are furnished, will serve to make clear the typical significance of the garden of Eden. And so now we pass on to consider,

## II. ADAM, BEFORE HIS FALL, A TYPE OF OUR LORD JESUS CHRIST

Adam is a twofold type. Before his fall he is a beautiful type of our Lord Jesus Christ, as we shall see in this part of our discussion. After his fall he is a clear type of that

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man of sin, the Antichrist, as we shall see presently. If the fact that two such opposite types appear in the same man should cause any difficulty, this difficulty will be obviated by remembering that no type is perfect. God frequently uses sinful men as types of His sinless Son, as, for instance, David and Solomon. And even Joseph, the man whose personal life was most pure among all men who are used as types of our Lord, yet was possessed of a sinful nature like all other men, and was a man of like passions with ourselves. But when men are used as types of our Lord Jesus Christ, their sins and weaknesses have no place in the type, for He is absolutely without sin, or weakness, in nature, thought, word, or deed. Before Adam sinned he was a type of Christ, but when he sinned he ceased to be a type of Christ and became a type of the Antichrist. Let us consider both types, taking up first, Adam, before his fall, a type of our Lord Jesus Christ. Again, for the sake of brevity we are forced to throw this study into the form of an analogy, and this we will do with the next point of today's lesson discussion.

#### Adam before his fall

1. Adam was a son of God, in the sense that God created him  
Gen. 2:7  
Luke 3:38
2. Adam was brought into being by a miracle—the miracle of creation  
Gen. 2:7
3. Adam was without sin (before his fall he had no sinful nature and had committed no sinful deeds)  
Gen. 1:31  
Gen. 2:25
4. Adam received his wife through the wounding of his own side  
Gen. 2:22
5. In connection with the wounding of his side, that he might be given an helpmeet, Adam fell into a deep sleep  
Gen. 2:21
6. Adam was revived from his deep sleep  
Gen. 2:23
7. Adam and his wife were joined together and became one flesh  
Gen. 2:24
8. Adam was given dominion over all the earthly creation  
Gen. 1:28

#### Our Lord Jesus Christ

1. Our Lord Jesus Christ was the only begotten Son of God  
John 1:14  
Heb. 1:5, 6
2. Our Lord Jesus Christ was made flesh by a miracle—the miracle of the incarnation  
Luke 1:30-35
3. Our Lord Jesus Christ was without sin  
Heb. 7:26  
I Pet. 2:22  
II Cor. 5:21
4. Christ secures His bride by the wounding of His own body and the shedding of His own precious blood  
I Pet. 1:18-19  
Isa. 53:5-6  
Eph. 5:25  
Rom. 7:4
5. In connection with the wounding of our Lord, whereby He secured His bride, He slept the sleep of death  
I Cor. 15:3  
Isa. 53:8-9, 12
6. Christ was raised from the dead  
I Cor. 15:4  
Isa. 53:10-11
7. Christ and His bride are joined together and become one flesh  
Eph. 5:30-32  
Rom. 7:4  
Rev. 19:7  
Isa. 62:4-5
8. Our Lord Jesus Christ shall have dominion over all creation  
Ps. 8:4-6  
Heb. 2:6-9  
I Cor. 15:24-25

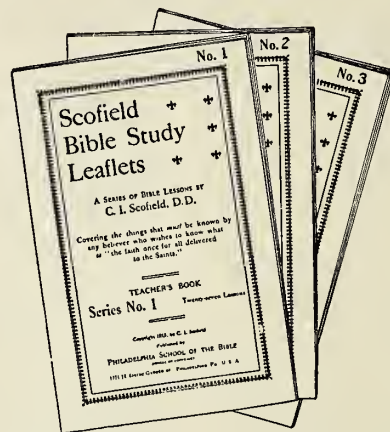
Having seen that Adam, before his fall, was a type of Christ, let us now turn to the other side of the picture. Here we observe,

#### III. ADAM, AFTER HIS FALL, A TYPE OF THE ANTICHRIST

God's Word plainly teaches that in the Tribulation, a brief dispensation which shall immediately follow the dis-

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pensation in which we now live, a man shall be given power over all kindreds, and peoples, and tongues, and nations. At first he will not appear in his true character, but will appear to be the friend of the Jews, and will make a covenant with them whereby their temple offerings and sacrifices will be resumed. But after three and one half years have elapsed, this world emperor and professed benefactor of the Jews will appear in his true character as "the man of sin." He will open his mouth in blasphemy against God, will persecute the people of God, will demand worship for himself on penalty of death, and will actually dare to attempt to make war with God and with His Christ. In his fallen condition Adam is a type of Antichrist, and this is not to be wondered at, for the sinful nature which he acquired by the fall and which he transmitted to his posterity is truly antichrist in spirit and character (Rom. 8:7). Let us notice the details of Adam's sin which make him, in his fallen condition, a fitting picture of the Antichrist.

#### Fallen Adam

1. Adam was a man of sin  
Gen. 3:11-12  
Rom. 5:12
2. Adam was influenced by the devil  
Gen. 3:1-6
3. Adam consorted with a wicked woman (Eve was first in the transgression)  
Gen. 3:6

#### The Antichrist

1. Antichrist will be a man of sin  
II Thess. 2:3
2. Antichrist shall be dominated and empowered by the devil  
Rev. 13:2, 4
3. Antichrist shall consort with a wicked woman  
Rev. 17:1-3



- |                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>4. Adam's heart was filled with the prideful ambition to be "as God"<br/>Gen. 3:5</p> <p>5. Adam rebelled against the Word of the Lord<br/>Gen. 2:17<br/>Gen. 3:6-12</p> <p>6. Adam came under the judgment of God<br/>Gen. 3:17-19, 23-24</p> | <p>4. Antichrist shall seek to make himself God<br/>II Thess. 2:4</p> <p>5. Antichrist shall rebel against the Lord Himself<br/>Ps. 2:1-3<br/>Ps. 83:1-5<br/>Rev. 19:11-19</p> <p>6. Antichrist shall suffer the judgment of God<br/>Rev. 19:20-21<br/>II Thess. 2:8-9</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

**There is this vital difference to be observed between Adam and the Antichrist, however.** For Adam salvation was possible, but for the Antichrist there will be no salvation, nor for any who worship him or follow him in his awful rebellion. But inasmuch as it was possible for Adam to be saved, in this he becomes a type of all sinners, and the provision which God graciously made for Him becomes a type of His provision for us. Before we notice this type of redemption, however, let us notice that God gave to Adam and Eve the promise of the Redeemer. "I will put enmity between thee and the woman" He said, addressing the serpent, "and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). This is a clear prophecy and promise of the coming of Christ to be the Redeemer of mankind. The Scripture says that "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4-5). In that He was born of a virgin, therefore, Christ was the Seed of the woman. It was on the cross that He suffered Satan to bruise Him, for the Scriptures plainly teach that while He voluntarily permitted Himself to be done to death, and in His death suffered the wrath of God, yet it was Satan who stirred up his henchmen to crucify the Lord of glory (I Cor. 2:7-8). And it was on the cross that He bruised the serpent's head, for the Scriptures declare that He died that "through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). Christ's coming as the Seed of the woman to redeem us was thus plainly prophesied at the time of man's sin. But in addition to this prophecy and promise, God gave a clear type of His redemptive work, and it is to this type that we now turn our attention.

#### IV. THE SLAIN BEASTS A TYPE OF OUR REDEMPTION

The reference to this type is very brief, consequently an extended analogy cannot be drawn. But what is said, is of such a character as to leave no doubt in the mind of the man who knows his Bible as to its significance. The reference to this type is found in Genesis 3:21, "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them."

**It was, because of sin that man needed this covering.** Before sin entered, Adam and his wife were naked, but unashamed. Some commentators have supposed that Adam and Eve were clothed with light before their fall, and that it was the disappearance of this radiant robe which caused them to know that they were naked, but there is nothing in the Scripture to lend weight to such a supposition. What the record says is that when they had sinned, "the eyes of them both were opened, and they knew that they were naked." Thus we see that it was because of sin that Adam and Eve were in need of clothing.

**Adam and Eve tried unsuccessfully to make clothing for themselves.** "They sewed fig leaves together, and made themselves aprons" (Gen. 3:7). How foolish those poor people were to suppose that fig leaf aprons could hide their awful need! Why! the very fact that they wore any such invention was in itself the evidence of their sin. But they were no more foolish than many of their descendants who fancy that by tailoring for themselves robes of good works they can fit themselves to stand unabashed in the presence of God in the day of judgment. Man's own

works can never fit him to stand in God's presence, for the Scripture says that before him "all our righteousnesses are as filthy rags" (Isa. 64:6). Let all who are seeking to cover their spiritual nakedness with such fig leaf aprons be warned by the example of Adam and Eve. They needed very different garments from these to prepare them to stand in the presence of God (compare also Matt. 22:11-13).

**But God Himself provided clothing for fallen man, prepared from the skins of animals.** To give their skins to make a covering for man, these animals must die. Blood must be shed. And so the first sacrifice in the history of the race was a sacrifice which God Himself made to provide a covering for man's nakedness. Just so, in marvelous grace, our Lord Jesus Christ died on the cross at Calvary, that by His death He might provide for sinners the spotless robe of His own perfect righteousness. It is in Romans 3:22 that the Spirit of God tells us that "the righteousness of God is by faith of Jesus Christ unto all and upon all them that believe," and a few verses further down in the same chapter He shows that this righteousness became ours through the shedding of the blood of our Lord Jesus Christ (Rom. 3:24-25). Thus God's robing of fallen man in the skins of slain animals becomes a type or a picture of the marvelous grace which He has shown toward all of Adam's posterity in providing for them the robe of His own righteousness to be received through faith in the sacrifice and death of His only begotten Son. Amazing grace! Marvelous lovingkindness!

#### VITAL-TRUTH ILLUSTRATION

Not long ago in Salvador City, in the American quarter, as I walked along the street, I saw lying by the side of the house, on the lawn a large dog. Across the street, another yard, surrounded by a high fence, and another dog. Just as I passed, a man came hurriedly from the house; as he walked through the gate, he left it standing open. I saw the big dog raise his head, get up, stretch and yawn, and walk to the gate, looking up and down the street; then, after a little preliminary scratching, quietly walk across the street into the yard of his neighbor. A puff of wind carried his scent to the sleeping dog. Arousing, he leaped to his feet, and with barks and growls, he drove the intruder back across the street. But the moment the latter entered his own yard he stopped, raised his tail and turned, with a deep throated growl. Then the other dog dropped his tail and quickly left for his own yard. There is a lesson for us in this illustration. Beloved, you are safe and can resist the devil in your yard, but not on the devil's territory!

—L. L. Legters in "Christ Life"

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## THE CALL OF ABRAM

Lesson Text: Gen. 12:1-9  
(Assigned for Printing: Gen. 12:1-9)  
Devotional Reading: Heb. 11:8-10, 17-19

### Golden Text:

**"Thou shalt be a blessing" (Gen. 12:2).**

Today's lesson Scripture may be divided into three parts:

- I. The Call of Abram
- II. The Response of Abram
- III. The Blessing of Abram

Let us consider these three facts in turn. As we study them, bear in mind that God's dealing with Abraham is a picture of His dealing with us, and from his experiences we may learn some valuable lesson for our own profit. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

### I. THE CALL OF ABRAM

As we consider the call of Abram we see that this call involved four things.

It was, first of all, a call to separation. God "had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). There is nothing which more frequently holds young people back from coming to Christ in the first place, or from spiritual growth and development after they have come to Him, than kinsfolk. How exceedingly hard it is for the Hindu, the Mohammedan, or the Jew to come to Christ, even if they are persuaded of the truth of the Gospel. Why? Kinsfolk would criticize and persecute and ostracize them. The same is true of many young people in so called Christian countries. On the other hand, when young people who have trusted the Saviour become conscious of the tug of the Spirit of God at their hearts, leading them to give themselves to their Lord in lives of yieldedness for full time Christian work, it is not at all uncommon for their own mothers or fathers bitterly to oppose them. Or if they do not resist, and are willing for them to go into service, in many cases they try to continue to baby them, or to dictate to them, refusing to recognize that they are men and women grown and must enter into the responsibilities of maturity. God's call to His children is a call to separate from anything which will hinder our going all the way with Him, and wise indeed is the young man or young woman who is willing to heed the Saviour's admonition, "He that loveth father or mother more than Me is unworthy of Me" (Matt. 10:37—see also Luke 9:59; Matt. 19:29).

Abram's call was also a call to walk by faith. God said, "Get thee out . . . unto a land that I WILL show thee" (Gen. 12:1). When he left his father's country, Abram did not know where he was going. This we are plainly told in Hebrews 11:8, which says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." How often young people shrink from following the Lord because they do not know where a decision to follow Him will lead them. They refuse to yield their lives for His service because they do not know where He wants them to serve or what will be involved in that service. But this is not pleasing to the Lord. He delights in that spirit which, knowing that God is asking for decision, makes the desired decision, trusting God for the results. It is sheer unbelief to be unwilling to make a decision in accordance with the known will of God until we know where that decision will lead us. But God is honored when His children say, "God has led.

That is enough. I will take the step to which He has led and trust Him for the outcome." We received the Lord Jesus Christ as our Saviour by faith, not knowing all that was involved in that decision, and now God is calling us to walk in the same spirit of faith, for He says, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). "We walk by faith, not by sight" (II Cor. 5:7).

Again, Abram was called to service. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" says verse 2 of our lesson text, and verse 3 adds, "And in thee shall all families of the earth be blessed" (Gen. 12:2-3). The only way Abram could be a blessing was to be used of God to bring blessing, and this involves definite service for Him, under His direction.

And Abram's call was further a call to personal blessing. Not only did God promise to make him a blessing, but He also promised to bless him personally. And how wonderfully He did bless him; not primarily with material things, though Abram was rich in gold and silver, and cattle, but in spiritual ways. To read the story of his life is to realize that it was indeed a life enriched with God's choicest blessing. And how marvelously God has used him to bring blessing to others! Though he lived more than four thousand years ago, Abraham's godly life and testimony are still being used of God to bring blessing to the souls of men. Through him, too, came the Jew, who was God's chosen medium to give His Word to the world (Rom. 3:2). And of his seed came our Lord Jesus Christ, through Whom we have received every blessing which now comes to us in redemption and which will come to us at his second coming.

Abram's call is a challenge to us. As God called him, so He is calling every believer; and the same things which were involved in Abram's call are involved in our call. One verse in the New Testament sums up the truths which we have seen and links them in a vital manner with the personal life of every child of God. This verse is Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

### II. ABRAM'S RESPONSE TO HIS CALL

In connection with Abram's response to his call, four things need also to be noted.

First, Abram delayed in responding to his call. This is indicated in Genesis 12:1 which says, "Now the Lord HAD said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." The tense of the verb "had said" clearly indicates that Abram's call was given sometime prior to his response. A possible reason for this delay, and its duration, is suggested in the preceding chapter, which says that "Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran" (Gen. 11:31-32). This information is supplemented by Acts 7:2-4, which says, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of





he Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." Here we are definitely told that Abram's call was given while he was yet in Mesopotamia, in Ur of the Chaldees. Was the same call given to his father? Possibly, and probably this is the reason that Terah started for Canaan. But if so, he stopped short in his response, and Abram should have gone on without him (Luke 9:59-60). Instead he delayed in Haran until his father died. It is significant in this connection that the name "Terah" in the Hebrew means "delay" (Gesenius). So we see that Abraham delayed in responding to the call of God until after his father's death. What an encouragement it should be to us to see that his delay did not disannul his call. Have we not all been guilty, after we have trusted the Saviour, of delaying the yielding of our lives to Him? And having known His will, have we not many times put off the doing of His will? Our delays may make it necessary for God to modify His plans for our lives, but regardless of how long we have delayed, if we will but respond to Him now, He can and will use us. If we have been delaying to respond to the known will of God, let us not lose any time, therefore, in bemoaning our sinful failure to respond more quickly to His dealing with us, but let us give ourselves to Him at once in joyous response, assured that He can and will use us during that part of our life which remains.

In another respect, also, Abram's obedience was only partial. God had said, "Get thee out . . . from thy kindred"; instead of doing this, Abram dragged his nephew Lot along with him when he went into Canaan. With what result? Lot became a continual occasion for sorrow to him. Friction between his herdsmen and those of Lot finally compelled Abram to do what he should have done in the first place—to separate from him (Gen. 13:1-13). How like Abraham we all are! How often, when we have responded to the Lord, it has been in a half-hearted manner, still clinging to some of the shreds of the old life. We think that we cannot be happy unless we can cling to some cherished friend, or some cherished pleasure. But let us learn from the experience of Abraham that any failure to respond wholeheartedly to God's dealing with us can bring only sorrow. He knows what is best for us, and if we will respond to Him without reservation He will make our lives far happier than they can possibly be made through any efforts on our part to cling to the old worldly associates or carnal pleasures (Eph. 4:22-24).

But in spite of the weaknesses which we have noted, Abraham did respond to his Lord's call. And it is significant that the more fully he responded, the more full was the blessing which he received. When Abraham had gone into the land of Canaan we read that, "The Lord appeared unto Abram, and said, UNTO THY SEED will I give this land" (Gen. 12:7). And the Lord appeared to him again, immediately after he had separated from Lot, saying, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17). Surely it is significant that these two promises were given to Abram immediately after two decisive steps in which he definitely responded to the call which God had given him. It is noteworthy, in this connection, that God did not wait to have fellowship with Abraham until his response was full and complete, but He fellowshiped with him, step by step, as much as was possible, and enlarged His blessing as fast as Abraham would permit Him. So, too, He deals with us. God will fellowship with any of His children as fully as they will let Him, and He will use them as much as they will permit. But how true it is that many times we have restrained the fullest blessing which He has wanted to give us by our unwillingness to walk with Him wholly (see II Cor. 6:17). Another thing which reveals God's marvelous grace is the fact that in the New Testament there is no reference to Abraham's weakness and hesitancy in obeying the voice of the Lord. Neither is there any reference to the grievous sins which Abraham

committed after he had responded to the Lord's call to go out into the promised land (see Gen. 12:14-20; 16:1-4; 20:1-3). In the New Testament mention is made only of his faith and obedience (Heb. 11:8-19; Rom. 4:18-22). In this Abraham is an illustration of how God deals with all His children. He blots out their sins but rewards them for their response to His dealing with them (see Isa. 44:22-23).

Now let us consider,

### III. THE BLESSING OF ABRAM

**God mightily blessed Abram, and He gave him many wondrous promises. In connection with these blessings and promises three facts are of paramount importance.**

**Neither Abraham's blessings nor the fulfillment of the promises which God gave him depended upon his own good works.** It is true, his obedience to the Lord's call made it possible for the blessing which he enjoyed to be multiplied and for the promises to be more clearly revealed. But God's blessing upon Abraham and the promises which He gave him were, after all, entirely of grace (Rom. 4:13-14; Gal. 3:16-17).

**All the personal blessing which Abraham received rested upon one preeminent blessing—the blessing of being counted righteous in God's sight.** And this blessing he received by grace through faith. To read the story of Abraham's life is to be convinced that he did not live as righteously as he should. His delay in responding to the call of God, his failure to separate from his kindred after God had told him to do so, his hesitancy to credit the promise of the seed (Gen. 17:17), his lying about Sarah and permitting her to be taken into the harem of a heathen king, twice repeated (Gen. 12:14-20; 20:1-3), and his faithless attempt to produce the birth of the promised seed by carnal means (Gen. 16:1-4), all fell very far short of the righteousness which God requires of mankind. But in spite of all his sinning, and in spite of the momentary weakness of his faith, Abraham did believe God. The record is, "He believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). Such is the blessing which every soul receives who trusts in the Lord Jesus Christ, for of Abraham it is said, "It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead" (Rom. 4:23-24; Gal. 3:8-14).

**It is in our Lord Jesus Christ that all the blessings which God gave to Abraham shall find their realization.** It is in Him that the promise shall be fulfilled which God gave to Abraham, "In thee shall all the families of the earth be blessed." This is fulfilled, first, in Christ's dying for our sins upon the cross and rising again from the dead; but it is to be fulfilled also in the Kingdom, when He shall speak peace to the nations of the earth. Then, too, He is the promised "Seed" to whom the land shall be given and in Whom all the other promises shall be fulfilled. This we are plainly told in Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds (plural), as of many; but as of one, and to thy Seed (singular), which is Christ." Having told us that Christ was the promised Seed, this third chapter of Galatians goes on to explain quite fully that the fulfillment of the promises given to Abraham depends not upon man's works but upon Christ, and in this chapter, too, we are plainly shown that as all the promises which God gave to Abraham have their fulfillment in Christ, so every blessing which comes to us, comes to us through Him. And so we bring our lesson discussion to a close by quoting the climax of this inspired discussion of the subject before us, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:24-29).



### VITAL-TRUTH ILLUSTRATION

We use the following, though it touches only incidentally on Abraham, because we believe it illustrates the kind of faith and obedience expected of Abraham and of us; it is in the words of Henry W. Frost in reply to a minister who was sore troubled because he had lost the deep feeling of the earlier years of his ministry, and is condensed.

Your plaintive words have reminded me of a conversation I had at Shanghai with Hudson Taylor in 1891. He confided to me that his later day experience had been a disappointment to him. He said that when he first came to China and for years thereafter, he could not think of the perishing multitudes about him without the tears springing up in his eyes and his heart being nearly broken. Later this emotional experience passed away, and now he confessed with distress he could look at these same multitudes without any special feeling. He asked me if I thought, this being so, that his spiritual life had declined.

I was young in life and attainment at the time he propounded these questions to me, but I think I gave him a right reply, and in the years since, my convictions in the

matter are unchanged. First, I asked him if his devotion and activity in behalf of the heathen had diminished, to which he said "No." Second, I asked him if the Christian life, even in respect to devotion and service, was one of emotion or faith, and he answered, "Faith." Third, I cited the example of Abraham as he led Isaac to the place of the altar, asking him if he thought Abraham had much feeling during the three days' journey to Mount Moriah and he replied that he did not think that he had. And finally I asked him if he did not think that he had a good deal of feeling when God arrested his hand, delivered his son, and pointed to the ram caught in the thicket; and he unhesitatingly affirmed that he thought he had. I was then bold enough to point out, on the basis of both general scriptural teaching and the incident cited, that the normal Christian life was one of faith apart from emotion, and that emotion came and went according to outward circumstances. Mr. Taylor finally agreed with me, and though his old-time feelings never returned as a permanent experience in his life, yet he went steadfastly on to the end with utter obedience and self-sacrificing consecration. . . . I am deeply convinced that God still believes that obedience is better than sacrifice, and that love is the keeping of His commandments.

Second Quarter, Lesson 4

Sunday, April 24, 1932

## ABRAM'S GENEROSITY TO LOT

Lesson Text: Genesis 13

(Assigned for Printing: Gen. 13:5-15)

Devotional Reading: Psalm 133

### Golden Text:

**"In honor preferring one another" (Rom. 12:10).**

Abram and Lot were both believers. Of Abram the Scripture says, "He believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). And of Lot we are told that in the judgment of Sodom, God "delivered just (that is "justified" or "declared to be righteous") Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (II Pet. 2:7-8). Since the Scriptures declare Lot to be just, or righteous, he must certainly have been a believer, for there is no other way for a man to be just or righteous before God. Both Abram and Lot were believers, then, but what a difference there was between them. Abram, in spite of his weaknesses, is an outstanding example of a life lived in fellowship with God; but Lot, righteous though he was in his standing before God, is just as outstanding an example of the life lived to the lusts of the flesh. From the experiences of these two believers we may learn many valuable and practical lessons.

### I. AN EXAMPLE OF CONSIDERATENESS

In Abram's dealing with Lot we have an example of true Christian considerateness or brotherly love. Though it became necessary for Abraham to separate from Lot, he did it in the spirit of lovingkindness, saying, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" (Gen. 13:8). Yes, they were "brethren" in a twofold sense. First they were "brethren" in the sense of blood relationship, for Lot was Abram's nephew. But they were also brethren, as we have seen, in the sense that both of them were believers. And so in Abram's dealing with Lot we have an object lesson of how we should deal with our brethren.

First, then, notice the separation necessary. This separation was a matter of simple obedience to the Word of God, for God had told Abram to get out from his kindred unto the land which He would show him. As we saw in our last lesson Abram went out into the land, but failed to separate from his kindred, for he took Lot with him. But God knew what He was doing in giving such instructions, for Lot's actions, after he had separated from Abraham, showed that, though he was a believer, he was a carnal

soul, preferring the pomp and the glamour of this world to the fellowship of God. Such a spirit in the camp was anything but edifying and could not fail to exert an injurious influence, for the Scripture tells us that "evil communications corrupt good manners" (I Cor. 15:33). While Christians should seek to be of any spiritual help and blessing possible to such souls, they should certainly not choose them for bosom companions. Rather they are called to separate themselves from such (Rom. 12:1-2; II Cor. 6:14-18; I Cor. 5:1-13).

Note, however, that in the very act of separating, Abram exhibited toward Lot the most kindly spirit of considerateness. "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. 13:9). Could anything have been fairer? Could anything have been more considerate? Abram gave Lot his choice of a dwelling place, perfectly willing to take what was left. Surely in doing this he manifested the spirit of which the Scripture speaks when it exhorts us to be walking worthy of the calling with which we are called, "With all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2). Just so, it may be necessary for us to separate from some of our brethren because their spiritual condition is such that we cannot continue to fellowship with them and still be obedient to the Word of God. But even in such unfortunate circumstances we may maintain a kindly and considerate attitude toward them, and this will be our attitude if we are walking in fellowship with God (Eph. 4:32; Col. 3:12-13).

And notice particularly, in this connection, that for Abram to separate from Lot in no wise meant that he did not love him. Quite the contrary was true, as he abundantly proved on subsequent occasions. For instance, in the fourteenth chapter of Genesis we are told that Lot had been led captive, with the inhabitants of the plain, by the invading armies of four allied kings. When Abram heard that Lot had been taken captive, without hesitation he pursued the invaders with only a little handful of his own servants, and in the strength of the Lord he delivered Lot and all his family and possessions, and all his fellow citizens and their possessions, and this he did without exacting remuneration. Again, when God had told Abram that he was going to destroy Sodom, Abram interceded





for that city long and earnestly, no doubt having specially in mind that Lot dwelt therein. And God answered his prayer, for while He did not spare the city, He did deliver Lot out of that city before His judgment fell upon it (Gen. 18:16-19:1; 19:12-16; 19:29). Now let us learn a lesson from this. If we deal in a godly and scriptural manner with sinning brethren, we will be accused of being lacking in love. But it is not lack of love to speak plainly with our brethren concerning their sins, seeking to bring them to repentance, and then, if they will not forsake their sins, to separate ourselves from them. But if we have truly the spirit of love toward them, and if we ask God to open the way, we will doubtless find at some time later opportunity to do them good, and in a very practical way to show our love for them. And certainly we should be ready and willing, quickly and wholeheartedly to forgive and to restore if our sinning brethren ask our forgiveness (II Cor. 2:6-8).

## II. AN EXAMPLE OF CARNALITY

**Lot's actions were in striking contrast with those of Abram. He was a typical example of a carnal Christian.**

**Notice first his selfishness.** "Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, . . . Then Lot chose him all the plain of Jordan" (Gen. 13:10-11). There is no spirit of self-sacrifice here, and no loving considerateness for Abram. Rather it was a selfish, greedy grasping after the very best things in sight. Such selfishness is always indicative of carnality. "The backslider in heart shall be filled with his own ways" (Prov. 14:14), which is in striking contrast with the Holy Spirit's description of the Spirit-filled life. For instance, in Galatians 5:22-23 we read that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And I Corinthians 13:4-5 says, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, SEEK-ETH NOT HER OWN."

**The secret of such selfishness as Lot's was a wrong occupation.** Lot did not stop to consider the sinfulness of the inhabitants of the plain. He did not stop to ask if it were pleasing to God for him to dwell among them. He saw only the apparent comfort and luxury afforded by the well watered plains of the Jordan. And so he moved down into the cities of the plain. And mark well the words of verse twelve, for they show where his occupation was—"he pitched his tent toward Sodom." Lot was certainly not occupied with the things which the believer should be occupied with, for the Scripture says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1-2; see also Phil. 4:8; Prov. 3:5-6; Isa. 26:3).

**Lot's wrong occupation led him deeper and deeper into worldliness and carnality.** It is only a short time after he had separated from Abram until we find him actually sitting in the gate of Sodom, apparently having become one of the rulers of the city, for in the cities of Canaan it was the rulers who sat in the gates of the city to judge the causes of the people (Gen. 19:1). And Lot so far forgot the Lord that when the men of the city would have treated his angel guests most sinfully and wickedly, instead of invoking the protection of the Lord, he proposed to protect his guests by a sinful and wicked expedient (Gen. 19:8). The Scripture tells us that Lot, dwelling among the Sodomites, who were wicked and sinners exceedingly before the Lord (Gen. 13:13), "in hearing and seeing vexed his righteous soul from day to day with their unlawful deeds" (II Pet. 2:8). But though he knew their wickedness, Lot did not have strength of conviction enough to do what he should have done, namely, to withdraw and separate himself from such ungodly company. Surely Lot's was a sad and unhappy experience. But his experience may be duplicated in the scores of thousands of Christians today, who, being convinced of the wickedness of worldly pleasures and worldly companionships, yet lack the courage of their convictions to step out into clean-cut, uncompromising separation from them (II Cor. 6:14-18).

**Now notice what Lot lost through his carnality.** He did not lose his righteous standing before God, even when

he was deepest in his worldliness and sin. God says plainly that even while he was dwelling in Sodom he was "That righteous man." What a commentary this is on the kind of righteousness which God gives to all who trust Christ: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). Lot did not lose his salvation, either, for God delivered him even out of the judgment of the wicked city in which he dwelt, and the Scriptures plainly tell us that it was because He was merciful unto him (Gen. 19:15-16). But Lot did lose his testimony; when he would warn his daughters and sons-in-law of the doom of Sodom he seemed to them as one who mocked (Gen. 19:14). He did lose his family, some of them remaining in Sodom to be consumed in the flames, his wife looked back contrary to the word of God, and being turned to a pillar of salt, and his two remaining daughters falling into gross immorality (Gen. 19:30-38). And Lot lost his possessions, for though before he went into Sodom he had much goods, when he went out, he went out empty handed (cf. Gen. 13:5-6; 19:30). How many Christians are like Lot! They waste their lives in self-seeking and sinful pleasures, and in the end find that they have lost their opportunity to lead their loved ones to Christ, have lost everything that they valued so much in this life, have lost the opportunity for reward which they might have had, and enter into life empty-handed. Could words more accurately describe the experience of Lot than the words which God uses to describe such carnal Christians?—"Saved; yet so as by fire" (read all of I Cor. 3:11-15).

## III. AN EXAMPLE OF COMMUNION

**But now let us turn once more to Abram. Not only was his loving spirit of considerateness in contrast to Lot's selfish and greedy spirit, but his communion with the Lord stands in sharp contrast to Lot's carnality.** Abram had his faults. This must be admitted. And he did fall into sin, grievous sin (Gen. 12:14-20; 16:1-4; 20:1-5). But unlike Lot, Abram was not content to settle down and dwell in the midst of unbelieving and wicked companions. Unlike Lot, he did not settle down to a dead level of carnality. When he had sinned, he repented of his sin and came back into fellowship with God (Gen. 13:1-4; 20:11-17).

**This fellowship with God is the outstanding thing in Abraham's experience.** Remember that he had gone out of his country in response to the Lord's call (Gen. 12:1-4; Heb. 11:8-16). Though Lot was a believer, he gave very little evidence of it, for we never read of his worshipping the Lord. But again and again we are told that Abraham "builded an altar unto the Lord, and called upon the Name of the Lord" (Gen. 12:8; 13:4; 15:22). Just once do we read of the Lord appearing unto Lot, and that to save him out of the judgment of Sodom. But repeatedly we are told that He spoke to Abram and communed with him (Gen. 12:1, 7; 13:14; 14:18-20; 15:1-7, 12-18; 17:1-22; 18:1-33; 21:12-13; 22:1-19). Think you that the great difference between the experience of Abram and the experience of Lot was because God was partial to Abram? Nay, rather Abram was willing to enter into communion with God, whereas Lot was not. Had Lot been as willing as Abram, doubtless God would have blessed him as richly as He blessed Abram. Certainly Abram walked with God in a most remarkable manner. Indeed, to read his story in Genesis is to read of one conversation after another which he had with the Lord. The story of Abram is most strikingly the story of his experiences in fellowship with God.

**Many things might be said about the fruit of Abram's communion with the Lord.** The transformation of his own life; the repentance and confession which followed quickly when he had sinned; the unselfishness and considerateness which we have noticed in his dealings with Lot; the personal blessings which he enjoyed; the power which he experienced in service and in conflict; the singular manner in which God protected him—all of these might be discussed at length, and very profitably. But there is one fruitage of his communion with the Lord to which we wish to call special attention. This is the testimony which God gave him. When God had rebuked his sin in permitting Abimelech to take his wife into his harem, Abram confessed his sin, and God's dealing with him and answer-





ing his prayer became a mighty testimony to that heathen king (Gen. 20:1-17). When the king of Sodom would have rewarded Abram for restoring the people and their goods, Abraham bore clear, ringing testimony that he was the worshipper of the Lord and his dependence was upon Him alone (Gen. 14:21-23). When God led him to make a typical offering of Isaac, he bore testimony of his faith to his son, saying, "God will provide Himself a lamb for a burnt offering" (Gen. 22:8). And his servant, Eliezer, was so impressed by the testimony and the godliness of his master that when he prayed he called the Lord, "Lord God of my master Abram" (Gen. 24:7, 12). In addition to this, Abram's life and communion with God became a testimony for all succeeding generations, so that to this very day his testimony is still going forth and bearing fruit for the glory of God, as it never could, had he not walked with God as he did. How true it is that "the fruit of the righteous is a tree of life" (Prov. 11:30), and how true it is that he who abides in his Lord "bringeth forth much fruit" (John 15:5). May God so impress upon the hearts of the readers of "Grace and Truth" the blessing, and power, and fruitfulness of Abram's example of communion with God as to make each one hungry to walk with God as he did.

### VITAL-TRUTH ILLUSTRATION

In the early days of Illinois, some young men while hunting discovered an eagle at quite a distance, sitting on the top of a small tree. Even in that day an eagle was a prize, worth almost any effort to secure. As they were steadily creeping up to a point where they could shoot him, he suddenly flew down to the ground and began feasting on some carrion. So engrossed was the king of birds with the banquet he had discovered, that it was an easy task to secure a position for a sure shot. They fired and broke one of the eagle's wings, which made him an easily secured captive. He was ignominiously put into an old sack with a hole through which he might put his head for air. Exhibited in the town, he attracted much attention. Everybody called him a foolish bird, thus to expose himself to destruction. He evidently felt the shame

and humiliation of his plight, as was shown by his fierce and unavailing struggles for freedom.

He was taken out of the sack and placed in a wooden cage, large, and well lighted; but he was still a captive. The old free life was gone forever. His proud spirit was broken, and after a few days' suffering from the gulf wound and injuries inflicted by his wild struggles for liberty, he died—a victim of the debased tastes that led him to feast upon the carrion. The monarch of the air sought the low and filling things of earth, and was easily made a captive.

—S. S. Illustrators

## STANDING AND STATE

(Continued from p. 53)

of State a Christian is in. Salvation is always set forth as dependent upon the Standing of the believer, and the Standing rests upon the firm foundation of the finished work of Christ. Fluctuations in the State do not affect the Standing. The Standing is changeless, because it is secured by Him Who changeth not. The Christian is not kept saved by a godly walk.

If salvation does not depend upon a man's conduct in his State, then why does God so persistently call on believers to "walk in faith" and "walk in love" and "walk in the light," etc? The Bible gives the answer.

II Cor. 3:2—"Ye are our epistles . . . known and read of all men."

I Pet. 2:15—"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

I Pet. 3:16—"That . . . they (men) may be ashamed that falsely accuse your good conversation in Christ."

The Bible exhorts to a good walk in order that God may be glorified among men by the wholesome testimony and example of His people. But salvation is not by works. It is not affected by the State.

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## PAUL'S DESCRIPTION OF THE LORD JESUS CHRIST

(Continued from p. 40)

And so we catch a glimpse of the importance of the first point of description of Jesus with which Paul opens his letter to the church at Rome. He makes it clear that our Lord and Saviour Jesus Christ is the Messiah of the Jews, the Seed of David after the flesh, meeting all the requirements of the Old Testament. Furthermore, to declare Him to be the Seed of David after the flesh, is to declare His true humanity; so Paul has placed the Lord Jesus in a unique place by the first point of his description. He presents Him as a man, and not only a man, but also the Seed of David. There are many men upon the earth, but not many to whom this description could apply, "the Seed of David after the flesh."

**P**AUL'S second point in his threefold description of the Saviour is as striking as his first; he says,

And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead (Rom. 1:4).

Many men today do not realize the important place which the resurrection took in the preaching of the early church.

In that remarkable sermon of Peter's, on the day of Pentecost, there is just one outstanding fact, and that fact is, Jesus died and rose again.

In the next chapter Peter preaches again; and again, though handling it from a slightly different viewpoint, he accents just this one fact—Jesus died and rose again.

In the next chapter, that is the fourth chapter of Acts,

we read that the apostles were put in jail, and when they came before the priests they found that the religious leaders were grieved because the apostles "taught the people and preached through Jesus the resurrection from the dead." They had been put in jail because of their message concerning the resurrection. When this occurred did they trim? or did they begin to say, "We must be more tactful, because these religious leaders can use their influence against us, and we may find it tough sledding if we do not soft pedal on the resurrection"? Not they! for the next day, when they were dragged before the Jewish high priests to be examined, Peter preached the resurrection to the very court which was trying him and his comrades. And after some parleying, the authorities threatened them and let them go. This incident showed the attitude of the authorities. Now read what the apostles did when they got out of jail. It is found in Acts 4:33:

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

And so we find in the Bible the import of Paul's second point of description of the Lord. The key to the early preaching of the apostles was the resurrection of our Lord Jesus Christ from the dead, and Paul tells us why—the resurrection proved His deity. His exact words are:

Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead (Rom. 1:4).





ne of the surest indications that a man does not know anything about the Lord is for him to take the Sadducean position and repudiate the resurrection.

AND now Paul turns to his third point of description of the Saviour.

By Whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name (Rom. 1:5).

Jesus is here described as the bestower of grace enough to strengthen every one of us unto obedience; obedience, even though God should send us out unto the nations of the world with the missionary message; obedience, even in the face of persecution—when the clouds of trial and persecution hang low, our Saviour bestows grace for obedience. And then the Apostle makes it plain that just as he, Paul, had been called to a task, so we are called to a task. The words are in the next verse.

Among whom are ye also the called of Jesus Christ (Rom. 1:6).

There is a striking revelation of God's attitude toward the believers of this dispensation—EVERY ONE of us is CALLED. He speaks to all believers saying, "Ye also are called." He makes it clear that none are left out: "Ye also are called." Only a few sentences before He has told them that he, Paul, was called to be an apostle. Now he says to them, "Ye also are called." He does not say, "Ye also are called to be apostles," but he does say, "Ye also are the CALLED of Jesus Christ." Thus we see that Paul is disputably teaching that calling is linked with our task instead of with salvation, as many have been inclined to think. In his own case, calling applied to his work and not to his salvation. He was "called to be an apostle (Rom. 1:1). Ye must not link apostleship and salvation. Apostleship is the job which God had given him. So when he says to the Roman believers, "Ye also are called," he says, "Ye also have a job."

It becomes evident from this that Christians are called to tasks harmonious with spiritual gifts which God has given to each and every one of those who have believed in His holy Name.

But some eager Christian asks, "What am I called to?"

"I see plainly that Paul was called to be an apostle," says this inquiring Christian. "I see just as plainly that he says, 'Ye also are called!' and since that is true, what my spiritual calling?"

This question God wisely leaves unanswered. He does not say, "John Smith's calling and gift will be the pastorate." Nor does He say, "James Brown is called to the gift

of hospitality." He simply exhorts all believers to yield themselves unto God, and in another place He reminds them that spiritual gifts are given by God as He wills. Thus He shows that our calling is in the hand of God, and it is not for us to be picking out what we would like to do for Him, but rather our attitude should be one of complete brokenness and willingness before Him in order that we might be filled with the knowledge of His will in all wisdom and spiritual understanding.

Furthermore, in I Corinthians 7:20 He makes it very clear to us that when once God's will and calling are discovered, we are to carry on in that will and calling with steadiness and persistence, for He says,

Let every man abide (that is, stay) in the same calling wherein he was called.

What blessed privilege is this! God has given to every Christian to exercise some spiritual gift in some happy calling which is chosen by God Himself. And the One to Whom that service is to be rendered is the One Who is described by Paul in this remarkable introductory passage as the Seed of David, the Son of God, and the bestower of grace to obey His holy will.

THE Word of God doth declare that Jesus is the Seed of David. The Word doth reveal that He is the Son of God. And thus as we see Him as the Seed of David and the Son of God, we see Him from that twofold standpoint from which the holy Book of God is constantly presenting Him. As Seed of David, we see Him as man. As Son of God, we see Him as God. He is the One Who is both God and man, both man and God. He is the One Who is the descendant of that great king of Israel of the days gone by, the king of Israel who was the recipient of the covenant of God that out of his loins should come a King, and that He should reign forever and forever. Yes, our Lord and Saviour Jesus Christ is truly God and truly man, and He is designated to be the Son of God by the resurrection of the dead. The Word of God doth also declare that He is the bestower of grace for obedience. Do not listen to the falsehood of the enemy, saying that victory is an impossibility, but face with the simplicity of faith this wondrous statement concerning our blessed Lord and Saviour Jesus Christ: He is the bestower of grace for obedience when God makes clear to which task He has called, yea, and grace to walk in the beauty of Christian victory when Satan assails the soul.

It is safe to trust Him fully. Those who place unbounded confidence in Him are never put to shame. Step out with unhesitating confidence upon this thrilling revelation concerning Him, "He is the bestower of grace for obedience" no matter how hard the task or how subtle the testings may be.

## POWER OF THE GOSPEL IN RUSSIA

(Continued from p. 52)

my Saviour Jesus Christ. I never knew Him till yesterday, nor anything about what He did for us! After you I retired last night my wife and I passed the remaining hours till dawn in supplication and prayer. We are so thankful that we were able to hear of Him—even in our old age. Our days are numbered, for we are both old now, and will soon be going Home. Before we didn't want to go (not knowing what to expect); our sins and our transgressions worried us; but now we would go right away if we could, for we know now that He will meet us. Glory! glory! to His Name!"

All of the family and some of the neighbors accompanied us as we started out, until, rounding an immense drift of snow on the street, we lost sight of them. Their open-hearted friendliness touched us deeply, for they had treated us as if we were life-long friends.

But my heart ached when I thought of the thousands of people who belonged to this village (which was about twelve verst long) who had never heard the wonderful

story of the Saviour of men. The harvest was ripe! Over all the land could be seen everywhere intense and urgent need. "May God in His mercy send us more laborers!" was the cry of my heart.

In every village where we stopped for the night on this memorable journey, many souls who heard the Word of God eagerly embraced it and promised henceforth to serve Him—and Him only.

At length our journey came to an end and was crowned with joy. Truly we had "come forth with weeping," but were returning "with rejoicing," for we found our mission workers had all recovered from their illness, and some had commenced again their work for Christ and were holding meetings in the village. Others were just leaving their sick bed, consequently were still very weak; but they were strong in spirit and were trusting the Lord to strengthen them, as they accompanied us on our return trip.





**B**UT right here I must recount one very interesting incident of our journey. Before we had yet crossed the Dneiper River, while stopping for the night at Lower Rogatchick, we had a blessed opportunity to witness for Christ before a considerable number of the villagers.

One young man, who listened attentively to the message, was converted. Although only twenty years of age, he was the brilliant leader of a murderous band of Mackno's troopers, and had completely terrorized the village and the outlying districts. Ruthlessly, at point of bayonet, the inhabitants were plundered, while the country was laid waste and left in utter desolation. And now, on our return trip, we again lodged in this village.

We were eager to hold a meeting, but unfortunately there appeared no way of collecting a congregation, because it was so bitterly cold and stormy. Naturally we felt saddened, but this young convert, noticing our depression, suddenly turned to us and said: "Be ready at the appointed hour to testify for Christ in the village hall. All the people of the village will be there to listen, and neither cold nor storm will hinder their coming!"

Immediately he went out, saddled his splendid mount (which had been his war horse), and rode away.

We could not understand this procedure, nor how the people could be collected for a meeting in such a storm, for outside it was darkening as the storm gathered force. The snow was falling in whirling eddies as I stood at the window and watched it; but in spite of the storm I noticed the villagers (wrapped in fur coats) coming in groups and singly, hurrying past the window toward the building appointed for the meeting.

Not long after, our young friend again entered the room and announced, "All is ready, and whoever feels well enough to brave the cold and storm follow me!"

The large building was packed to its capacity. It was unheated, but the warmth of that dense living crowd soon changed the atmosphere. It proved no easy task to make our way through the crowd to the place in front prepared for us.

Naturally we wondered how these villagers had been persuaded, in such a short time and on such a stormy night, to congregate in this cold hall, but an explanation was soon forthcoming. After singing a number of hymns and after we had delivered a short but pointed address, our young friend arose and asked permission to say a few words. We quickly assented, and he faced the congregation, saying:

"You all know me as a veritable tiger in human form. That is no marvel, for I have been a fiend! You feared to meet me in the street, and today when I rode through the town and told you all to come here in spite of the storm and cold, you all came, as I very well know, from fear; but this time I simply wanted you all to attend the Gospel meeting and had no intention of robbing you nor threatening to shoot you. You do not see my old companions all armed from head to foot, do you? You will also notice that I am unarmed; in fact, all my arms I have destroyed and will not use them again. I am now in company with people who read of the Lord Jesus Christ and of His love for men. I will tell you everything! Three days ago two of these men spent the night here, and I heard that they were telling people about Christ—the Saviour of men. With the firm intention of ridiculing them I went where they were, but God's redeeming power touched my heart, and I straightway repented of my sins and accepted the Lord Jesus Christ as my Saviour. From this day I am no longer a cruel communist, but a disciple of Christ. Tonight, standing before you, I bitterly repent of all that woe and suffering I have caused you, and ask you to forgive me. The devil surely had my cruel heart in his possession, and I did not realize what I was doing; but Christ has forgiven me all (as He once forgave the thief on the cross). Pardon me also for this evening's summons, but I decided to gather you all together once more (not to seize your grain, cattle, and clothing), but to ask your forgiveness; besides it is a wonderful opportunity for us all to hear the glorious Gospel of Christ."

"God has forgiven you, and we do too," was heard from many in the audience.

The meeting continued not less than five hours, and it was late, yet people, with streaming eyes, listened, gripped by the wonderful story of God's redeeming love and grace. Many gave their hearts to Him that evening, and I remember seeing a number of the new brethren with openhearted frankness salute with an holy kiss their former tyrant who was born again and now their brother in Christ.

It must have been after midnight when (after the last hymn and benediction) we parted for the night and sought our lodgings. The blizzard was in full fury, and the snow beat down behind our collars, and melting, ran in little streams down our necks; but notwithstanding the outward storm, the peace of God reigned in many hearts.

**A**S WE continued on our way conversing and praising God, we did not seem to mind the storm because our hearts were overflowing with joy over what God had wrought. Glory to Christ Who givest peace, joy and light to storm-tossed men—even in our day!

## REGENERATION AND RESTORATION

(Continued from p. 50)

(Heb. 9:26). When the sinner receives Christ, he is born of God (John 1:11-13). Then and there he receives the Holy Spirit, whereby he cries "Abba Father."

**I**S IT reasonable or sensible or scriptural to believe that the great love wherewith God hath loved us would be any less for the erring saint than for the sinner dead in trespasses and sins? Your answer may be, "No, but God expects both to repent and to turn to Him for forgiveness." But the fact is, that the sinner turns to God through Christ on the cross, and the erring saint turns to God through Christ in heaven. And Christ now appearing in the presence of God, according to Hebrews 9:24, is there for saints only.

But God, Who is rich in mercy, for His great great love wherewith He hath loved us, even when we were dead in sins (faults, the same Greek verb is translated fault in Galatians 6:1), hath quickened us (made us alive) together with Christ (Eph. 2:4-5).

Because of His great love and matchless mercy, God is ever willing to make a living saint out of a dead sinner. This is a supernatural task and accomplishment. Sal-

vation is of the Lord. Every sinner is dead in faults. Every saint is potentially dead to faults or sins. Every saint does not always do what every saint should always do, or can always do by the grace and power of God, that is, walk in newness of life, putting off the old man, and putting on the new man. A saint overtaken in a fault is a different person than a sinner dead in sins. The sinner needs to be regenerated; he needs to be washed all over. The side-stepping saint needs restoration; he needs to have his feet washed. Christ does this. "Ye that are spiritual" should also wash one another's feet. Yes, Christ and His spiritual saints are to work in partnership in the matter of restoration. The disciple cannot do the work of divine forgiveness and restoration. Neither can Christ do the work that the disciple should do in giving forth the Word in praying, and in dealing with the stumbling saint in the spirit of meekness, thus washing his feet. Just as spiritual saints have the responsibility in the matter of regeneration of a sinning sinner, in giving forth the message of salvation they have an equal responsibility to their brother in the Lord who has side-stepped into sin. How many spiritual wrecks can you think of that might have been saved for the Lord, had spiritual Christians obeyed the Word of the





ord, and instead of having criticized, condemned, and ordered some saint who had erred, washed his feet in the spirit of the Lord Jesus Christ? There is too much washing of feet with scalding water.

In Galatians 5:4 we read of certain men who are "fallen from grace." These religious sinners are not to be confused with the man of Galatians 6:1 who is overtaken in fault. The religious sinner is one who seeks to be justified by the Law of Moses; that is, he mixes religion with the Gospel of Grace as a means of establishing righteousness with God. He is fallen from grace. There is not the slightest suggestion that he has gone back to his former evil or sinful habits such as drunkenness, adultery, lying, stealing, or any kind of worldliness. It does not mean that he is backslidden into immoral habits or that he has lost his zeal for God and His service. Neither is there the assertion that all such religious sinners have lost their salvation. But the point is, that so many Christians have the idea that "falling from grace" means going back into sin and losing one's salvation. There is no scriptural authority for such an idea. Neither is there any scriptural authority for teaching that the saint who slips aside into sin loses his relation to God. He will most certainly lose the joy of his salvation, will lose close communion and fellowship with the Lord. Such a saint can be restored, but restoration is not being saved over. A sinner can never become the child of God but once. Perhaps, in your own heart and mind you can see no difference between a sinner dead in sins and a child of God living in sin. You have not the mind and heart of God. All who profess the name of the Lord have not been born again, but we have His assurance that the Lord knoweth them that are His. It is a fact that many a born-again person has side-stepped into sin. And it is your business and my business, if we are qualified for the task, to restore such an one, considering ourselves lest we also be tempted.

We might again ask the question, "What is the difference between the blind man in II Peter 1:9 and the blind man in John 3:3?" The first "man" refers to a saint, while the second "man" refers to a sinner. Surely there are many saints who are near-sighted Christians, they are blind and cannot see afar off. The sinner is blind and needs regeneration. He needs to be born from above before he can see spiritual things. The saint needs to add to his faith so that he will not be blind. Let us carefully study these several verses in Peter's Second Epistle, beginning with the fifth verse:

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity (love).

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins (II Pet. 1:5-9).

When a saint abounds in virtue, knowledge, temperance, patience, godliness, and love, he is certainly a spiritual saint and he is most fruitful in the knowledge of the Lord Jesus Christ. The Christian life should be one of addition. Many sinners are trying to add these things to their unbelief to please God. "Without faith it is impossible to please God." A sinner is saved by grace through faith. It is faith that saves him, rather than what he adds. His faith makes him a saint. Adding these things makes him a fruitful saint. He is purged from his old sins the very moment he receives Christ, the very moment he believes that Christ took his place in judgment on the cross and was raised again for his justification. Every justified sinner is forever freed from the penalty or wages of sin, which is death. He has passed out of death into life. All believers are justified from all things in this respect, and therefore all believers have the same standing in the matter of salvation from the penalty of sin. But they differ very much as to their walk in the Spirit, as to their state.

We must admit that it is a sad case when a saint has failed to add to his faith and has come to the place where he has forgotten that he was purged from his old sins. Such a believer knows nothing of the joy of salvation. Inwardly he is a miserable creature, although he is blind and cannot see afar off. He is seeing the things that are temporal. They are blinding him. He is barren and unfruitful; saved so as by fire. He is missing the blessed peace of God that passeth understanding. He will miss rewards hereafter. He is not the man of the First Psalm, for he is not meditating in the Word of God night and day. He has failed to add virtue, knowledge, temperance, godliness, and love. The very next verse in this first chapter of Second Peter declares:

If ye do these things, ye shall never fall (II Pet. 1:10).

God does not tell his child that he must do something to keep from losing his salvation. We are kept by the power of God through faith. The Word does not say, "If ye do these things, ye shall never fall away from regeneration or salvation," but, "Ye shall never stumble." It is one thing for a regenerated man to return to a lost state. It is quite a different thing for him to side-step into sin, or to stumble.

**D**EAR friend, you should know just where you are today, right now. Have you been born from above, and have you added to your faith, so that you are a spiritual saint? Or, having been born again, have you failed to add these things or perhaps side-stepped into sin? Do you need to be restored? The risen Lord will forgive you and fully restore you. Do you not know some spiritual saint to whom you can turn, in case some spiritual saint does not hunt you up? Or perhaps you belong to the largest class, the great multitude of sinners. You need not restoration. It is not a matter of adding. For you, there is one imperative—"Ye must be born anew." Your need is regeneration. This is available for you at any time. All that is required is faith in the redemptive work of Jesus Christ, God's Son. Now is the accepted time. Today is the day of salvation. Act now. Act quickly. Act wisely. Act!

## IN THE HARVEST FIELD

(Continued from p. 56)

old me that before.' Now, however, with the passage of time, and his continued freedom from gambling to which he was a slave, she sees the truth of his salvation. . . . She does not like her husband giving so much to the work of the Lord, so he told her that whatever he saved here he could not take with him when he went to heaven, but if he now stored up by giving to God, he would have some to use when he got there!"

The Dallas Colored Bible Institute, of which Dr. E. H. Ronside is superintendent, is doing a splendid work among

the Colored people. Permeated with heathenish Pentecostalism, many of the Colored churches are almost entirely without the Gospel, but this young school is training men to minister the Word to their own people, and God is blessing, both in the teaching of the students and their teaching of others. The work is in urgent need of funds.

During a brief visit to the island of La Tortue, Rev. J. Alfred Pearce, Director of the Haitian Gospel Mission, with headquarters at Port-de-Paix, found the work going forward well. He mentions his joy at the privilege of





baptizing five converts, conducting a service in which two natives confessed their faith in Christ without an appeal, officiated at the marriage of two converts, and held a communion service with only one member absent. It is a real blessing to see these fruits of the Word in another land.

The work of the Fundamental Evangelistic Association goes forward. An example of one phase of the work is seen in a trip into Nevada by the superintendent, Rev.

Marion H. Reynolds. He spoke twice to a group of about two hundred and twenty-five people, thirty miles from the nearest town. A Sunday-school was organized and plan made to reach this group every week. Another branch of the work is that carried on among railroad men. For example, once a month meetings are held in the shops at Colton and San Bernardino, California. About two thousand men are reached each time, with conversions almost every month. It being a "faith" work, we are happy to receive this testimony: "It has been marvelous the way the Lord has provided for our needs this year."

## AS THE EDITOR SEES IT

(Continued from p. 54)

full upon the cross of Calvary. This is the meaning of Colossians 2:14, which says that Christ,

Blotting out the handwriting of ordinances that was against us, which was contrary to us . . . took it out of the way, nailing it to His cross.

It is said that in olden times, in the Holy Land, when a debtor had paid his debt it was customary for the creditor to cancel the bill of his indebtedness, and to nail it above the door of the house where the debtor lived, that all who passed by might see that the debt was paid. So our Lord has dealt with us. God's holy law, against which we had sinned so grievously, was the bill of our indebtedness. But the blessed Son of God, having given His own life to pay our debt, wrote across the bill of our indebtedness with letters of crimson the inscription, "Paid in full," and He nailed it to His cross, where angels, men, and demons may see that the debt is paid.

### *Your Fellowship in the Gospel*

SOME months ago we had a very large number of Missionary Gift Subscriptions expiring, with no funds to renew them. At the same time, it had become apparent that a friend who had helped very generously in this ministry in years gone by was not able this year to give the assistance which he had previously given. It looked almost impossible to renew the large number of Missionary Gift Subscriptions which were then expiring, but we were convinced that God wanted this ministry continued; and so we looked to Him in earnest prayer for the supply of the need, told the members of the "Grace and Truth Family" about it, and requested that you pray with us, and as God laid it upon your hearts, to fellowship with us in sending "Grace and Truth" to the missionaries.

Your response to this appeal was quick and generous. In answer to your prayers and ours, and by means of your gifts God has supplied so that WE HAVE BEEN ABLE BY HIS BLESSING TO RENEW EVERY MISSIONARY GIFT SUBSCRIPTION up to last month's expirations, with the exception of only two or three which were discontinued for special reasons.

Many have been the letters of appreciation received from our missionary readers. Here are a few of them. The first comes from Honduras:

I have just been notified by the manager of "Grace and Truth" that through your generous gift, I am to receive this helpful magazine for another year.

This is indeed good news, and I am delighted. Out here on the field, where we are constantly giving out and with no opportunity of hearing the Bible teachers, we fairly EAT UP the good things in such magazines as "Grace and Truth."

It is blessedly true to the faith once for all delivered to the saints, and we use it a great deal

for teaching the great truths of the Bible. I should greatly miss it, and the Lord is good to see that it is sent to me again this year.

The second is from the Belgian Congo:

We have greatly appreciated receiving "Grace and Truth" for several years and consider it one of the most outstanding fundamental magazines of this age. May it continue to bring blessing to many of God's servants in these trying days.

The third is written by a lady missionary in El Salvador:

"Grace and Truth" has been of blessing to me and a help in the study of the faithful Word, and I pray that its ministry be extended for the honor and glory of our great God.

The fourth is from a veteran missionary in Guatemala:

Thanks for your favor of Nov. 25, advising me of the gift of Miss ..... of a year's subscription to "Grace and Truth." We are grateful to our Lord, to you, and to her.

The November number "After Death" articles are worth a year's subscription to any worker who wants to know how to refute Russellism.

Do hope you will have one of the best of all years during 1932 if He tarries.

The fifth is by a doctor in China:

It is fine that you have such a loyal body of friends to help you send "Grace and Truth" out into the far distant places of the earth to be a comfort and strength to those of us who are at the front.

The sixth comes from the Deccan, in India:

The magazine is appreciated highly by us, and especially the S. S. helps. Through the kindness of others of your students in the Bible Institute we have been reading this magazine the three and one-half years we have been privileged to work for the Lord in India. Now and then there are those among the evangelists who can read English fluently, who also come and borrow the paper to read and pass on the helps.

The seventh comes from Venezuela:

Please accept my sincere thanks for this gift, which is much appreciated. I regularly use "Grace and Truth" in the study of the Sunday-school lesson, and find it helpful and suggestive.

The eighth is from South India:

Thank you so much for your gift of "Grace and Truth" for the year. My fellow worker and I both appreciate this magazine so much. The Sunday-school notes in it are followed by us both and give us much help in preparation. We hold

our Sunday-schools on Sunday and four or five each Thursday. We have a Sunday-school preparation class on Wednesday evening after our prayer meeting and then are able to pass on notes of the lesson to the teachers. Sunday Sunday-schools are mostly for Christians ageing from 60 to 31; on Thursday for heathen children in their own villages. After we have finished with the magazine we pass it on to Indian Christian workers who find the outlines helpful in Bible study. So you see its mission in this corner of the Master's field.

Many thanks for your share in it.

May the magazine be used for blessing wherever it goes.

The ninth is from Peru:

I understand that through the kindness of Mr. J..... I am to have the pleasure and profit of "Grace and Truth" for the year beginning October, 1931.

Will you please convey to Mr. J..... the expression of my sincere thanks and appreciation, and assure him that the messages of the paper will be poured out in Spanish both through our local evangelical paper (which I founded and conducted for some eighteen years) and in the meetings which I am almost continuously addressing all over these three republics, as I travel about among the meetings and meet with the missionaries and native brethren.

The tenth is from South Africa:

I would like to take this opportunity to express my deep appreciation of the quality of soul food you supply in your most edifying paper.

Your paper has often been used to bring blessing to our souls as my dear wife and I have faced trials too heavy to bear.

And the eleventh comes from Guatemala:

"Therefore, my dear brethren, be firm, unmovable, busily occupied at all times in the Lord's work, knowing that your toil is not fruitless in the Lord" (I Cor. 15:58, Weymouth).

The note under this verse says, "In the Lord. For whose sake and under whose eye it is endured, and who at the resurrection will certainly recompense it."

This is certainly true of yourselves whose literature helps to counteract the flood of spiritual poison which is going out into the world.

I have just had great pleasure in teaching lessons from the Victory Number at the fiesta of ..... to the Indian Christians who came from several places. I taught them the lesson, "The Secret of Victory," which I translated into Spanish and which was then translated into Cakchiquel by our Indian helper Leon. This was a means of great blessing to the Indians, especially to one who had just been beaten and kicked by a heathen Indian.

I also taught them the lesson, "Rejoicing in Hope." I gave the references of the lesson, "The Grace of Fervency," to another old Indian helper and he taught that lesson at night.

I myself received great blessing in meditating upon the messages of the Victory Number as I rode along on horseback.

May the Lord strengthen and increase your work especially financially, is the prayer of mine.

Indeed we agree with the Doctor in China who says, "It is fine that you have such a loyal body of friends to help to send 'Grace and Truth' out into the far distant places of the earth to be a comfort and strength to those

of us who are at the front." With all our hearts, we thank God for you and for your fellowship in the Gospel.

As a subject for prayer you will be interested to know that within the next few days there will be forty Missionary Gift Subscriptions expiring and in need of renewal. If you have already had part with us in this ministry possibly God will have you take still a further part, and if you have not yet entered into this fellowship, it may be that now is the time when He wants you to do so. Let Him direct, and do whatever He lays upon your heart.

## Film Filth

**A** LONDON police magistrate has spoken out plainly on the subject of the motion pictures. The "Literary Digest" of October 17 quotes his words from the "London Methodist Times."

We are living in an era of dirt, he began, and the "pictures" exploit it and thrive on it.

You have only to recall the sort of stuff with which the film producers are flooding the world to see that this is so.

The highest idea of romance is infidelity.

Marital loyalty is the hall-mark of imbecility.

The husband who trusts his wife is a half-wit; and the wife who trusts her husband deserves to be deceived, and is an object for hilarity.

And seduction is the normal initiation into society.

Filth has become in most of our picture houses and many of our theaters the hall-mark of amusement, and self-control the brand of the coward.

Strong words (says the "Literary Digest"), but there were stronger to come: "Film producers," went on the magistrate, "are fouling civilization."

They exhibit human love as something disgusting, nauseating, and revolting, and after they have debauched the youthful minds, our criminal courts and hospitals are left to clear up the litter, while moneybags clear off with the moneybags.

Constantly in my court here I see girl-mothers faced by lads challenging their obligations of paternity. I do not hesitate to say that Hollywood is earning a distinction second only to Gomorrah.

I can respect misguided enthusiasm and honest error, but here are men deliberately exploiting every human frailty for cash.

An England peopled with these film-made sexual specters can not live.

Here is the testimony of a secular magistrate as to the character and effects of the movies, his words being based on actual personal observation of the wreckage which they have produced in the lives of those who have appeared in his court. And yet in the face of such clear testimony, many professing Christians will be found defending the movies. How unspeakably sad it is to see so many who have named the Name of Christ preferring the filth of the films to the fellowship of the heavenly Father.

O, why will God's children not give heed to the clear warnings and ringing appeals of His Word?

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty (Iy Cor. 6:17-18).

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2).



# A Golden Opportunity

**"Grace and Truth" offers you a golden opportunity to**

1. Bring to lost friends and loved ones a clear salvation message.
2. Give to uninstructed Christian friends tools which will enable them to mine for themselves the "hid treasure" of God's Word.
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4. Send into the homes of Christians who live in churchless communities a messenger who will faithfully and regularly remind them of the things of Christ.
5. Bring to the bedside of shut-ins a friend who will talk with them of the Saviour, and will cheer and comfort them in their hours of loneliness and suffering.
6. Give to your pastor a paper which will minister blessing to his own soul and furnish fresh inspiration for his weekly messages.
7. Send to Christ's servants, shut away from Christian companionship in lonely parts of the earth, a friend who will fellowship with them in the things of Christ and strengthen their hands in their warfare with the power of darkness.
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9. Renew your own subscription free of charge.

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6. Club rates apply either to new subscriptions or to renewals; both may be included in the same club.
7. All subscriptions must be paid for in advance.
8. Sample copies will be furnished free of charge to assist you in organizing your club.

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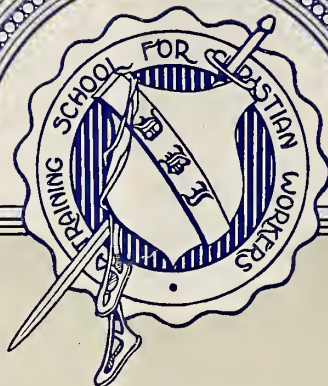
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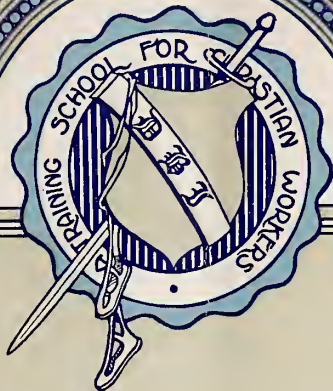




*"I am not ashamed of the  
gospel of Christ: for it is  
the power of God unto  
salvation to every one  
that believeth."*

*Rom. 1:16*





# GRACE AND TRUTH

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Clifton L. Fowler  
*Editor*



*March*

*1932*

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"At the Helm"

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"Grace and Truth"

#### THE TRINITY

The triune God, Father—Gen. 1:1, Son—  
Jno. 10:30, and Holy Spirit—Jno. 4:24.

#### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

#### PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

#### RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

#### HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

#### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

## AS THE EDITOR SEES IT

### O Grave! Where Is Thy Victory?

THE Scriptures plainly tell us that it is when Christ comes to snatch His waiting Church into His presence that the saying will be fulfilled, "Death is swallowed up in victory!" And it is in anticipation of this joyous event that the triumphant shout is raised, "O death! Where is thy sting? O grave! Where is thy victory?" What a joyous hope is ours! And what a privilege it is to know beforehand about the resurrection! All of us have lost loved ones, and all of us have known the sorrow which naturally comes to a child of God in such an hour of parting. But how the hope of the Lord's coming and the assurance of the resurrection of the dead does steady and comfort our hearts in such an hour!

A Christian woman, who had been under very little scriptural instruction, came, not many years ago, under a clear testimony concerning the fundamentals of our faith, with a normal accent upon the truth of the Lord's coming. After hearing of this truth and rejoicing in it for two or three years, one day her beautiful daughter was stricken with a fatal malady, and after lingering in excruciating pain for several days, she was cut off in the full bloom of young Christian womanhood; and within a few weeks this woman's mother was burned to death in a fire which destroyed the apartment in which she was living with her son. As her pastor talked with her in the hour of her sorrow, seeking to comfort her with the truth of I Thessalonians 4:13-18, she exclaimed, "If it were not for that blessed hope, I think I should go insane; but O how that hope does comfort and steady one's soul in such an hour as this!" And this has been the testimony of many of God's children.

**D**URING the past few weeks the financial situation in the work of The Denver Bible Institute has been just a little better than for several months past. For this encouragement we thank God. The deficit still continues to mount, however, and there is still urgent need for the supply of between five hundred and six hundred dollars per month more than we have been receiving in the current expense fund, and for the supply of this amount we earnestly request your continued intercession. Turn to the D. B. I. Building News, facing page 96, and as you read it, let God roll upon your heart the burden of this great work.

Thank God He has not left us in ignorance concerning the future!

We know that Christ is coming again.

We know that when He comes we will be ready to meet Him, because we are redeemed and justified by His precious blood.

We know that when He comes all who have fallen asleep, trusting in Him, will be raised from the dead, incorruptible.

We know that in that glad hour, living believers will be changed instantly, without dying, into the likeness of their Lord.

We know that together with our loved ones who have been raised from the dead, we shall be caught up together to meet our Lord in the air, to be with Him forever in the bliss of ineffable fellowship.

And we know that this joyous event is the very next event which is scheduled in the calendar of prophecy; it may be at any hour, at any moment.

O! What comfort the thought affords the soul! With what joy that prospect thrills our hearts, even in the hour of deepest sorrow! And what a privilege it is to stand in the very presence of death and bear triumphant testimony to our God-given hope!

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the arch-





angel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words (I Thess. 4:13-18).

## Congratulations to Dr. Barnhouse

**A**LL who love the fundamentals of the Faith have rejoiced in the clear, ringing, Gospel message which has been going forth over the Columbia broadcasting system from the lips of Donald Grey Barnhouse, pastor of the Tenth Presbyterian Church of Philadelphia, Pa. It was the occasion for much prayer, therefore, when word came recently that the contract under which Mr. Barnhouse had been broadcasting had been cancelled by the Columbia Chain, and much indignation has been aroused by the decision of this broadcasting system to favor the modernistic "Federated Council of Churches of Christ in America" to the exclusion of fundamental broadcasts such as that of Dr. Barnhouse. Friends of this testimony were praying that this decision might be reversed and that the former contract might be continued.

The contract was not renewed, but Dr. Barnhouse and his associates were not to be silenced thus easily. Word has just come that "The Lord, in His infinite wisdom, has chosen a means by which these messages will go out over the country in a larger way than ever before, to be at the finger-tips of every radio owner in the land." We understand that this broadcast is to go out over more than one hundred stations and will be heard from coast to coast.

We sincerely rejoice in God's blessing upon this radio testimony in spite of satanic attack, and we extend our heartiest congratulations to Mr. Barnhouse and those who are laboring with him to make his testimony possible.

Let us be praying earnestly, not only for this broadcast, but also for all fundamental broadcasts throughout the country. We may be sure that Satan will do everything in his power to hinder such a testimony from going forth over the air; and all who are eager

to see the testimony of our Lord Jesus Christ spread abroad should pray for God's blessing upon the messengers and upon the messages, and should intercede for the supply of the funds which are necessary to maintain such a testimony.

## The Mystery of Iniquity Doth Already Work

**T**HE shadows of the Great Tribulation continue to deepen about us. Wars and rumors of wars multiply on every hand; Atheism and Bolshevism continue to flood forth their blasphemies, unrebuked; the perils of the times in which we live steadily increase; and false Christs multiply.

Just now a folder is being widely circulated in Denver which declares that "John the Baptist has come, as Christ said he would," and it is a testimony signed by one "Otto Fetting," who is sending out these sheets, which say,

The Messenger came to me at my home near Port Huron, January 24, 1932, and was with me from 11:45 A.M. to 12:45 P.M., and left the following message:

Then follow fifteen paragraphs, purporting to be messages from the Lord. The blasphemy of the thing can be judged from the fact that most of these paragraphs be-

gin, "Thus saith the Lord your God." This folder furnishes evidence that there is a widespread organization busily working to distribute this kind of trash throughout the United States. And a newspaper notice, published by the Denver organization, says,

This church of Christ is now being organized by Divine Messenger—John the Baptist—who comes in resurrected form and brings the instructions direct from heaven; twenty-eight messages are now in print.

"I am John, the same John that prepared the way before Christ when he was here. I am the messenger sent from God to do the work for which I was born. I have come in the past, and come in the future. I am a prophet and thy fellow-servant. I am he that preached baptism and repentance in the wilderness of Judea. I am the John that was beheaded. I am the messenger to prepare the way. I am the messenger of the Lord to direct in building the Temple, and I shall be with Christ when He shall come to His Temple. I am the messenger

## GRACIOUS TRUTH

*God's gracious Truth to us enshrined  
In the Book, where the soul may find  
The heart of God displayed in Christ,  
Whose cross has aye man's need sufficed.  
Experience in that grace can thrive  
And will eternally survive.  
For while God's gracious Truth on earth  
Faith finds to be of precious worth,  
The life eternal too will spring  
From gracious Truth, as it will bring  
Witness to all created souls  
That Truth the reign of grace controls:  
That what God promises in grace  
Nor life nor death can e'er efface.*

—William Olney



(Continued on p. 114)

# PAUL'S DESCRIPTION OF THE BELIEVER

## STUDIES IN THE BOOK OF ROMANS—NO. 3

by THE EDITOR

Stenographically Reported, Copyright 1932, Clifton L. Fowler

*MUCH interest has been aroused by the Editor's two serial studies now appearing in "Grace and Truth." With this issue we present the third of the studies on the Book of Romans, and the third outline study on "The Great Distinctions in the Word of God." The demand for the issues containing the first of these studies has been tremendous, and already our supply is running low; but we can still start new subscriptions with the January issue, if this is desired. You will want to take advantage of our special offer of a six month's "Get Acquainted Subscription" to introduce your friends to the testimony of "Grace and Truth." If you want them to enjoy the first of these two vital and valuable serial studies, however, you will need to ACT AT ONCE!*

—Harold A. Wilson, Ass't Editor

*AS WE* began the study of the book of Romans, we saw Paul's description of himself, in which he declared,

1. That he was classified as a bond slave;
2. That he was called to be an apostle;
3. That he was separated unto the Gospel of God (Rom. 1:1-2).

In our second study we found that the Apostle's very next words set forth Paul's description of Jesus, in which description he declared,

1. That Jesus Christ is the Seed of David according to the flesh;
2. That Jesus is the Son of God, with power;
3. That Jesus Christ is the Bestower of grace for obedience (vss. 3-6).

Herewith we present the third study in the book of Romans. The passage to be covered is Romans 1:7-7, and in it we find Paul setting forth a *third description*. He is setting forth the description of the believer, and also announcing the subject of the book. In describing himself, Paul had presented three facts; in describing Jesus, Paul had presented three facts; and in describing the believer, he now presents three facts. He declares concerning the Roman believer, and hence concerning all believers, that they are,

1. Beloved of God;
2. Called to be set apart ones;

3. Recipients of grace.

*IN DESCRIBING* the believer the Apostle says, first, they are beloved of God. "Beloved of God!" Could greater honor be bestowed upon any soul? "Beloved of God!" and that in spite of the appalling fact all have sinned and come short of the glory of God. Paul unhesitatingly avers that the believer in Christ Jesus is the happy possessor of the love of God Himself.

Now the Bible reveals that God's love is of two distinct kinds: first, His great universal love, which He bears to all men; and second, His special love, which He bears only toward those who have accepted His loving provision for their sins in Christ Jesus our Lord. One of the passages of the Bible which has to do with His universal love has become very familiar to men and women everywhere. I am referring to John 3:16:

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Furthermore the universality of the love which sent Christ to Calvary is categorically declared by Paul in Hebrews 2:9, when he says,

But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

What a glorious revelation is this! The Lord Jesus





Christ did not leave out one when He died on Calvary! Paul teaches this truth again when he says in I Timothy 2:6,

Who gave Himself a ransom for all.

Not a ransom for a select few, but a ransom for *all*. But we must not forget that this ransom provided for all is not forced upon any, consequently God is saying to man, "Whosoever will, let him come and take of the water of life freely." Thus we find that one of the kinds of love which God is revealed as having is a universal love, which takes in every man, and which causes Him to make provision for every soul which was born, or is to be born, from Adam to the Great White Throne. It is not hyperbole when the Scripture says, "God so loved the world."

The other kind of love which is attributed to God is a special love which He bears toward those who accept this universal provision which He has made through Jesus Christ our Lord. It is of this second kind of love that Paul is speaking when he says of the Roman believers, as he does in verse seven, that they are "beloved of God." To be thus beloved of God is not only to have a blessed provision made for the soul, it is also to have the same provision accepted by the soul.

The apostle Paul, speaking by inspiration, is showing us this second kind of love which God has for men when he says in Romans 8:38-39,

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Instantly we find from this passage the outstanding and vital distinction between God's two kinds of love.

His universal love is the love of God for all men, including even those who have not yet accepted Jesus Christ as their Saviour. This love of God provides for *all* a glorious salvation which they should accept, but which, alas! many reject.

God's special love is the love which is His *in Christ Jesus our Lord*. Only those who have accepted Him are *in Him*. The Apostle says that they, of all the whole sentient universe, are not able to be separated from the love of God which is in Christ Jesus our Lord.

Many who are included in God's universal love are lost, because they have rejected the gracious provision that He has made for them at Calvary.



*IF THE battle has come, let it; but before God I will fight it with those only, be they few or many, who believe in a risen, living Saviour.*

—Norman Macleod

But those who have the love of God which is in Christ Jesus shall never be lost. They have accepted God's provision in Jesus Christ and are saved forever. They have God's *special love*, because they were will-

ing to avail themselves of the blessing provided by God's *universal love*.

Thus when Paul speaks to the Romans and says "Beloved of God," he is presenting one of the remarkable facts about believers. They possess that love of God from which none are able to take them.

The believer is saved and consequently safe.

The believer is eternally secure.

The believer is the apple of the Father's eye, because he is in Christ Jesus.

The believer may cry out in immeasurable ecstasy "O love that will not let me go!"

"*CALLED* to be saints." In the believer's standing before God he is already classified as a saint. Wonderful standing! But in his state, to which this passage refers, because it is an allusion to his "calling," he is called into saintliness. The word translated "saints" means "set apart ones," or "consecrated ones," or "holy ones." In such a passage as Colossians 3:5 and several verses thereafter, how remarkably the Spirit of God gives us an inkling of what it is to be consecrated to God and doing His will!

Mortify (put in the place of death) therefore your members which are upon the earth.

The believer that is walking in saintliness is counting himself as good as dead on this earth—

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

For which things' sake the wrath of God cometh on the children of disobedience:

In the which ye also walked some time, when ye lived in them.

But now ye also put off all these; anger, wrath, malice.

How explicit the Holy Spirit becomes in telling the saints how to walk! Paul says that believers are called to be saints, and saints in their state are those who renounce anger, and turn away from wrath and malice and blasphemy, and repudiate filthy communication out of their mouths—smutty stories, and such like.

Lie not one to another, seeing that ye have put off the old man with his deeds;

And have put on the new man, which is renewed in knowledge after the image of Him that created him:

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is All, and in all.

(Cont. on p. 113)



*THE God of our fathers raised up Jesus, Whom ye slew and hanged on a tree Him hath God exalted with His right hand to be a Prince and a Saviour.*

—Acts 5:30-31

# TYPES OF THE RESURRECTION

by J. T. GOODMAN

ONE of the most interesting and profitable studies of the Word of God is the study of the types which are found in the Old Testament. Abounding in them, when once understood the Old Testament takes on new life and becomes a new Book. Passages which at one time seemed dull and of little value in a devotional way, when read in the light of a knowledge of the types found therein, become most fruitful for study, leading to growth in grace and a knowledge of our Lord and Saviour.

And too, if one is inclined to question the divine authority of the Bible and is seeking some definite proof to establish the fact, let him center his study upon the types. As the study proceeds, light will begin to break through the cloudy mind and conviction will grip the soul that only the mind of an omniscient God could have given such wonderful revelations of eternal, spiritual truth, using the experiences of ancient men and women as the means. Peace and satisfaction will dwell up within the being, and with the confidence of fact assured, the soul will be heard to declare: "Forever, O Lord, Thy Word is settled in heaven."

Turning to the Old Testament, knowing that it is "God breathed," one is not surprised to find that all of the major doctrines of the Bible are wonderfully and oft-times minutely presented through the types. Among the many doctrines pictured to us is the glorious doctrine of the resurrection. Great emphasis is laid upon this theme in the New Testament because it is indeed the crowning event in the earthly experience of our Lord Jesus Christ. Turning to the Old Testament, one finds the same minuteness of detail in the truths growing out of and centering in the resurrection, as presented in the types.

AS I now think upon the resurrection of my Lord and Saviour, I am made to realize anew that there would never have been a resurrection had Christ not first died *IN MY STEAD*. This truth is basic with Christianity—"While we were yet sinners Christ died for the ungodly." The resurrection and the substitutionary atonement go hand in hand. The

*THE Old Testament types clearly prefigured the death of Christ for our sins, His resurrection from the dead, and His second coming. In this intensely interesting and valuable study Goodman shows how the types present the truth concerning the resurrection. Goodman is pastor of the First Baptist Church, of Yuma, Arizona.*



one demands the other. The Holy Spirit foreknew this and pictured it to us long ago. As Eve, yet grieving over the death of Abel, gave birth to a son, she was comforted in that she called his name "Seth, for," said she, "God hath appointed me another seed *in the stead of Abel*." There had been a death, but through a resurrection (in type) one was given in his stead. In other words, in type Abel lived again in Seth (see Gen. 4:25).

*IN ROMANS* 4:25 we read of Him "Who was delivered for our offenses and raised again for our justification." A substitutionary death implies that one was delivered for the offense of another. But only the marvelous plan of God for the redemption of a sinner permits that the offender should be enabled to stand justified—righteous, in the sight of the offended. This is possible with Him because through the resurrection, He Who was delivered unto death and His blood shed for sinners was raised from the dead to carry His own blood, the price of redemption, before the Father, presenting it as the token that all sin had been judged in Him. Hence he who accepts that the death of Christ was for himself, is accounted of God as having his sins judged in Christ.

When a leper had been cleansed from his leprosy and the priest had declared him so, he was instructed to take two live birds and bring them with hyssop, cedar wood, and scarlet, and offer according to the Law. The one bird was slain, and its blood was shed; the other bird was sprinkled with the blood and then loosed into the open field. Then was the leper permitted again to meet with the congregation of Israel. What a picture of glorious truth this is! Leprosy is ever the great type of sin. For the sinner, one bird was slain, while because of the other being loosed into the open field, the one who was the sinner, but cleansed, was declared fit to join the host of Israel. Christ was delivered for our offenses and raised again for our justification. So now may the cleansed sinner enter into heaven with the host of the redeemed (see Lev. 14:4-7).

*JUDGMENT* is past for the one who believes in the cleansing blood. When Christ came forth from



*HE IS not here: for he is risen, as He said. Come see the place where He lay.*

—Matt. 28:6

the dead, raised for our justification, every burdened soul was given assurance that there is now no condemnation to them which are in Christ Jesus.

As the water of the flood covered the earth, in the days of Noah, it was a mighty flood of judgment to those without the ark. But for those within there was peace and safety. It was the ark which suffered the fierce blast of that watery judgment, perfectly shielding those within from all harm. And because the ark bore up under the stress of storm and came forth in safety, those within rejoiced in the light of a new day.

How perfectly this pictures the experiences of Jesus Christ! It was He Who passed through the judgment of death, suffering infinitely the terrors of it, yet came once again to newness of life in resurrection glory. This He did once, in the end of the age, putting away sin by the sacrifice of Himself, and He is now risen from the dead and has sat down at the right hand of the Majesty on high. Never more shall He know the sufferings of death, nor shall we who are found in Him (see Gen. 7:1—8:22).

*HAVING* put on Christ Jesus and thus being found in Him, God's purpose for His child is that he shall live as dead to the old life, yet alive unto the new. We are to take our stand with Paul and say with him: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

As a type of this, one marvels at the experience of Isaac as he was bound and laid on the altar prepared as a sacrifice unto God! Although not actually offered and his blood shed, yet through the faith of Abraham, in the sight of God, he was offered a bloody offering. Even though a substitute sacrifice was given, as Isaac stepped down from off the altar it was as though he had passed from out the old life through death into a new. Surely, as he beheld the bloody victim whose blood was shed in his stead; as he witnessed the grace of God manifestly sparing him yet taking the life of another; with mingled emotions, I believe a mighty purpose

welled up within his heart to live as a new man in a new life. We, with Isaac, enter into the death, burial, and resurrection experiences of our Lord, and should ever purpose to live as dead to the old life yet alive unto God (see Gen. 22:1-14; Heb. 11:17-19).

*THIS* we may do, for Christ, our Lord and Saviour is also our great High Priest, Who ever liveth in the presence of God the Father to intercede for us "For if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." With this powerful ally—our great High Priest, one may grow in grace and in the knowledge and likeness of his Lord.

Though Christ died and was buried, He must needs arise in glorious resurrection that He might assume the office of His priestly work. In that capacity He is said to be a Priest after the order of Melchisedec.

It was Melchisedec who met Abraham returning from the slaughter of the kings and blessed him and offered bread and wine. It was He Who, without father or mother, without descent, having neither beginning of days nor end of life but made like unto the Son of God abideth a priest continually. In his typical priestly ministrations Melchisedec presented Abraham only with the *memorials* of sacrifice, showing in type that, though Christ was to die, yet should He rise again to assume that mighty office of mediator between God and man (see Gen. 14:18).

*NO MARVEL*, then, that Christ is presented as "fruitful in resurrection." Of all the rods laid up before the Lord in the tabernacle, it was left alone for Aaron's rod to spring into life. That dead stick cut off from the life flow, took on life, budded, bloomed, and yielded almonds. Not only was it picturing the fragrance of Christ's resurrection life, but fruitfulness as well (see Num. 17:1-8).

You and I as followers of Christ are the hand, the foot, the eye, the ear, the tongue, to do, to go, to see, to hear, to speak for Him. As we do so in love and mercy

(Continued on p. 112)

*REMEMBER* that Jesus Christ of the seed of David was raised from the dead according to my gospel.

—II Tim. 2:8

# IS CHRIST'S RESURRECTION AN ESSENTIAL PART OF THE GOSPEL?

by EVANGELIST PAUL HUTCHENS

THE cry of the skeptic, the "Modernist," and the sciolist, and even of many of our profound scholars is that it makes no difference at all whether Christ arose from the dead. "His teachings are here," say they, "and his example. He has left an ineradicable mark upon the history of the world. What then does it matter whether He arose from the grave?"

But in so saying, they are depreciating one of His most important teachings, namely, that He would arise from the dead; and they are casting deep shadows of doubt over His, to them, more palatable and logical teachings.

It is a blow at the tap-root of his deity to deny His resurrection. It brands His teaching as fallible; and no fallible teacher could ever have been God.

In fact, if Christ had not risen, His teaching and example could never have had such a salutary influence upon the world. On the other hand, we are not so sure that it has been His teaching and example that have done so much. But we are inclined to believe that it is the influence, teaching, and example of those men and women who have been regenerated through the preaching of the Gospel of a resurrected Christ.

We are advised to cease preaching the resurrection because it is a controversial subject and is not necessary to the preaching of the Gospel. To do this, however, would be about as logical as to cease proclaiming the authority of the Bible, the certainty of the virgin birth, the atonement, the second coming of Christ, or other kindred and essential doctrines.

The true servant of God dare not omit the resurrection from his message, because *it is an essential part of the Gospel*. It was so declared by the apostle Paul; it is absolutely necessary to the forgiveness of sins; it is His resurrection that makes it possible for God to grant us the new birth; the believer's security depends upon it; and the future tense of our salvation depends upon it.

## WHAT IS THE GOSPEL?

THE most clear and lucid presentation as to what the Gospel actually is, is to be found in Paul's inspired declaration of I Corinthians 15:1-4:

DID Christ literally rise from the dead? And does it make any vital difference, after all, whether He did or not? Such questions as these are commonly heard today, even among professing Christians. They grow out of the denial of the literal, bodily resurrection of Christ insistently voiced by the "Modernist" and other false teachers. In the teeth of such denials, Hutchens speaks with apostolic conviction and authority—yea, with divine authority, for he answers the cavillings of the "Modernist" with the words of inspiration—the words which God's Spirit has given us through the pen of the apostle Paul. His answer is clear and unmistakable. The resurrection of Christ most certainly IS an essential part of the Gospel, the devil and the "Modernist" to the contrary, notwithstanding, for if Christ did not literally rise from the dead, then we have no Gospel at all.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He AROSE AGAIN the third day according to the Scriptures.

That Paul's message was a saving message is evidenced by the words, "The Gospel wherein ye stand and by which ye are saved." There need be no confusion as to what the Gospel really is, unless we are spiritually blinded by the god of this age. A sermon may be ever so eloquent and attain unto heights of oratory and philosophy and still be nothing more than that. On the other hand it may be poorly delivered, homiletically deformed, and couched in language that violates every law of grammar, and yet contains a message that brings eternal life.



*THE literal fact of Christ's resurrection is the basis of every Christian doctrine, the incentive to every Christian duty.*

—James H. Brookes

Paul the Apostle, who was separated unto the *Gospel of God* (Rom. 1:1), and who asseverates in no uncertain terms that the *Gospel* of Christ is the power of God unto *salvation* to everyone that believeth (Rom. 1:16), makes it plain that the resurrection is an essential part of the Gospel.

A thing that is essential is that which is absolutely requisite and which can not be dispensed with. The word "essential" is derived from the Latin word "esse," which means "to be." Therefore, when we say the resurrection of Christ is an essential part of the Gospel, we say in reality that it is an "essence" part of the Gospel. It can not be separated from it. It is as requisite to the Gospel as wings to a butterfly, the sunrise to the day, or color to the rainbow. It is the acme of proof of His deity. Without it we would have difficulty in showing that He was anything more than a super-man, a great teacher, or a martyr dying for a good cause.

#### NECESSARY TO THE FORGIVENESS OF SIN

*SIN*, that awful thing that has entered the heart of man and separated him from God, the thing that blinds and stings, that causes nine thousand murders each year in America, that leads thousands of our youth into lives of crime yearly, that is the cause of our divorces, suicides, thefts, adulteries, and drunkenness, that deadens man's sense of right, and, like a cancer, gnaws at the very vitals of the soul, and so blinds the heart of man that, preventing him from accepting Christ until his opportunity has ended, it sends him into a Christless grave and to a Christless eternity, lost, doomed, and damned—unless Christ rose from the grave, *sin* can never be forgiven, and the human race is without hope.

And if Christ be not RAISED your faith is vain; ye are YET IN YOUR SINS (I Cor. 15:17).

It is through Him alone that we are saved, and if He be not raised He can save no one (Acts 4:12).

A young man said to me a few days ago, "Why is the resurrection of Christ an essential part of the Gospel?" When I replied, "Because a dead Christ couldn't

save anybody," he said as though surprised, "That's right! I never thought of that."

When the risen Christ ascended to heaven, He took with Him of His own blood, the blood of the sin offering, and placed it upon the mercy seat where a believer on the Lord Jesus Christ is ever looked upon as cleansed. Made clean fully and perfectly the moment we believe, we are looked upon as continually cleansed because of the blood upon the mercy seat; and if Christ was not raised and had not ascended to heaven there could have been no forgiveness nor continual cleansing for the Christian.

#### NECESSARY TO THE NEW BIRTH

Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath BEGOTTEN us again unto a lively hope by the RESURRECTION OF CHRIST from the dead (I Pet. 1:3).

*IN THE* above passage Peter declares that we are born again by the resurrection of Christ.

It was Christ Himself Who said in John 3 that except a man be born again he can not see the Kingdom of God.

Again in Romans 10:9 we read that "if thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that *God hath raised him from the dead*, thou shalt be *saved*."

Here in no uncertain terms we are reminded that salvation is inseparably associated with the resurrection of Christ.

#### THE BELIEVER'S SECURITY DEPENDS UPON IT

*WE ARE* not saved today and lost tomorrow because we have a *living* Christ. He is the Head of the Church. We are the members of His Body, and as someone has sententiously put it, "We need have no fear of drowning as long as our head is above water."

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*WHILE* the literal bodily resurrection of Jesus Christ is the corner stone of Christian doctrine, it is also the Gibraltar of Christian evidence, and the Waterloo of infidelity and rationalism.

—R. A. Torrey

# "BUT SOME MAN WILL SAY--"

by ALBERT MYGATT

*FOR many years the readers of "Grace and Truth" have been helped and blessed by the illustrations which accompany the exposition of the Sunday School Lessons, and many have testified to the appropriateness of the title—"A Vital Truth Illustration." The selecting of these illustrations and their preparation for publication has been a labor of love, wrought by Pastor Albert Mygatt, of Carthage, South Dakota. For the faithfulness and worthiness of his ministry the editorial staff of "Grace and Truth" wishes to express warmest appreciation. Our readers will be especially interested in the accompanying article, because it comes from the pen of one with whom you have already become acquainted through his Vital Truth Illustrations; and in reading it you will not be disappointed, for it is both rich and fraught with blessing.*

*"KNOWING this first, that no prophecy of the Scripture is of any private interpretation . . . but holy men of God spake as they were moved by the Holy Ghost" (I Pet. 1:21). This being true, we would expect the same Spirit of God to provide beforehand the answer to every cavil of man which could be brought against the same Scriptures; and this we find indeed in the marvelous Book. Rightly read and believed, it carries its own credentials and its own proper interpretation.*

Nevertheless, it is to be expected that the thought and ingenuity of the minds of unregenerate men and of their master, Satan, should be exerted to the full down through the years to contradict, discredit, disprove, and "spiritualize" the precious doctrines of the Gospel of the grace of God. This is evidenced not only in what might be called petty objections—as when, early in my own ministry, an old graybeard tried to bother the boy preacher by arguing that the Bible teaches fishes have souls—but in the assailing of the very cardinal doctrines, such as the incarnation, the virgin birth, salvation through the blood, verbal inspiration of the Scriptures, the resurrection, and the second coming of Christ.

In the case of the truth last mentioned, regardless of its constant repetition in the teachings of both the Old Testament and the New, and its thorough pre-authentication by the Holy Spirit, it has been and is leaped with ridicule, linked up with fatal errors, and hated by all ecclesiastics with the itch for world-power, so that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the Fathers fell

asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3-4). So it was inevitable, and foreseen by the Spirit-filled Apostle as he wrote, that concerning the resurrection also, "Some man will say . . ." (The word "man" here is supplied by the translators; like the man of Macedonia, he is representative of a class of men.)

*AS THE* disciples, toward the last of Jesus' earthly ministry, once asked Him a question representing a whole heart-full of perplexity: "When shall these things be? And what shall be the sign of Thy coming, and of the end of the age?—a question requiring an answer concerning more than one event—so here. The questioning of the "some" might conceivably include those weak in the faith and uninstructed in the truth, but true believers. More likely, and more generally, it would be, and is, the exhibition of a whole heart-full of unbelief and rejection of God's plan, and expresses both doubt of the power which God wrought in Christ when He raised Him from the dead, and discreditment of the resurrection of the believer in His likeness—"with what body do they come?" The Spirit-filled mind of Paul rose up to meet the situation and to rebuke beforehand the gainsayers—those who would reject the supernatural, or who would be so earthbound in desires that only the fleshly body could have any appeal to them. With stern rebuke he replies, "Thou fool!" (R.V., foolish one)

The first part of the question, "How are the dead raised up?" has been dealt with in the preceding part of this wonderful fifteenth of I Corinthians. The dead are raised by the power of God in Christ, He Who



*A dying, risen Jesus  
Seen by the eye of faith,  
At once from sin releases,  
And saves the soul from death.*

died for our sins according to the Scriptures; Who was buried; and Who rose the third day according to the Scriptures. Christ Himself was then seen by above five hundred brethren at once, and repeatedly appeared to individuals and to smaller groups during forty days. Following His ascension to be at the right hand of the Father, He appears to Paul himself (then Saul), as to one born out of due time—a type of the conversion of the nation of Israel. In the ineffable glory of that light from heaven, Paul's body is well nigh overwhelmed, but his soul is filled with a glory and a mission which bear him on through every suffering and opposition until the light of the perfect day dawns on his vision, and the good fight is ended, the course is finished, and the crown of righteousness an eternal reality. The risen Christ filled Paul's whole horizon, as He rightly fills that of every true believer. For it is His resurrection that means ours, else we have believed in vain, and are yet in our sins, and are of all men most miserable.

**C**OMPARE with these, and the many other plain declarations of God's Word, what men have said about the resurrection of Christ. The Jews made the official declaration that His disciples came and stole the body away, and that still stands as orthodox among them. Christian Science, falsely so called, has said in these later days that His resurrection was a spiritualization of thought—in other words, imaginary. Spiritism says He was just a medium of high order—you may imagine what His resurrection then is. The teaching of "Pastor" Russell's followers is that we know nothing of what became of Jesus' body; it may have dissolved into gasses or it may be preserved for exhibition somewhere as a memorial. The "Modernist" teaches that a virgin birth and a resurrection are not essential to a Christian faith. Every one of these, and all similar, constitute a conspiracy against our own resurrection, as made possible by His.

The "spiritualizers" of that day had already begun to teach that the resurrection is past, thus overthrowing the faith of some. This was Satan's perversion of truth, such as is contained in Romans 6:4—his favorite method in all soul-destroying cults to this day—taking a deep spiritual truth and building an edifice of lies upon it. Of course we are risen with Christ (Eph. 2:4-6), but we still await the redemption of the body (Rom. 8:23), and "rejoice in the hope of the glory of God."

"**A**ND with what body do they come?" Alas how childishly foolish is unbelief! The very process of nature by which we get our daily bread is the answer. So are the creatures with their flesh differing. There are differing glories; and when our body is like His glorious body, when we see Him as He is, all earthly conditions shall be put behind us. As the grain is out of, and of the same identity with, the seed which fell into the ground and died, yet hath a different body, and to each as it pleaseth Him, so with ours. Dr. A. J. Gordon once said, "The charcoal and the diamond are the same substance, only the one is carbon in its humiliation and the other is carbon in its glory." But there is nothing material to which to fully liken saints perfected in spirit, soul, and body. "They are equal unto the angels . . . being the children of the resurrection" (Luke 20:36).

Though we know not what we shall be, yet we know we shall be like Him, for we shall see Him as He is. His resurrected body gives us some hints of the new powers we shall exercise in the better and eternal world. His was a real body of flesh and bones. With this He ascended to the right hand of the Father. His disciples could see and touch the wounds made on Calvary. Yet material obstacles as we know them were no barrier to that body, for He stood in the midst, the doors being shut. There was an aura of holiness and glory that veiled Him from the Emmaus disciples until He returned thanks at the meal, though their heart did burn within them as they walked and talked with Him; they were communing with glory. I have often thought of the probability of missions of God's redeemed to far-flung parts of His universe. There is, it seems to me, a hint of the new heavenly dimensions in John's vision of the New Jerusalem coming down from God out of heaven. Equal in its dimensions—fifteen hundred miles high—and all for the use of the redeemed of God! But we must not speculate. We know enough to make us unspeakably happy in anticipation of the "glory that shall be revealed" and the "salvation ready to be revealed in the last time." We rest in the secure love of Him Who died that we might live; with Whom we are to be joint heirs, and to reign with Him. Like Job of old, "I know . . . that in my flesh shall I see God."

*THE pledge and the power of  
the coming resurrection of  
God's own children is the life  
of His own resurrected Son within  
them.*

—James H. McConkey

# MODERN SADDUCEES

by MAURICE G. DAMETZ

And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable (I Cor. 15:17-19).

THE focal point of salvation is "Christ and Him crucified," and the resurrection of Jesus Christ from the dead magnified the cross until it became the beacon light of the world for all time and eternity. For this reason, Satan hates the doctrine of the literal and bodily resurrection of Jesus Christ. From the study of Scripture, we know that Satan's subtle strategies have ever been directed against the Person and work of the Lord Jesus Christ. Christ is to us what the work of the cross is. The resurrection of Christ is God's approval and "amen" to Christ's finished work on the cross, and the resurrection interprets that glorious finished work, as well as vindicates Christ's deity. Is it any wonder, therefore, that Satan hates this doctrine of the bodily resurrection, and directs his subtleties against it?

The resurrection of Christ is the unprecedented event of history. There had been resuscitations before, but never a resurrection until He arose. He is the "first begotten from the dead." This was the crowning miracle of our Lord Jesus Christ, and it constitutes the turning point of the ages. It is this fundamental fact which is the basis of Christianity and the corner-stone of our faith. Without Christ's bodily resurrection, all preaching is vain and all faith is vain. Deprived of this truth, we have no Gospel to proclaim. A truth so vital and fundamental is bound to be the object of every possible attack, and such has been the case, even from the first century.

The Sadducees were the naturalists and rationalists of the era of Christ and the apostles, who did not accept the supernatural. We read their label in the divine record—"Which say there is no resurrection" (Matt. 22:23; Acts 23:8). It is likely that the Sadducees were among the elders who gave the soldiers large money to say that the disciples came and stole the body of Jesus by night (Matt. 28:12-15). And undoubtedly, their attacks and denials brought forth the vigorous defense of the doctrine of the bodily resurrection in Apostolic times (I Cor. 15).

THE tribe of Sadducees is not extinct. Their successors, many in number, are the devotees of strange, bizarre, fantastic, pseudo-Christian cults, and we find not few of this tribe residing even in our churches. Who are these "Modern Sadducees," these haters of the supernatural, these deniers of the most precious tenet of the church?

THIS article serves a twofold purpose. It furnishes some most illuminating information concerning the nature of the Sadducean heresy, and it clearly identifies some of the twentieth century recrudescences of this ancient heresy. And having done this, Dametz calls attention to the final and all-sufficient answer to all such skepticism and infidelity, for he presents the clear, ringing testimony of God's Word to the literal character of Christ's resurrection, which causes the believer to exclaim with joyous confidence, "Now is Christ risen from the dead and become the first-fruits of them that slept!"



The ancient Sadducees claimed to reverence the Scriptures. It was their position, however, that the Scriptures did not contain the doctrine of the resurrection. In this opinion they have many modern followers. Eddyism, while it claims to reverence the Bible, denies every fundamental doctrine which it contains. Eddyism is characterized by one word—*DENIAL*. We call this modern cult of Sadducees "Eddyism" because it has no right to the name "Christian," and is a childish denial of all true "science." Eddyism is a system of "intellectual-know-nothingism" which contradicts the Scriptures and changes their real meaning to suit its own purpose. Applying this touchstone of the resurrection of Christ, we discover that Eddyism's treatment of this essential fact, is to utterly deny its reality. These "Modern Sadducees" face the supreme event of all history and declare that it never occurred. Listen—

His disciples believed Jesus dead while He was hidden in the sepulchre; whereas, he was still alive ("Science and Health," Edition of 1915, p. 44).

Again, we read:

Jesus' students saw Him after the crucifixion and learned that He was not dead ("Science and Health," Edition of 1915, pp. 45-46).

In science (Christian Science) Christ never died—Jesus seemed to die ("Unity of Good," p. 78).

There is no mistaking of this language: "Christ never died"; "Hidden in the sepulcher," He allowed His disciples and the world to think that He was dead. This is a bold and unblushing denial of the resurrection, and also of the sacrificial death of Christ. It denies the resurrection of Christ by denying His death. This is in accordance with the fundamental plank of the whole system of Eddyism—there is no matter—and no matter demands the conclusion—no death. This treat-



"*NOW is Christ risen.*" Words of deepest import to every child of Adam's race. Words on which hang the salvation, the peace, the assurance, and the hope of untold myriads of the human family! Words which convey the statement of the grandest fact . . . of the ages.

—Hy Pickering (Seven "V" Papers)

ment of the truth of the resurrection is a sample of "handling the Word of God deceitfully" and is perilous and blasphemous to the extreme.

What says Millennial Dawnism, alias International Bible Students, alias Jehovah's Witnesses, alias, alias? This is another religious extravagance, and one of the enormous brood of heresies with which this country is gangrened. This cult of "Modern Sadducees" gets many followers because of its claim to interpret correctly the teaching of prophecy and the second coming of Christ, and, above all else, because it denies the reality of hell-fire and insists that all the dead shall have a second chance to be saved.

The ancient Sadducees taught that the soul of man perished with his body. The Millennial Dawnites or Jehovah's Witnesses, modern followers of the ancient Sadducees, also teach *annihilation*. Dr. I. M. Haldeman calls Millennial Dawnism "the blasphemous religion which teaches the annihilation of Jesus Christ," and so it is, as we readily discover when we come to its teaching on so vital a doctrine as the resurrection of Jesus Christ. Millennial Dawn would write at the foot of the cross and upon the empty tomb—*ANNIHILATION*. Here is the venomous poison of a subtly distilled blasphemy:

The man Christ Jesus suffered for us death in the most absolute sense of the word—everlasting destruction ("Studies in the Scriptures," Vol. V, p. 456).

The man Jesus is dead, forever dead (Vol. V, p. 454).

Coldly, calmly, and deliberately, Millennial Dawnites, now called Jehovah's Witnesses, teach that Christ was annihilated on the cross, that His body dissolved into gases, thus making Christ corruptible, and blaspheming His Person and work. The cross and the resurrection mean everything to God; they mean everything to Christianity, but they mean nothing to these modern Sadducees.

Last, but not least, what have the "Modernists" to say, who parade themselves as "Biblical experts?" "Modernists" are "Modern Sadducees" who would make a preserve out of the Scriptures for the exclusive use of "accredited scholars," and would say to common ministers and laymen, "Keep out," "No thoroughfare." Ancient Sadduceeism asserted for man all the attributes it could reasonably claim, hence it taught the absolute freedom of the human mind. Theirs was a system of negations and of materialism. Modern Sadduceeism as represented in "Modernism," is the devil's broom,

which would sweep away every vestige of the supernatural. As we consider the denials of the "Modernists," we may say with Mary, "They have taken away my Lord." The Christ of the "Modernists" remains in the grave, for they do not believe in the literal, bodily resurrection as recorded in the four Gospels.

Let us briefly consider the negations of two outstanding "Modernists." What have Harry Emerson Fosdick and S. Parkes Cadman to say?—"Modernists" both, some of whose writings have been published by that infidel publishing concern, the Haldeman-Julius Co. In his book, *The modern Use of the Bible*, p. 98, Fosdick says:

I do not believe in the resurrection of the flesh.

In answer to the question, "Was the resurrection body of Jesus the same body He had when He died?" Cadman said:

They were related but not identical bodies. For ages past men have said that Jesus rose from the dead with the same body in which He suffered. The earliest formal creed of the church, dating from the second century, expresses that belief, and it has remained the faith of many Christians until now. Such, however, is scarcely the witness of the New Testament.

This statement occurred in his *Questions and Answers* column recently, which, as is well known, is published daily by a newspaper syndicate. The "modern mind" regards the Gospel record of the resurrection of Christ an amplification, a "heightening for effect," done by over-zealous disciples and enthusiastic biographers who wished to exalt the name and fame of their Master. Since Fosdick says, "I do not believe in the resurrection of the flesh," it is evident that he does not believe in the bodily resurrection of Christ, for Christ arose in the flesh. Neither does Cadman believe that Christ arose in the flesh. Nothing can be plainer than his own words. It is quite evident that these "Modern Sadducees" are in the same old rut of their predecessors—the rut of unguided reason, an unguided reason which begets skepticism.

THE Scripture knows no other than a resurrection of the flesh—a literal, bodily resurrection. When the resurrected Christ appeared unto the eleven, "They were terrified and affrighted and supposed that they beheld a spirit." If He were a spirit, their supposition was correct, but the words which follow correct their misapprehension, for He said,

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# THE POWER OF HIS RESURRECTION

by R. R. BOESE

*GOD'S Word plainly teaches that Christ dwells in the believer's heart by faith. This indwelling presence of Christ makes it possible for every child of God to live a victorious life, for the victorious life is the resurrection life of Christ, lived out in the believer's life. It is this vital truth which Boese discusses in this illuminating article. He shows that power of Christ's resurrection not only provides victory over sin, but also affords joy under testing and power in service.*

**B**ELIEVER in Christ Jesus, awake! No longer let sin bind you; no longer let the trying problems of life take from you the joy and peace which are your birthright; no longer enter into Christian service half-heartedly. You have a risen Christ!

The apostle Paul recognized this glorious truth, when, in Philippians 3:10 he gave us our text by crying out, with a great burning desire,

That I may know Him and the power of His resurrection.

In a large measure Paul had experienced the mighty resurrection power of the Lord Jesus Christ. So when he warns the Philippian believers to beware of some who glory in the flesh (worldly ambitions, worldly attainments), he shows that he has as much reason as any to glory in the flesh, but sweeps these fleshly things aside as mere trash, with one mighty, sweeping declaration:

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but refuse (Phil. 3:7-8).

This is the negative side of his decision. Now notice the positive:

That I may know Him, and the power of His resurrection (Phil. 3:10).

Paul knew that the resurrection life in Christ Jesus so far transcended the old life that there could be no comparison. Thus he had but one goal in life—that of knowing his Saviour and the power of His resurrection.

The need for this same decision in your life and mine is paramount. How often we find ourselves defeated in our Christian life because we have failed to appropriate the power of His resurrection. Let us turn to Him this very moment with a renewed determination—"That we may know Him, and the power of His resurrection" in

## VICTORY OVER SIN

*I*N DEALING with sin, one of the first things we must recognize is the fulness of Christ's resurrection victory over Satan and the forces of evil:

Blotting out the hand writing of ordinances that was against us, which was contrary to us, (He) took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it (Col. 2:14-15).

Satan was defeated! He could not keep our Saviour in the tomb—

Up from the grave He arose,  
With a mighty triumph o'er His foes.  
He arose, a Victor, from the dark domain,  
And He lives forever, with His saints to reign;  
He arose! He arose! Hallelujah! Christ arose!

God's provision for the sin problem is full and complete! At Calvary's cross all the sins of the whole world were laid upon Christ our perfect Sin-bearer. Sin, past, present, and future, was punished by the wrath of God. *Potentially*, the sin of the whole human race was met in that dark hour. But it is only as each individual soul appropriates the finished work of Christ





in a personal way that *his* sin problem is actually solved. When the initial decision is made to trust the Saviour, his sins are buried in the deepest sea; he is given a perfect standing, and he is given the guarantee that when the Lord Jesus comes back in holiness he will be taken out of the very presence of sin—what a glorious and wonderful day that will be! In the meantime, while he is waiting for Christ's coming, he has to deal with the power of sin.

Sometimes, because of the weakness of our lives, we think that sin (the old nature, one of the tools of Satan, the vile being that dwells in every one of us) is strong indeed. When we have been defeated many times on the same sin we are prone to think that Satan is stronger than the Lord Jesus. Oh, perhaps we would not put a thought of this kind in words. Nevertheless, unconsciously we think just so. Is this not what we do, in effect, when we become hopeless over the sins in our life? Remember, when Satan thus assails the soul there is but one way to victory. We read of this way in Romans 6:6-11:

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no man; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Marvelous fact! The same mighty and infinite power that raised up Christ from the dead, as we appropriate it, operates in our lives to raise us from the death of sin to resurrection life in Christ. This power operates as we heed the injunction of verse eleven:

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God.

Notice carefully that the Scripture does not say we are to reckon sin dead, but that we are to reckon ourselves dead unto sin. We are to remain unmoved, unresponsive to sin in all its suggestions to the soul. In speak-



*For resurrection living*

*There is resurrection power,*

*And the praise and prayer of trusting*

*May glorify each hour.*

*For common days are holy,*

*And years an Eastertide,*

*To those who with the living Lord*

*In living faith abide.*

*Break through my bounds whate'er it cost,*

*What is not thine within me slay,*

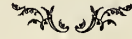
*Give me the lot I covet most*

*To rise as Thou hast risen today.*

*I nought can do, a slave to death I pine,*

*Work Thou in me, O Power and life divine!*

—Tersteegen



ing of this death to self, Paul said, "I die daily." This death to self means the crucifixion of the flesh—selfish ambitions, pride, stubbornness, rebellion, unbelief in God's Word, yea, the thousand and one appeals the old nature may make daily.

But just as truly as there must be a death to sin, God's Word teaches that there must be a resurrection to righteousness. Romans 6:11 does not stop with the instruction to reckon ourselves dead indeed unto sin. It continues,

But (reckon yourselves) alive unto God through Jesus Christ our Lord.

For us to stop with just the first half of the verse spells certain defeat, for it will result in our fighting sin in our own strength. For us to count ourselves alive unto God, on the other hand, means that we bring against sin the mighty resurrection power of our Lord Jesus Christ, which spells certain victory. In counting ourselves alive unto God, it is understood that we are letting Him have His way with us. His perfect will is being worked out in our lives. We are seeking to please Him above all else. Romans 6:13 and 16 very definitely set forth this truth. They carry our thought on from that of the eleventh verse. Note the words:

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

These verses set forth the importance of our choice. We either choose to serve sin or righteousness. If we choose sin, we choose death. If we choose righteousness, we choose resurrection life in Him. Praise God for the full victory over sin provided for us by a risen Saviour.

Each new experience which occasions our choosing is a trial, a test; and it is God's desire that we may know Him and the power of His resurrection in

(Continued on p. 110)

# STANDING AND STATE

## STUDY NUMBER THREE IN A SERIES OF OUTLINE STUDIES ON THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

*WITH this month's outline we bring the study of "Standing and State" to its close. Next month, God willing, we will present a study on the great scriptural distinction between "Salvation and Rewards."*

*May God mightily use this series of studies to instruct and to bless many of His children.*

### INTRODUCTION:

The Scripture presents the truth of Standing and State in such fashion as to make it inescapably plain. The method used by the Holy Spirit is to set forth the two truths in striking contrasts. Let us view a few of these contrasts.

#### STANDING

- A. The believer is said to be already in heaven, having arrived there by translation**

Eph. 2:6—

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Col. 1:13—

"Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son."

The Scriptures declare the believer to be already translated to "heaven." They just as clearly set forth that the believer is still "upon the earth." Can both be true? The answer of the Bible is "yes." We are translated to heaven in our Standing and are still here on earth in our State.

- B. The believer is said to be already sanctified, set apart, holy**

I Cor. 1:2—

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the Name of Jesus Christ."

#### STATE

- A. The believer is said to be upon the earth**

Col. 3:5—

"Mortify (put in the place of death) therefore your members which are upon the earth . . ."

What a contrast! But there it stands in God's Word. Sanctified and called in Christ Jesus, and yet so heart-breakingly wicked in the State that the Apostle unhesitatingly says—carnal, babes, milk-feeders, man worshipers, given to envy, strife, divisions, idolatry, and such like.

- C. The believer is said to be perfect, complete, finished**

Col. 2:10—

"And ye are complete (and accepted) in Him, which is the Head of all principality and power."

Eph. 1:6—

"To the praise of the glory of His grace, wherein He hath made us accepted in the beloved (One)."

Another contrast. Perfect in the Standing, and woefully imperfect in the State.

- D. The believer's old nature is declared to be dead**

Rom. 6:6—

"Knowing this, that our old man is crucified with Him."

- C. The believer is shown to be in a condition which is far from perfect, complete, or finished**

I John 1:8—

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

- D. The believer's old nature is shown to be alive**

Eph. 4:22—

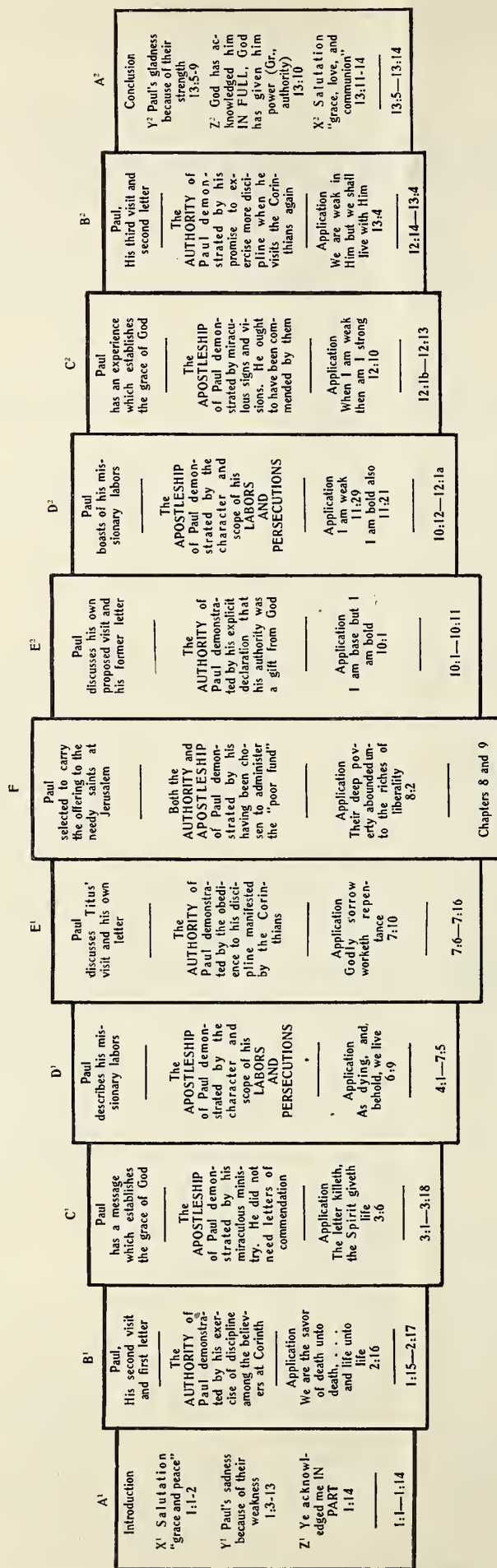
"That ye put off . . . the old man, which is corrupt according to the

(Continued on p. 114)



# SYNTHETIC OUTLINE OF THE BOOK OF II CORINTHIANS

## DIAGRAMMATIC ARRANGEMENT BY CLIFTON L. FOWLER



LOCAL SETTING—The church at Corinth, having been founded by Paul, is later visited by false apostles, who so pervert the teaching which Paul had brought them, as to bring about the Corinthians' virtual denial of Paul's authority and apostleship

SUBJECT—Paul's defense of his authority and apostleship

KEY THOUGHT—The death and resurrection of Jesus Christ

APPLICATION—The Believer may daily die in Him, and live unto His glory

"GRACE AND TRUTH"

## THE INSPIRED OUTLINE OF SECOND CORINTHIANS

by THE EDITOR

THE Holy Spirit has given us a synthetic outline for the book of Second Corinthians, which challenges our special enjoyment and appreciation, because of its simplicity and beauty.

The Introduction and Conclusion, in remarkable fashion answer to one another.

The Apostle opens the introduction with the salutation, "Grace and peace." When he closes, the salutation is expanded into "Grace love, and communion." When we put the two salutations together we catch God's message. He is saying to us, "You will have no 'peace' until you let the Lord work 'love and communion' into your lives and this 'love and communion' is only wrought in those who open their hearts fully to the 'grace' of God." In the introduction, the heart of the Apostle is sad because of the weakness displayed by the Corinthians when the "false apostles" came into their midst, while in the conclusion, he is glad because of the strength which is theirs in Christ. He closes the introduction by giving the reason for writing the Epistle, "Ye acknowledged me in part." His response to their virtual rejection of his authority and apostleship is the impassioned and convincing defense of the apostleship and authority which makes up the contents of the book. In the conclusion he sets forth in contrast with the Corinthians' partial and niggardly acknowledgment of his authority the fact that God had given him power (God's authority).

In the Second Corinthian letter Paul demonstrates that he is the possessor of (at least) two of the gifts of the Spirit—the gift of

(Continued on p. 115)

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# RADIOGRAMS

The response to the D. B. I.—Fundamentals Radio Bible Class is steadily growing, and the enthusiasm of this response continues unabated.

Here are a few extracts from among many letters received in the past month.

PRINCE ALBERT, SASK. CAN.

We heard your broadcast Sunday night quite clearly. I heard your exposition (of Romans 6) and was blessed and helped.

ARVADA, COLO. (Addressed to KLZ)

I wish to tell you how greatly we enjoy the D. B. I.—Fundamentals Radio Bible Class, which is broadcasting over your station. Last Sunday evening we had a party of twenty at our home to listen to this splendid program.

ST. PAUL, MINN.

We enjoy your broadcast so much. Your voice sounds just as it did in 1913 and 1914.

TACOMA, COLORADO

Enjoy the Colorado Christian Fundamentals and D. B. I. programs so much. It means a lot to myself and family as we are twenty-three miles off the mountain road from the nearest church.

TUCSON, ARIZONA

I want to express my heartfelt appreciation of the D. B. I.—Fundamentals program.

DENVER, COLORADO

I am writing to express my appreciation of your wonderful programs over KLZ. The Bible study addresses by Dean Fowler are splendid, and the music helpful, inspiring, and high class.

LONGMONT, COLORADO

Yours is a broadcast which is second to none.

PIERRE, SOUTH DAKOTA

Your broadcast last night came in clear. We greatly enjoy the music and the lecture by the Dean.

RATON, N. M. (Addressed to KLZ)

Thank you for the D. B. I.—Fundamentals broadcast. It is the very best of its kind that we get any time and anywhere.

## ANNOUNCEMENT EXTRAORDINARY!

The hour for the D.B.I.—Fundamentals Radio Bible Class has been changed to run from 10:00 to 11:00 P.M., Mountain Standard Time

We are hoping that arrangements may be made to restore this broadcast to its regular hour, but until further notice, tune in on KLZ at 10:00 o'clock instead of 9:30 as formerly.

STEAMBOAT SPRINGS, COLO.

The entire hour of the broadcast was perfect. We could easily have believed we were in the same room with you. We were greatly blessed.

GILA BEND, ARIZ. (Addressed to KLZ)

Regarding the D. B. I.—Fundamentals Radio Bible Class, let us extend our congratulations to your station on securing the finest program of its type that we know. You are to be commended on including in your policy a program honoring the Lord Jesus.

MOOSE JAW, SASK. CAN.

I have been listening with great profit and blessing to your broadcast.

ST. JOSEPH, MO.

Yours is the best Bible hour which comes over the air.

NORTH PLATTE, NEB.

Your program last Sunday was the best ever. Your message was a great blessing. The D. B. I.—Fundamentals hour is my "spiritual filling station."

This year has witnessed a very marked increase over last year in enrollments in The D. B. I.—Fundamentals Radio Bible Class. Though sixteen weeks yet remain of this year's broadcast, already the number of enrollments is one-third more than for all of last year.

A similar encouraging increase has been witnessed in the number of "fan" letters received—the number of these letters already having reached a much larger total than for the whole of last year.

A recent survey of the financial situation in connection with The D. B. I.—Fundamentals Radio Bible Class shows that, at the present rate of income, we will be confronted with a deficit of about \$300.00 at the close of the year. For the supply of this need we request your prayers.

The cooperation between The Colorado Christian Fundamentals Association, of which Mr. J. D. Heinzman is state chairman, and The Denver Bible Institute, includes the conducting of frequent Bible conferences and the distribution of the Gospel of John throughout the state of Colorado, in addition to The D. B. I.—Fundamentals Radio Bible Class. We are rapidly approaching the conclusion of three years of most happy fellowship in this cooperation, and the warmth of Christian fellowship which we have enjoyed throughout that time has been most delightful.



# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

"God was not in all his thoughts." He was over eighty years of age and his life had been spent in the manner looked upon as normal by the man of the world. But he was not a Christian.

A neighboring woman frequently saw this aged man, and he often inquired about her son, who was a student in D. B. I., preparing for his Lord's service. Then illness came, and this man's mind must have turned toward eternal things. He requested that the student visit him, and the young man went to him with a testimony for the Lord. But every word of Truth was met by man-made arguments, and it seemed as though his efforts to point the sick man to the Saviour were futile. He insisted that he was ready to die.

The turning point came when the young man asked him very pointedly if he ever had accepted the Lord Jesus Christ. His answer was, "I don't know." This being very strong evidence that he had not done so, the student quietly urged upon him the stupendous importance of that decision. And finally the elderly man's answer was, "Yes, I will."

Then, one night soon after, he was suffering greatly. Gone was the self-righteous boasting of readiness for death. Instead, he said humbly, "Lord, take me now; I am ready to go." And God answered and took him home—a brand plucked from the burning.

Rev. E. J. Larson, pastor of the Highland Park Presbyterian Church of Denver, spoke recently at the D. B. I. Inspirational hour. His message was very appropriate for young people in training for Christian service, and many were the expressions of appreciation for the blessing received.

Fishing for fishermen is a much-needed work engaged in by Rev. and Mrs. James A. Ker in a part of their district in Ceylon. Mrs. Ker writes:

"One day we stopped at a house where the women were spinning flax and making nets. Although they seldom stop working, they listen quietly and ask many questions, showing they have followed carefully what we have told them. Three women at this place had given our Bible woman much trouble a few years ago. They were surprised that she should have come back to speak to them again, but were very friendly and asked us to return soon, as they wanted to hear more about our Saviour."

And in "Darkness and Light," organ of the Ceylon and India General Mission, we read that "Mr. and Mrs. Ker are rejoicing in a number of converts recently brought to the Lord."

We are happy to learn that Mrs. Hannah Roach, class of '30, has arrived safely at Iquitos, Peru, where she will work with the Inland South American Missionary Union in the fields "white already to harvest."

Lest we think our lot is hard, and fail to "endure hardness as a good soldier of Jesus Christ," let us read a bit of news from Russia, taken from "The European Harvest Field":

"The Bolsheviks are doing everything in their power to free the country from worship of God, but it can be truly said that there never have been truer Christians in Russia than at the present time. It seems as though nowhere in the world people pray so much and so eagerly as they do in Russia. Prisons are prayer houses. It is great torment to be in prison and to undergo unspeakable suffering, but it is more terrible to realize that every evening you must be ready to be put to death. When you hear the sound of people walking in the night, the thought comes involuntarily, 'Perhaps it is my turn tonight.' Long imprisonment leads everyone to appreciate the Christian life and the joy of having God's favor. People are dying in peace in the midst of these terrible conditions. Sometimes the cruelty of the persecutors is goaded on, to some extent, by weakness or failure on the part of the believer, but God's hand is guiding His own."

Rev. C. H. Billington, Field Superintendent of the Telugu Village Mission in Deccan, India, sends a report which shows mighty blessing under the hand of God. He sums up the report as follows:

"The Makhtal Talluk has shown steady advance in most of the villages during the year. 120 converts have been baptized and 890 have given in their names as inquirers. 339 inquirers have definitely made confession of Christ as their Saviour and await baptism. The church has increased by 458 during the year.

"There are now 1,193 baptized converts in this field; these with the 339 mentioned above make a total of 1,532 adults. Over 500 inquirers are under instruction, but have not yet made confession of Christ as their Saviour."

We are happy to have word from Rev. and Mrs. Wesley Kemptner, who were recently given charge of the Yangarakata Mission Station of the Africa Inland Mission, in Belgian Congo. Here is their message, in part:

(Continued on p. 111)



# IN THE BOOK NOOK

by RALPH E. OBITTS

## HIS BEQUEST

Here is a booklet containing some really helpful suggestions for the Christian life, based on John 13 to 17, presented in a readable style. As the title suggests, the line of thought is our inheritance in Christ, comprising His home, His Name, His joy, love, life, peace, Spirit, etc. There are some good hints for the personal prayer-life; some vital remarks concerning the yielding of our wills to the Lord; and a reminder about keeping our minds centered in Him. The following is an excerpt:

"Consider, friend, how definite are the Lord's promises to you. With utter absence of all reserve He has put Himself under obligation to you, placing His resources at your disposal. The result is that you know, definitely, just what you can count on from Him. It is this that makes the Christian life so satisfying.

"But what can He count on from you? Have you ever given Him to understand by a definite act of dedication, that you, your time, your talents, strength, are at His disposal? Or are you keeping your service to Him on a basis of convenience and personal comfort?—if it does not cost too dearly. Are you dictating the extent of your service?—if He does not ask too freely. For shame!"

"HIS BEQUEST" (The Believer's Riches in Trust), by Norman B. Harrison, D.D. Art stock cover, 48 pages, 7½x5 inches, 25 cents. The Bible Institute Colportage Ass'n., Chicago, Ill.

## SINISTER SHADOWS

Here is a story written to show how insidious and how dangerous is the propaganda of Communism, and how generally it has gotten a strangle-hold on our educational institutions.

This is not such a book as we are especially eager to review in these columns, owing to the fact that the story which it tells is not essentially one dealing with the Christian life or setting forth scriptural truths, but because of the valuable information which it offers concerning the activities, aims, and methods of Communism, we feel constrained to discuss it.

The remedy which the author proposes for Communism in the schools is for the alumni of the school upon whom it has fastened its tentacles to arise and clean house and see to it that only professors and officials are employed whose patriotism is unquestioned. We wish this might be done. But we are convinced that the only remedy for existing conditions is an aggressive, and fearless, and unrelenting proclamation of the truths of God's inspired Word. Again, we feel that the author has not given sufficient recognition to the close affinity which exists between Communism and "Modernism," and the fact that it was "Modernism" which, in this country, opened the door to Communism. If Com-

munist is treason against earthly government, as the writer rightly says, "Modernism" is treason against high heaven, and is the greater evil of the two.

We cannot wholeheartedly recommend this book, owing, as we have said, to the fact that essentially it is not written from the spiritual but from the secular point of view, which colors the whole book, and leads, apparently at least, to favorable views toward worldly standards which we cannot endorse. We certainly cannot recommend that it be placed in the hands of young people. But adults who are firmly established in scriptural convictions will find in it much valuable information concerning the activities and program of Communism. We are convinced of the accuracy of the facts which the author presents and are sure that the picture which he draws of the pernicious activities of Communism, of the hold which it has upon our educational institutions, and of the effects of this teaching are not the least bit overdrawn.

"SINISTER SHADOWS," by Edwin Marshall Hadley. 5½x7½ inches, 385 pages, cloth, price \$2.50. Published by The Tower Press Inc., 180 N. Michigan Ave., Chicago, Ill.

## THE TRUE AND FALSE IN CHRISTIAN WORK AND WORSHIP

In no age has God put a premium upon ignorance; nor is He at any time entirely without highly educated men in His service. But would God there were a larger number of learned men, conscious, like Paul, of the difference between wisdom of the world and the wisdom of God, and willing "to know nothing save Jesus Christ." God enables such men to discern the spiritual need of the hour, and to meet the need with His Word.

The author of "The True and False in Christian Work and Worship," knowing the true value of education, perceives the amazing extent to which Christian people today trust in education rather than in the Word of God. He has clear insight into the natural man's God-forgetting self-dependence in our church activities: Sunday-school teachers relying on their own methods and devices instead of on the power of the Word; ministers shriveling into mere financial agents of a great machine; the great denominational colleges, like the world's universities, training God's servants in the wisdom of the world to the exclusion of God's Word. He sees how the attempt in every phase of Christian work and worship to do the Lord's work without Him has rendered Protestantism a powerless, dying thing. And he sees the way out of the debacle—confidence in the Word of God and a moment by moment dependence upon the Lord Jesus Christ.

"THE TRUE AND FALSE IN CHRISTIAN WORK AND WORSHIP," by M. H. Duncan, A.B., A.M., (Yale). Paper, 32 pages, 5x7 inches. Price 10 cents. The Bible Institute Colportage Ass'n., Chicago, Ill.



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## GOD'S RESERVOIR

Phil. 4:19

### Introduction:

Acts 1:4—"Abide around," the promises of God  
II Pet. 1:4—"Exceeding great and precious"

- I. THE SOURCE OF THE SUPPLY  
"My God"
- II. THE CERTAINTY OF THE SUPPLY  
"Shall supply"
- III. THE SUFFICIENCY OF THE SUPPLY  
"All your need"
- IV. THE MEASURE OF THE SUPPLY  
"According to His riches"
- V. THE CHANNEL OF THE SUPPLY  
"By Christ Jesus"

### Conclusion:

II Pet. 3:9—"The Lord is NOT slack concerning His promise"

—R. S. B.

## THE KING

Rev. 19:16

- I. A PROMISED KING  
Jer. 23:5-6—"I will raise unto David a King"  
Isa. 32:1—"Behold a King shall reign"  
Ps. 2:6—"Yet have I set My King"
- II. A PRESENTED KING  
Matt. 2:2—"Born King of the Jews"  
John 1:49—"Thou art the King of Israel"  
Matt. 21:15—"Behold your King"
- III. A PERSECUTED KING  
Luke 19:14—"We will not have this Man to reign over us"  
Matt. 27:21—"Whether of the twain will ye that I release unto you?"  
Matt. 27:37—"He died beneath a kingly inscription"
- IV. A PERSONAL KING  
Zech. 14:4-6—"Feet shall rest in that day upon Mt. of Olives"  
His return will be as literal as was His first presentation  
Rev. 1:7—"Every eye shall see Him"
- V. A POWERFUL KING  
Ps. 2:9—"Break them with a rod of iron"  
"Dash them in pieces"

—R. S. B.

## "MEN OUGHT ALWAYS TO PRAY!"

Luke 18:1-8

INTRODUCTION: We often rob ourselves of blessing by failing to continue instant in prayer

### I. THE LESSON PRESENTED

Luke 18:1

"Men ought always to pray"

#### A. This is true generally

I Thess. 5:17

Col. 4:2

#### B. It is true particularly as pertains to our spiritual warfare

Note "my adversary"

Eph. 6:18

### II. THE DELAY IMPLIED

#### A. Delay does not prove that God has not heard our prayer

Dan. 10:2-3, 12-14

#### B. In every delay God has some beneficent purpose

Rom. 8:28

### III. THE DANGER INDICATED

#### A. When the answer is delayed there is danger of our fainting or becoming weak in the faith

Luke 18:1, 8

#### B. If our faith is shaken by delay we are trusting in our prayers instead of in Him to Whom we pray

Prov. 24:10

### IV. THE ASSURANCE GIVEN

#### A. The contrast between the unjust judge and the God of all the earth argues that God will answer

Luke 18:2-7

#### B. The definite promise is given

Luke 18:8

#### C. Let us be sure that what we are praying for is according to the will of God, then let us continue trustfully praying till the answer comes

Note Daniel's prayer in Dan. 9:1-27

##### 1. Based on God's Word

Jer. 25:8-11

##### 2. The restoration for which he prayed commenced two years after Daniel's prayer

##### 3. The restoration was not completed till 26 years later, after Daniel's death

##### 4. In answer to prayer God gave Daniel insight into the deeper significance AND PROMISE of the prophecy which was the basis of his prayer

—H. A. W.



# D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH  
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

## *That Monthly Deficit!*

**D**URING the past few weeks we have witnessed some striking evidences that the Spirit of God is laying upon the hearts of His children a real burden for the work of D. B. I. in this hour of crisis. Though by His grace we have been enabled to trust Him without such visible tokens of His workings, the very fact that He has vouchsafed these encouraging evidences that He is hearing and answering our prayers should serve as a stimulus to our faith.

Let us continue praying, therefore, for the supply of the five to seven hundred dollars per month, which is needed for the work of D. B. I. in addition to our present income, and let us pray in full assurance that by the grace and blessing of God we shall soon be able to

"STOP THAT MONTHLY DEFICIT!"

## *Pray for Justice!*

**Y**OUR prayers are also solicited that God will prevent an apparent injustice which certain people have sought to do in connection with the work of D. B. I.

The laws of the State of Colorado provide that the property of educational, religious, and charitable institutions in this state are exempt from taxation. In the interpretation which the courts have placed upon these terms, D. B. I. is entitled to exemption on all three counts; and that exemption was granted some months ago by the county commissioners and by the Colorado State Tax Commission.

But some persons who were not in sympathy with the work protested this exemption, and prevailed upon the Colorado State Tax Commission to reverse its former decision.

Appeal was made to the district court, and once again exemption was granted; but the matter was carried to the Supreme Court of the State and is now before that court for final decision.

Your prayers are requested that if it be God's pleasure to grant us the exemption to which the laws of

the state entitle such institutions as this, the decision of the Supreme Court may be favorable.

## *The Seventeen Thousand Dollar Need*

**J**UST a word to remind you that the work of D. B. I. is still in need of seventeen thousand dollars to cover the deficit in current expenses left over from the building year of 1929-30. The most urgent need in the work is the stopping of the monthly deficit which we are now facing, but in praying for this need, we should not forget to pray also for the supply of the seventeen thousand dollars.

## *What Is Being Accomplished at The Denver Bible Institute?*

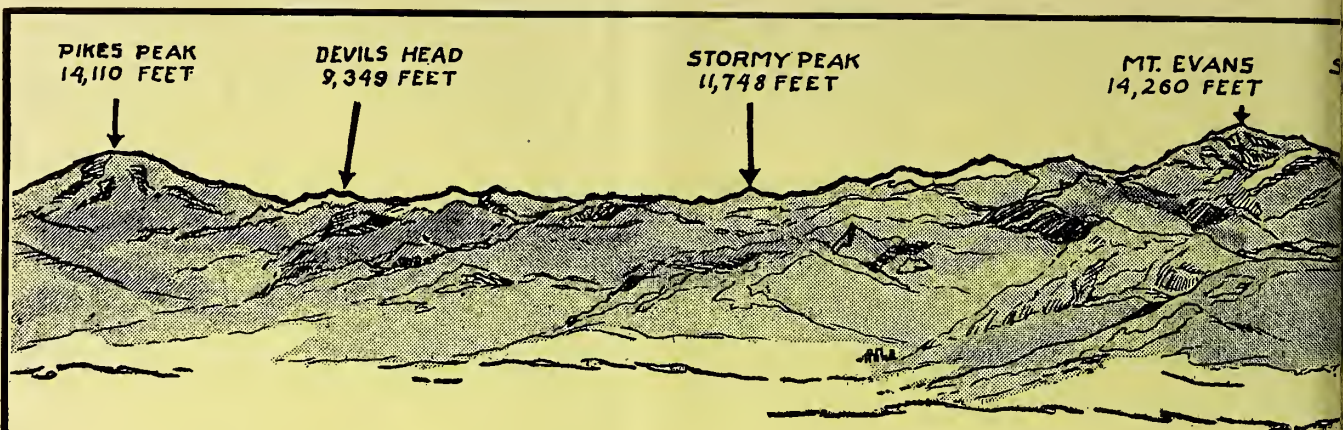
*Answer Number Three*

**E**ACH month we are seeking to suggest one answer to the question, "What is being accomplished at D. B. I.?" It will take many months to get the whole picture before you, but we trust that you will follow through this series of discussions, for to do so will give you an idea of the work of D. B. I. which you could not get in any other way except by actually visiting the Institute and spending several days (or weeks) in observing the operation of the various departments.

The third answer to the question, "What is being accomplished at D. B. I.?" is, *THE DENVER BIBLE INSTITUTE IS PROVIDING LIVING QUARTERS FOR ONE HUNDRED AND THREE PERSONS*. This number includes both workers and students in The Denver Bible Institute and the children of the workers and students.

In connection with this fact we wish to present a brief discussion of the properties of The Denver Bible Institute. These properties have been discussed at some length in other issues, so we will now need only to review what has been said before. In connection with this discussion you will observe the distribution of the Institute properties on the sketch in the center of this





BIRD'S EYE VIEW OF DENVER'S WONDERFUL  
MOUNTAIN SKYLINE, SHOWING THE CITY OF DENVER  
AND THE RELATIVE LOCATIONS OF  
THE DENVER BIBLE INSTITUTE PROPERTIES.

# HELP US STOP THAT

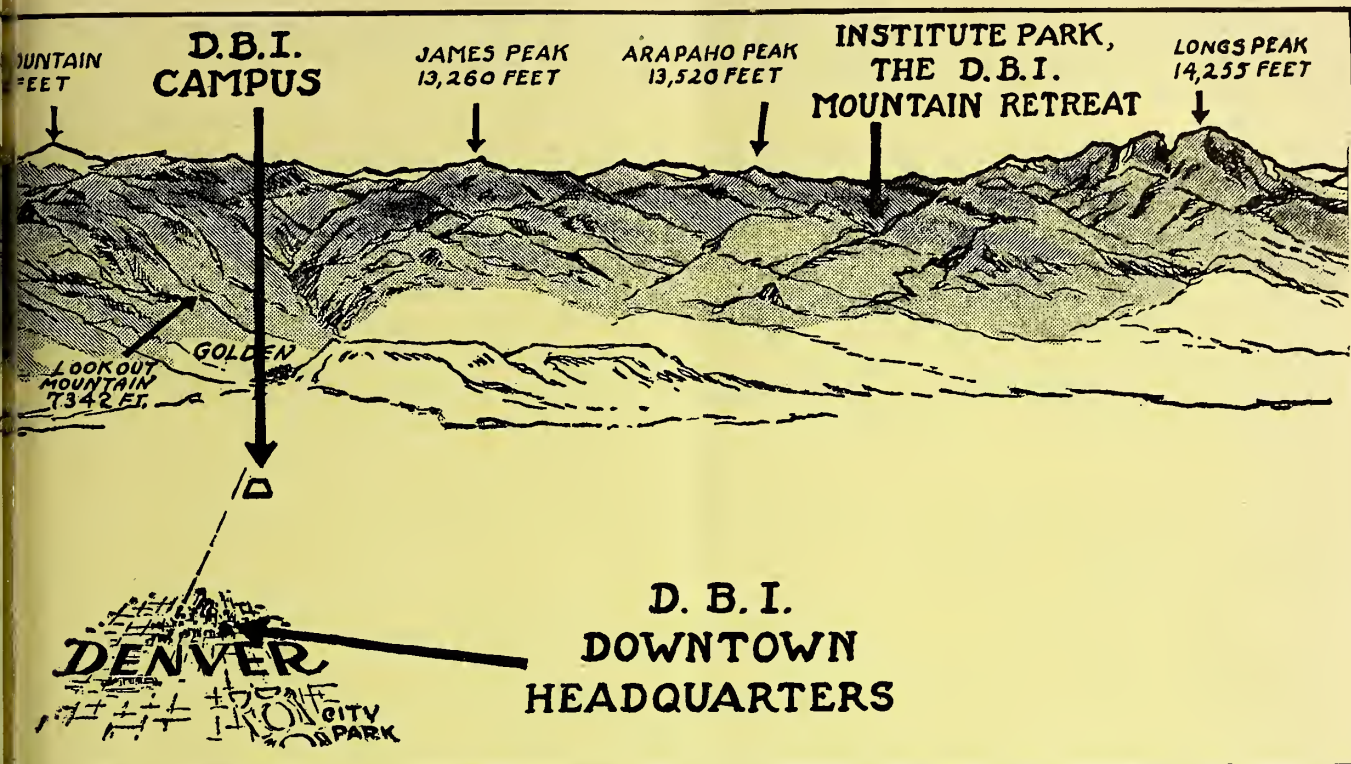
**\$500 to \$700 more per year**

Pray that God will  
burden many of His children  
**USE THE COUPON**

Ask Him what  
He would have YOU do

Fill in whatever  
the Spirit of God lays on your heart  
and **MAIL THE COUPON TODAY!**

"Every man, according as he purposeth in his heart, so let him



# MONTHLY DEFICIT!

month will do it!



ive"

When you have clipped this coupon  
and filled it in, mail it to  
**THE DENVER BIBLE INSTITUTE**  
2047 Glenarm Pl., Denver, Colo.

## My Offering to Help Prevent that Monthly Deficit

In consideration of the fact that the work of The Denver Bible Institute has been staggering for the past year under a monthly deficit in receipts for current expenses, and as a means of helping to prevent any further deficit I hereby agree to pay .....dollar (\$.....) per month for the next twelve months. I regard it as a privilege, by means of this offering, to have part in a work of God which merits the support of all who love The Faith once delivered unto the saints.

NAME .....

ADDRESS .....

DATE.....

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).



issue of D. B. I. Building News; and in The Denver Bible Institute advertisement on the inside back cover of this month's issue of "Grace and Truth" you will find a recent picture of the downtown headquarters.

Let us now list the buildings of The Denver Bible Institute.

1. *The Downtown Headquarters*—This fine large building is entirely devoted to the work of D. B. I. At present it is the meeting place of the Sunday Afternoon Bible Class, the Church of the Open Bible, The Denver Bible Institute Evening School, and frequent Bible conferences. Here also is located the Institute Book Nook, and the office and publishing plant of the Institute Publishing Company.

2. *Brooks Hall*—A beautiful two story women's dormitory building, now used also for temporary administration building.

3. *Torrey Hall*—An eight room bungalow, used for dormitory purposes.

4. *Mueller Hall*—A commodious roadhouse building, now converted into a dormitory for men.

5. *Broadview No. 1*, used as a dormitory.

6. *Broadview No. 2*, used as a dormitory.

7. *H. J. Smith Dormitory*.

8. *Fairhaven*, used as a dormitory.

9. *Happy Hollow*, used as a dormitory.

The last five of the above are dwelling houses, containing from four to eight rooms, and all used for

dormitory purposes. The Fairhaven property includes also a small, two-roomed cottage, used for sleeping quarters for some of the men.

10. *Chapman Hall*—This building contains, in the west wing, a chapel, seating 210 persons, and two smaller class rooms; and in the east wing is the dining room and kitchen, and rooms for the storage of food stuffs.

Brookes Hall, Chapman Hall, and Torrey Hall are located on the campus proper. The other buildings are located on properties adjacent to the campus, and are being purchased on deferred payments, the total of which amounts to considerably less than we were compelled to pay for rental on city properties only two or three years ago. The acreage in these properties totals about 116 acres. Another month we will tell you something of what this land is used for.

To round out the discussion of the properties of D. B. I., a word should be said also about *Institute Park*. This is a beautiful 160 acre tract of land in the mountains, 24 miles from the campus, which is used by the workers of D. B. I. for recreation and vacation purposes.

Remember! the expense of housing the one hundred and three persons for whom these buildings serve as dormitories, the upkeep of the buildings themselves, and the payments on the properties which are not yet clear, is all included in the \$100.00 per day which is needed to carry on the work of D. B. I.

God is not unrighteous to forget your work and labor of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister.

—Heb. 6:10

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 5

Sunday, May 1, 1932

## ISAAC AND HIS WELLS

Lesson Text: Gen. 26:12-25  
(Assigned for Printing: Gen. 26:12-25)  
Devotional Reading: Matt. 5:1-12

### Golden Text:

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).

Isaac is a type of our Lord Jesus Christ. This the Scriptures plainly declare. Commenting upon Abraham's sacrifice of Isaac, of which the story is told in the twenty-second chapter of Genesis, Hebrews 11:17-19 says, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure (or in a type)." In today's lesson Scriptures we shall consider additional details of Isaac's life which are typical of the Saviour.

### I. ISAAC'S FORBEARANCE

First we note that Isaac's forbearance is typical of our Lord's attitude toward His enemies when He was dying upon the cross.

Had He seen fit to do so, when the herdsmen of Gerar drove with his servants for the wells of Esek and Sitnah, Isaac could doubtless have warred against them and secured these wells for his own use, for he had a great multitude of servants and retainers, so many, in fact, that King Abimelech feared him and bore testimony, "Thou art much mightier than we" (Gen. 26:12-16). But he did not do this. Rather he gave place to them, permitting them to take the wells, and moved on to another place where he dug yet other wells for his own servants and flocks. This is truly a striking example of forbearance. How many modern men, in such circumstances, and with the ability to overcome his foes, would deal with them in such forbearance (Gen. 26:17-22)?

In exhibiting such a spirit of forbearance was Isaac not only pre-figuring the spirit which our Lord Jesus exhibited upon the cross? Consider the forbearance which He manifested in permitting Himself to be taken captive, and slain. He had won the hearts of many of the Jews, who were expecting a kingdom of earthly power, and had He but given the word, His disciples could quickly have organized an army of such proportions that the

retainers of the high priest would have been put to flight. But our Lord did not give this word. Instead He rebuked Peter who sought to defend Him with the sword, and bade him to put up his sword into its sheath (Matt. 26:51-52). He had also at His beck and call myriads of angels, and He bare witness Himself that He could pray to the Father and He would give Him more than twelve legions of angels to fight for Him. But He did not make such a request (Matt. 26:53). Yea, He was God of very God Himself, and had He seen fit to do so He could have blasted His enemies with a word or with a look, so that they would not have dared to touch Him, but would have perished miserably in His presence. But He forbore. Instead of doing any of these things He permitted Himself to be betrayed with the kiss of the traitor, to be seized by the hirelings of the high priest, to be subjected to the indignity of a mock trial, to be buffeted, scourged, and spat upon, and finally to be crucified. And in the very hour of His death He prayed, saying, "Father, forgive them; for they know not what they do." Such was the forbearance which our Saviour exhibited, and Isaac's forbearance with his enemies was but a dim adumbration of the forbearance of Him of Whom Isaac was a type.

God wants all of His children to learn such forbearance. Many Scriptures testify to this fact. In His sermon on the mount our Lord instructed His disciples, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:43-44). And upon those who would manifest such a spirit for His sake He pronounced a special blessing, saying, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12). Such, too, is the tenor of His words in Matthew 5:38-42, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man



"Grace and Truth"

## Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

**PASTORATE WANTED.** Willing to go anywhere the Lord leads. Prefer Minnesota, southern Illinois, or Colorado, or any bordering states. A Baptist; 41 years old; seminary and college training; married; two children of high-school age; preaches the whole Bible without question or reservation. Now residing in Michigan. Address B. 30, "Grace and Truth."

**BAPTIST MINISTER,** graduate of Bible Institute and Seminary, with some college training, desires to correspond with church wishing a conservative and constructive spiritual ministry. True to the Word. Successful with young people. Four years of pastoral experience. Would prefer field in large town or city. Now residing in Illinois. Address B. 31, "Grace and Truth."

will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." And many other Scriptures plainly testify that God wants all His children to forbear with one another. For instance, Ephesians 4:2 exhorts us to walk "with all lowliness and meekness, with longsuffering; forbearing one another in love," and Colossians 3:12-13 says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering."

It was this spirit which was reflected in the life of an African missionary who, being attacked by a band of natives not long since, permitted himself to be slain rather than to resist, lest the testimony of Christ should be hindered by his efforts at self-protection. He was found later with a rifle still in his hands and the magazine full of cartridges, so he could easily have withstood those who were attacking him, but he forbore for the love of Christ, and for the love of souls. Such a spirit of forbearance, for the sake of Christ, is truly a reflection of His own spirit of forbearance upon the cross, and such is the spirit which should characterize the life of all of His followers.

### II. ISAAC'S WELLS

Next we notice that Isaac's wells are a type of the salvation which our Lord Jesus Christ provided for His enemies.

Wells in Scripture clearly stand connected with salvation. Isaiah said, "With joy shall ye draw water out of the wells of salvation" (Isa. 12:3). And our Lord Jesus Christ himself, used Jacob's well at Sychar to point the Samaritan woman to the water of life which He would give to all who believed in Him: "Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:5-14). In this connection it is of special significance that Isaac's servants should have discovered a well of SPRINGING water, or as the margin has it, a well of living water. This is the kind of water which our Lord gives to those who trust Him. "The water which I shall give him," said He, "shall be in him a well of water springing up into everlasting life" (John 4:14—see also John 7:37-39; Rev. 22:17). How refreshing is a draught from the well of the water of life! And how it quenches the thirst of those who hunger and thirst after righteousness! Such, then, is the symbolic significance of wells in the Scripture. They stand connected with salvation—with life.

It is especially significant, too, that these wells were found in a valley (see vs. 19). Valleys in Scripture stand connected with death. In proof of this proposition we call attention to a very familiar Scripture—Psalm 23:4: "Yea though I walk through the VALLEY OF THE SHADOW OF DEATH, I will fear no evil: for Thou art with me." This meaning of valleys is further substantiated by the familiar story of David and Goliath. It was in a valley that David met and conquered the enemy of his people, and in fulfillment of this type, it was in the valley of the shadow of death that our Lord met and conquered the enemies of our souls. The fact that Isaac should have discovered a well of springing water in the VALLEY, therefore, adds to the significance of the type which we are studying, for it was also in the valley of the shadow of death that our Lord opened up for our souls the well of living water to which He pointed the Samaritan woman. It is through His death that we may now drink water out of the wells of salvation; and it is by virtue of His death that the invitation is extended to whosoever will to partake of the water of life freely (Rev. 21:6; 7:17).

But the most beautifully significant detail in the type is that it was the enemies of Isaac who drank of the water which he had provided. The herdsmen of Gerar were filled with hatred and bitterness toward him, as is testified by the names which he gave the wells ("Esek" means contention and "Sitnah" means hatred), and yet Isaac freely permitted them to drink of the water of these wells. Such is our Saviour's grace toward us. Naturally enemies of His though we are, yet He has provided for us freely, and abundantly, that we may drink of the water from the wells of salvation—O marvelous grace! Amazing love! that we who are so unworthy—that we who by nature were enemies of God—that we who were alienated and enemies in our minds by our wicked deeds should yet be permitted to partake of the water of life by virtue of the death of our Lord Jesus Christ upon the cross (Col. 1:21-22—see also Rom. 8:7-9).



Isaac's wells have also a personal message, however, for our instruction pertaining to the Christian life. As his wells gave water to others, and as our Saviour's death opened for all men the well of the water of life, so God wants our lives to bring cheer and refreshing to those with whom we come in touch. If our Lord is permitted to have His way in us, we will be channels through which the water of life, which He has so freely provided, will flow to others. And so the Scripture says, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38). And again, "The law of the wise (that is, the instruction or testimony of the wise) is a fountain of life" (Prov. 13:14). Having drunk ourselves of the water of life and having been refreshed thereby, let us be quick to yield ourselves to God that He may use us to bring to others this same water with which we ourselves have been blessed.

### III. ISAAC'S FELLOWSHIP

In conclusion let us seek to learn a few lessons from Isaac's fellowship with God.

In the simple fact that he had fellowship with God, Isaac is a type of our Lord Jesus Christ. His earthly life was characterized by unbroken fellowship with the Father. We will not press this point, however, but turn to that aspect of Isaac's fellowship which serves as an example to us.

Notice then, first, concerning Isaac as a type of the believer's fellowship with God, that he enjoyed fellowship with Him in spite of his own unworthiness. The first part of Genesis 26, which immediately precedes today's lesson Scripture, tells the story of Isaac's temptation and sin at Gerar, for there he fell into the same weakness and sin into which Abraham had fallen in the same place, representing Rebecca as his sister instead of his wife, and for the same reason that Abraham fell into the snare—he feared for his own life. How unworthy such an action is in the life of a child of God! And how sharply the weakness and unworthiness of such an action is shown up by the fact that it immediately followed a marvelous season of communion with God, in which the promise to Abraham was renewed to Isaac. Surely there is need for the believer to give earnest heed to the Scripture which says, "Let him that thinketh he standeth take heed lest he fall." Frequently the times of greatest temptation follow immediately upon the heels of the greatest spiritual experiences. Realizing this, and seeing in it the subtlety and malignity of the enemy of our souls, how thankful we should be for the promise, "God is faithful, Who will not suffer you to be tempted (tested) above that ye are able; but with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:12-13). In his unworthy actions, of course, Isaac did not represent our Lord, for He was guilty of no such sins and had no such weaknesses. But his unworthiness surely does make Isaac a clear type of the believer. Who of us is not conscious that the weakness of his own life, or at least the infirmities of his soul, is faithfully portrayed in Isaac's weakness? But in spite of his weakness, Isaac enjoyed fellowship with God. Both before and after his sinful exhibition of weakness God appeared to him, speaking wondrous promises and assurances. In this behold the marvelous grace of God! And remember—He has dealt with each of us in just such grace as this. Did He appear to Isaac in person? He has appeared to us in the person of His Son. Did He speak to Isaac words of promise and assurance? He has spoken to us in the pages of His Word. We are weak and unworthy it is true, but God will fellowship with us in spite of our weakness and unworthiness, just as much as He will let Him. Let us come boldly to Him, then, confessing our sin and unworthiness, entering wholeheartedly into fellowship with Him, and joyously yielding ourselves to Him (I Cor. 1:9; I John 1:3).

Here is what

## "The Living Word"

says about Dean Fowler's most recently published booklets.

The following review appeared in the December issue of "The Living Word," official organ of the Omaha Bible Institute.

"NOT CURSED, BUT NIGH!" and "THE ANGELS THAT SINNED," by DEAN CLIFTON L. FOWLER, published by Institute Publishing Company, 2047 Glenarm Place, Denver, Colo., 25 cents each. Here are two booklets that have a message for the believer today. The first is an exposition of Hebrews 6:1-8, a very perplexing passage to many interested souls. WE HAVE READ SEVERAL TREATMENTS OF THIS PASSAGE, BUT NONE MORE SATISFYING. The second book brings together the treatment of the teaching of the Scriptures on fallen angels. THIS IS WELL DONE AND SETTLES MANY RELATED QUESTIONS. The subject of angels is one that is greatly misunderstood, and that is especially true of sinning angels.—H. E. L. (Capitals ours)

Both of the books mentioned are attractively printed in two colors, bound in an art stock cover, have 46 and 50 pages respectively, and sell for the amazingly low price of

25 cents each, postpaid

Other booklets by Dean Fowler, now available at the same price, are,

#### THE COVERED WOMAN

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In another respect of his fellowship with God, Isaac sets forth a most notable example. In verses 23-24 of our lesson Scriptures we read that the Lord appeared to Isaac in Beersheba, and in verse 25 we read that Isaac builded an altar and called upon the Name of the Lord, and pitched his tent there, and there Isaac's servants digged a well. In other words, **Isaac settled down and camped in the place where God appeared to Him.** That is a good place for any Christian to stay—the place of fellowship with God. The Scriptures have a name for this—they call it abiding; a word which means "to live"; or "to dwell." Thus we are exhorted to abide in Christ and in His Word, that is, we are to dwell in Him, or to make Him the place of our habitation. Fellowship with Christ should not be an occasional thing, or a spasmodic thing, but it should be the habitual atmosphere and experience of our souls (John 15:5-7; 15:10; I Cor. 7:24; I John 2:27-28).

**At least one other fact in connection with Isaac's fellowship with God is also of special significance.** Following the verse which tells us that Isaac pitched his tent at Beersheba where the Lord had appeared to him, we read that Abimelech and one of his sons and the chief captain of the army came to make a covenant of peace with Isaac (Gen. 26:26-32). Such is one of the fruitages of an abiding fellowship with God. If we are in fellowship with Him we may be sure that we shall share the reproach of Christ, and that we will be persecuted for His Name's sake. But it is also true that in many cases our fellowship with God will cause even our enemies to be at peace with us, for the Scripture says, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7).

## VITAL-TRUTH ILLUSTRATION

Along an English field way, two autumns ago, we met two men, no longer young, who for a time kindly served us as guides. For years they had come, they said, from a neighboring city on Saturday afternoons, for walks by the field and river and wood. Their object, we found, was not only to enjoy the country, but to keep the paths open. They seemed to know every inch of the ground for scores of miles, and though punctilious about trespassing, they were insistent and determined where they knew there was a right-of-way. They proved delightful and companionable guides. Their hobby of "keeping the paths open" was a valuable bit of public service.

A stile, to them, was more than a few pieces of wood or a number of stone steps. It was the monument and memorial of an ancient privilege. It proclaimed the peoples' immemorial right to walk over their native land. In not a few cases, the right-of-way was all that was left to the common people when this common land was enclosed. That privilege was never more precious than today, when roads have become death traps to pedestrians. Yet these rights are constantly challenged. Attempts are ever being made, now here, now there, to close these ancient ways. Notices are often set up that have no right to be there.

—The Christian Herald

Isaac was a good deal like them, in even a more important way, in digging again the wells his father had dug and in keeping alive his father's faith and worship.

Second Quarter, Lesson 6

Sunday, May 8, 1932

## ESAU SELLS HIS BIRTHRIGHT (*Temperance Lesson*)

Lesson Text: Gen. 25:27-34  
(Assigned for Printing: Gen. 25:27-34)  
Devotional Reading: Heb. 12:14-17

### Golden Text:

"Every man that striveth for the mastery is temperate in all things" (I Cor. 9:25).

To gain a clear insight into the significance of today's lesson we must be familiar with a little understood principle in God's Word—The Election Principle. Concerning this principle the Editor has said, "The Election Principle is that principle of divine revelation whereby God, in the working out of His creative and redemptive purposes uniformly sets aside all firsts and establishes all seconds." The Scripture is full of illustrations of this principle. In His dealings with the race God sets aside the first man, Adam, with whom we are identified by natural birth, and establishes the second Man, Christ, with Whom we are identified by the new birth. In His dealing with the nation Israel, God sets aside the first covenant—the Law, and establishes the second covenant—Grace, and in this connection sets aside the old sacrifices and priesthood of the Law and establishes, instead, the priesthood and sacrifice of the Lord Jesus Christ. It is in this connection that one of the clearest statements of the outworking of the election principle is made, "For it is not possible that the blood of bulls and goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared Me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt

offerings and offerings for sin Thou wouldst not, neither hadst pleasure therein; which are offered by the Law. Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:4-10).

**Jacob and Esau are a clear example of the outworking of this principle, as Romans 9:11-12 says.** Quoting from Genesis 25:23 this passage says, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works, but of Him that calleth; It was said unto her, The elder shall serve the younger." It is not necessary for us to inquire why God should have chosen to employ this principle in the working out of His purposes and it is not necessary to inquire the reason for its application in connection with Jacob and Esau; but it is helpful to recognize that the setting aside of the first and establishing of the second is a principle in God's dealing with the race, and that this principle was operative in the experiences of Jacob and Esau.

Now as we come to the study of the lesson itself, let us first investigate

### I. THE PREROGATIVE OF BIRTHRIGHT

It is evident at a glance that to understand the lesson we must know what was involved in the birthright which Jacob bought and which Esau so lightly despised. Just what was the significance of the fact that the birthright belonged to Esau?



From a number of Scriptures it appears that the outstanding prerogative of birthright was the exercise of authority. When Joseph's brethren sat at meat before him in the palace of Pharaoh, the Scripture says, "They sat before him, the first born according to his birthright, and the youngest according to his youth" (Gen. 43:33). That is, to draw an analogy from modern customs, the firstborn, is the one having authority among them, sat at the head of the table, and the youngest at the foot. But in reality, though they knew him not, there was one of the sons of Jacob there present who possessed authority above that of the firstborn—Reuben. While the sons of Israel sat at their table as guests, Joseph, a younger son, sat at the table reserved for the chief in authority, as their host; he being second only to Pharaoh, his authority was far greater than the authority of any of the others of his brethren. Another Scripture refers to this and says specifically that the birthright which belonged to Reuben, because he was the first born, had been transferred to Joseph because of a terrible sin which Reuben had committed. This passage is I Chronicles 5:1-2, to which we shall have occasion to refer a little later. Here, then, we have both a demonstration that the prerogative of birthright is the exercise of authority, and another example of the setting aside of the first and establishing of the second, inasmuch as the birthright, and the exercise of authority which belonged to the birthright had gone to Joseph, a younger son, instead of to Reuben, the firstborn.

Another passage which shows that it was the exercise of authority which was involved in the birthright is Jacob's blessing of the sons of Joseph, of which we read in Genesis 48:14-19. Manasseh was the elder, and Ephraim was the younger son of Joseph. As they stood before Jacob to receive his blessing, Manasseh stood at his right hand and Ephraim at his left. But Jacob crossed his hands, laying his right hand upon the head of Ephraim, the younger, and his left hand upon the head of Manasseh, the elder. And then ensued a most illuminating conversation: "Joseph said unto his father, Not so, my father; for this is the first born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly HIS YOUNGER BROTHER SHALL BE GREATER THAN HE, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh" (Gen. 48:18-20). In setting Ephraim before Manasseh, Jacob put the younger before the elder, contrary to ordinary human practices. This he did in harmony with the principle which we have already noticed, and in doing so, he said that the younger brother should be greater than the elder. In so saying he gave us another example of the setting aside of the first and the establishing of the second—the blessing of the younger above the elder—and at the same time indicated what the right and privileges were, which ordinarily were attached to the birthright of the first-born, but which here were transferred.

And in Isaac's blessing of his two sons, we have further demonstration that the birthright was a matter of authority (see Gen. 27:1-40). Though Isaac sought to prefer Esau before Jacob, he was prevented from doing so, and the chief blessing, which, in the light of Hebrews 12:16-17, evidently belonged with the birthright, was given to Jacob instead. Then when Esau came in to receive his father's blessing, his father testified plainly, "I have made him thy lord" (Gen. 27:37—see also Gen. 27:29).

One other thing should be noted in this connection, however, which is of especial significance. In the Messianic line, the birthright carried with it the privilege of becoming the progenitor of the Messiah. An exception was made in the case of the twelve sons of Jacob. Reuben was the firstborn, and to him naturally belonged the birthright. This birthright was transferred to Joseph, however, because of Reuben's sin, and he, consequently, might have been expected to become the progenitor of the Messiah. Instead, we know that the Messiah was born of the seed of Judah: but in this case the Holy Spirit is careful to say that an exception was made. He says, "The genealogy is not to

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be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" (I Chron. 5:1-2). Apart from this exception, the birthright in the Messianic line carried with it the right and privilege of becoming the progenitor of the Messiah.

This being true, it is interesting and instructive to note how frequently in the Messianic line the principle of the setting aside of the first, and the establishing of the second, with the consequent transfer of the birthright, is operative. After the death of Abel, Cain was the elder son of Adam; but the Messiah came of the seed of Seth, his younger brother. Ishmael was Abraham's firstborn, and consequently his eldest child; but the promise was given to Isaac, the younger. In the case of the twelve sons of Jacob, this principle prevailed (though, as we have seen, the genealogy of the Messiah does not here follow the birthright), for Judah, of whom the Messiah was born, was a younger brother, Reuben, the first-born, being the elder. And so in our present lesson, Esau was the elder and Jacob the younger, but Esau was set aside and Jacob was established, and it was of his descendants that the Messiah came. In the Messianic line, the birthright, therefore, clearly carried with it the privilege of becoming the progenitor of the Messiah.

Now in the light of these considerations, we are prepared to learn the significance of the incidents of today's lesson.

### II. THE PROFANITY OF ESAU

Hebrews 12:16-17 is a passage which sheds much light on the Scripture before us. This passage calls Esau "a



profane person . . . who for one morsel of meat sold his birthright." And says, "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

**Bear in mind that this passage has nothing to do with Esau's salvation.** It is important that we notice this, because many have used this verse as a warning that a believer can lose his salvation. The birthright of Esau did not involve salvation—neither did the blessing which accompanied it. Otherwise the only member of the family who could be saved would be the first-born, and there would be no hope for the younger members of the family, who would not have the birthright. So in selling his birthright and in forfeiting the blessing, Esau was not jeopardizing his salvation. In spite of his selling of his birthright, he could be saved on the same ground on which any other sinner could be saved—namely, by faith in Christ to lay hold on the provision which God's grace had made for his salvation.

**And the expression, "he found no place for repentance," must not be understood in connection with salvation.** If this expression did refer to the salvation of Esau, and were to be taken as a warning against our committing a like sin, then the passage would teach, not only that it was possible for a believer to lose his salvation, but also that once having lost it, he could not possibly repent and be saved again! And the suggestion of the revised version that this expression means that Esau "found no place for a change of mind in his father" would not help, for it would suggest that even though we ourselves did repent of our

sins, God would not change His mind—having once taken our salvation from us, He would not give it to us again, no matter how earnestly we repented of our sin and sought His favor. Away with such folly! God's Word plainly teaches that the believer can never lose his salvation, because that having once given us eternal life, God will never repent of THIS action. "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out," says John 6:37. "The gift of God is eternal life through Jesus Christ our Lord" is the testimony of Romans 6:23; and Romans 11:29 adds the assurance, "The gifts and calling of God are without repentance" (see also Rom. 8:38-39). No! In the light of the self-evident meaning of the birthright, and in the light of other plain Scriptures, today's lesson cannot possibly be understood to teach that a believer can lose his salvation. We must look further for its explanation.

**Hebrews 12:16-17 explains itself, and in doing so explains also the deeper significance of the incidents before us in today's lesson.** It says that Esau was a "profane person . . . who, for one morsel of meat sold his birthright." The word "profane" does not mean that he was given to swearing or cursing as the word is now commonly used. The context explains what it does mean. He was profane because for one morsel of meat he sold his birthright. In other words, Esau very lightly regarded the high privileges which attached to his birthright. A mess of food meant more to him than the privilege of becoming the head of the home upon his father's death, with the spiritual privileges and responsibilities which that involved. A bowl of bean soup was more attractive to him than the privilege of becoming the progenitor of the Messiah. Thus it appears that the profaneness of Esau consisted in valuing physical pleasures above spiritual privileges.

**To consider the circumstances under which Esau sold his birthright serves to emphasize how unspeakably low and limited was his outlook on life.** The Scripture says, "And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage: for I am faint: therefore was his name called Edom (Red). And Jacob said, Sell me this day thy birthright: And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob" (Gen. 25:29-33). Some have wasted their pity on Esau, saying, "What a pity! Esau was literally starving to death, and he made this bargain with Jacob to save his own life." Not so, friend. The Scripture says that he was faint—in other words he was tired and hungry, as any normal, healthy man would be after a day's hunting in the fields; but he was far from starving to death. Had he been in imminent danger of death from starvation, he certainly would not have had strength to walk in from the fields, neither would one mess of food so have revived him that he could arise from the table and walk away as he did. "But," says someone, "doesn't Esau say, 'I am at the point of death?'" Even if he did say so, this would not prove it, as anyone who knows the hyperbole of the orient will testify. But as a matter of fact, this is not the meaning of Esau's words. The Revised Version gives the translation, "I am about to die," and the Septuagint renders it even more appropriately, "I am going to die." Esau's words meant, not "I will be dead in an hour if I don't get something to eat," but, "Some day I am going to die. That being the case, why should I worry about the birthright? What good will it do me after I am dead?" In other words, Esau's philosophy was that which the apostle Paul presented as the logical conclusion of denying the resurrection—"Let us eat and drink; for tomorrow we die" (I Cor. 15:32). Such an attitude thinks only of self—it has no concern for others. Such an attitude thinks only of time—it has no thought for eternity.

### III. THE PLOTTING OF JACOB

**From the standpoint of personal standards, Jacob seems to have had very little advantage over Esau.** Though he did not take advantage of the extremity of a starving

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nan, as some have thought, he did take advantage of the weakness of his brother. If Esau sold his birthright, Jacob persuaded him to do so, and thus was a party to his "profanity." Again, when Isaac was about to die, Jacob became a willing partner with his mother in deceiving his father into thinking he was blessing Esau, when in reality he was blessing Jacob. Such trickery is surely consistent with the name which Jacob bore ("Jacob" means supplanter), for Jacob was a crafty, crooked schemer.

It in no wise extenuates Jacob's guilt to recognize that God had purposed to give him the birthright which he secured by such crafty methods. If he knew of the prophecy which the Lord had spoken to his mother, "The elder shall serve the younger," he was not thereby justified in scheming and plotting to secure the fulfilment of the prophecy. God needs no such help from men. Such actions are not the actions of faith, but the actions of a greedy, grasping self-dependence. The attitude of faith would have been to say, "Lord, Thou hast promised that the birthright should be mine. I am trusting Thee to bring that to pass which Thou hast promised." An illustration of this spirit, which is in sharp contrast with the spirit of Jacob, is the attitude of David. He had been anointed to be king over Israel. After a brief popularity in the court of Saul he was driven out, and Saul was hunting him to take his life. Twice David came to a place where his enemy, King Saul, lay helpless at his mercy, but each time David refused to lift a hand against him, though he knew of God's promise that he himself should be king of Israel. His testimony was, "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed." Thus David committed his cause into God's hand and awaited His time for the fulfilment of the promise that he should be king of Israel (I Sam. 26:1-11). Not so with Jacob. To rest in the Lord for the fulfilment of the promise was far from his thoughts. In every way possible he schemed and planned to assure that the birthright should be his. In this Jacob sets us an example of seeking to gain a right thing by wrong methods. God does not want his children to descend to such things as this. Rather He says, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Ps. 37:5).

But in spite of his unworthiness Jacob had this advantage over Esau—he valued very highly what Esau so lightly despised. While there was much need of spiritual development in his own life, Jacob did value the privileges of the birthright. Though he was weak in faith, he had an appreciation of spiritual values which was lacking in Esau.

#### IV. THE PRACTICAL LESSON

Now there are at least two practical truths which we may learn from this lesson for our own profit and instruction.

First we may learn the folly of preferring physical, temporal pleasures to eternal, spiritual privileges. Many Christians are like Esau—they are thinking only of the present and forgetting the future. They are thinking only of self and forgetting others. Their whole attention is taken up with the pleasures and occupations of this world, and they are making no provision for the world to come. They have trusted the Lord Jesus Christ as their Saviour and are saved, but their lives are being lived for their own pleasure instead of for His glory. In their mad pursuit of pleasure, however, they are robbing themselves of all true pleasure in this life, for the Scripture says concerning fellowship with God, "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16:11); whereas of one who pursues the vain pleasures of this world it is written, "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). And in addition to this, the child of God whose life is spent in the vain pursuit of happiness, while forgetting God, will find that he has robbed himself of the privilege of exercising authority in the future, which is his birthright, being involved in

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God's plan and purpose for all of His children. "If we suffer (with Christ and for His sake), we shall also reign with Him" is the assurance of II Timothy 2:12; but the other side is also stated in this same verse in the words, "If we deny Him (the suffering), He also will deny us (the reigning)" (see also I Cor. 3:11-15; cf. Heb. 11:24-26).

Here, too, we may learn the folly of self-dependence. As we have seen, Jacob sought to secure a right thing, and a thing which God had planned to give him, in a wrong way. He was depending upon himself and not upon his Lord; and in his self-dependence he resorted to tricks which incurred the hatred of Esau, and which brought upon him the sorrow of many years of exile from home. His sin did not thwart God's purpose, but it did cause him unnecessary suffering and sorrow. And so it always is when God's children fall into the sin of self-dependence. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" is the word of Jeremiah concerning such a course, "for he shall be like the heath in the desert, and shall not see





when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." But in contrast to this the prophet voices the blessing, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:5-8).

### VITAL-TRUTH ILLUSTRATION

A young man lay on a hospital cot, recovering from an operation which had been a most serious one. His surgeon—a renowned and skilful operator—was paying his daily visit. He had been making some inquiries about the young man's family, for certain points in the case greatly inter-

ested him, and he had wished to know of the inheritance that lay back of this young man. In answer to a question the patient said, "Oh, yes, my folks are all religious—all the family way back—" adding carelessly, "I don't take much stock in that sort of thing myself."

"You have inherited stock in it, young man, and very valuable stock," answered the Christian physician. "Do you know why you are recovering so rapidly from your accident—why the bones knit and the wounds heal so rapidly? It is because those ancestors of yours have bequeathed to you good clean blood and a sound constitution—the physical makeup of those who have kept God's laws. He is a God of justice, and the heritage of those that fear His Name is a precious and priceless one in many ways. I wouldn't speak lightly of such a birthright. The responsibility is upon you to pass on an equally desirable one to your children."

—The Illustrator

Second Quarter, Lesson 7

Sunday, May 15, 1932

## JACOB AT BETHEL

**Lesson Text:** Genesis, chapters 27, 28  
**(Assigned for Printing:** Gen. 28:10-17)  
**Devotional Reading:** Psalm 139:1-12

### Golden Text:

**"I am with thee, and will keep thee in all places whither thou goest" (Gen. 28:15).**

Today's lesson is a very familiar one, and rightly so, for it is exceedingly significant. It is a striking manifestation of the grace of God, for it tells the story of His dealing with a man who was unworthy of the blessing which He pronounced upon him; but for that matter, every blessing which He has ever conferred upon men has been on the ground of grace. It is also a signal demonstration of God's faithfulness—faithfulness to the promise given to Adam and to Eve that the Seed of the woman should bruise the serpent's head, and faithfulness to the promise given to Abraham, and to Isaac, for in appearing to Jacob and repeating to him the promise which He had given to his forefathers, God was bearing testimony that He had not forgotten—the promise was sure and should be fulfilled.

As we study this lesson we find that its central teaching may be summed up in three facts. Jacob's vision was, first of all,

### I. A VISION OF CHRIST

**Our Lord Jesus Christ is the center of all revelation.** And the writings of Moses are no exception. "Had ye believed Moses, ye would have believed Me: for he wrote of Me" says John 5:46. This is true in a much more full sense than many have realized, and in today's lesson we have an opportunity to see from one of the books of Moses, how amazingly true it is that he wrote of Christ.

**In the first place, the Lord God of Whom this Scripture speaks, Who talked with Jacob from above the ladder, was none other than our Lord Jesus Christ.** This is one of many Old Testament Scriptures which tell us of men seeing and talking with God. At first glance this seems to be in contradiction to John's testimony: "No man hath seen God at any time." But when we read the rest of John's statement, the apparent discrepancy is explained: "The only begotten Son which is in the bosom of the Father, He hath declared Him." In the light of this Scripture we must recognize it as a principle that whenever men have seen God, it is our Lord Jesus Christ Whom they have seen. No man hath seen God the Father in His own Person; but in the Person of His Son, our Lord Jesus Christ, many have seen Him (see also Heb. 1:3; Col. 1:15).

Again, the "Seed" of the promise which was spoken to Jacob is our Lord Jesus Christ. In the third chapter of Galatians we have the Holy Spirit's own interpretation of a promise which was spoken to Abraham and which was identical in content with this promise. That inspired interpretation says, "He saith not, And to seeds, as of many; but as of one, and to thy Seed, which is Christ" (Gal. 3:16). In the light of this plain statement of the Scripture, what need have we of further proof? The Seed of the promises given to Abraham, Isaac, and Jacob, is Christ, and it is in Him that all other parts of these promises shall be fulfilled. Before leaving this thought, however, it is well to note that, as in the promise given to Abraham, the noun "Seed" in this promise to Jacob is in the singular number—a fact which is highly significant and which makes the Holy Spirit's words in Galatians 3:16 as applicable to this passage as to the original promise given to Abraham.

Again, the ladder of this vision is a type of Christ, for it was set up on the earth and the top reached into heaven. In other words, here was the way to heaven. But there is no other way than our Lord Jesus Christ. He is the Way, the Truth, and the Life, and no man cometh unto the Father but by Him (John 14:6; Acts 4:12).

### II. A VISION OF GLORY

**That the ladder is a type and picture of Christ, He Himself indicated in His conversation with Nathanael.** As Nathanael came to Him, our Lord spoke to him in words which showed that He knew the secrets of his heart. And when Nathanael, astonished, cried, "Rabbi, Thou art the Son of God, Thou art the King of Israel," our Lord said: "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And He said unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man." In so saying, our Lord plainly was referring to this very vision of Jacob's, which we are studying today, and in His words the interpretation is given. The ladder on which the angels of God were ascending and descending was a picture and type of Christ.

**But our Lord's words to Nathanael also indicated the time when this vision should find its fulfillment.** It was yet future when He spoke, as is indicated by the future tense "Thou SHALT see . . ." And the facts of which He





peaks, clearly do not refer to the incidents of His earthly life. Only four times in His early life did angels appear in connection with Christ—once at His nativity, when the angels announced His birth to the shepherds in the fields (Luke 2:9-15)—with this may be linked also the appearances of the angels to Zacharias, the father of John the Baptist, and to Joseph and Mary), once after His testing in the wilderness, when angels ministered to Him (Mark 1:13; Matt. 4:11), once in the garden of Gethsemane, when an angel appeared to Him, strengthening Him (Luke 22:43). And again when the angels appeared at the tomb after His resurrection (Matt. 28:2, 5; Luke 24: 23). But when He was talking with Nathanael, the nativity and the testing in the wilderness were past, and the angelic appearances in Gethsemane and at the empty tomb do not in the least resemble the event of which our Lord told Nathanael. As a matter of fact, there is only one event in either history or prophecy to which these words could possibly apply. They point directly to our Lord's second coming, when He shall come in glory, and the holy angels with Him (Matt. 16:27; 25:31; Mark 8:38; II Thess. 1:7-10).

In the light of our Saviour's own interpretation, Jacob's vision is seen to be a vision of the second coming of Christ and His Kingdom glory. And this is entirely consistent with the message which Jacob was given in connection with that vision. It is when Christ comes again that Israel shall finally and fully possess the land of promise. And it is then that, in the fullest sense, the nations of the earth shall be blessed in the Seed of Abraham, of Isaac, and of Jacob. And this brings us to the third fact which we must consider.

### III. A VISION OF BLESSING

**Jacob's vision was a vision of blessing.**

First, there was involved in it a present, personal blessing for Jacob. God promised to be with him—what a blessing in this fact alone—and to keep him in all places whither he went, and to bring him again to this land. And not only so, but He promised never to leave him until He had fulfilled all of the promise which He had given him. To read the chapters which follow in the book of Genesis is to realize how rich was the personal blessing which God bestowed upon Jacob. Surely God did pour out His blessing in abundant measure upon this man whom He had so highly favored. As we study the next lesson we shall see more of God's blessing upon him, but it is enough for our present purposes to notice that Jacob's vision and the promise which he was given did involve rich personal blessing during his lifetime.

It also involved a future blessing, however, in which Abraham and Isaac shall share with Him. Though God did richly bless them all during their lifetime, these blessings were only a dim foreshadowing of the full and final fulfillment of the promises which God gave them. For instance, though they dwelt in the land of promise and partook of the fatness of that land, Abraham and Isaac and Jacob were pilgrims and strangers unto the day of their death. They did not receive the inheritance which was promised. And certainly, in their lifetime they did not see their seed multiplied as the sand which is by the seashore innumerable; neither did they see their seed made a blessing to all the families of the earth. But these promises shall be fulfilled in the Kingdom of our Lord Jesus Christ. When He comes again, Abraham, Isaac, and Jacob shall be raised again from the dead, and then they will receive the fulfillment of these wonderful promises. That these wonderful patriarchs shall be present in the Kingdom, enjoying its blessings, our Lord testified when He said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11); and that they did not, in their lifetime, receive the fulfillment of God's promises to them is plainly asserted in Hebrews 11:39-40; "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (see also Heb. 11:8-16).

In Jacob's vision was involved also a blessing for the children of Israel. The promise is that they should be multiplied and spread abroad as the dust of the earth, and that in them should all the families of the earth be blessed. Surely the Jews have multiplied most wonderfully, and their preservation through centuries of persecution and dispersion among the nations is a miracle which bears eloquent testimony to the fact that God has not forgotten His promise to their fathers. In part the promise that all the families of the earth should be blessed through them was fulfilled at Christ's first coming, for in His death upon the cross He provided salvation for all men. But that promise shall have its final fulfillment in the Kingdom when our Lord Jesus Christ shall actually bring blessing to all the nations of the earth in speaking peace to those nations and in reigning in the whole earth as King of kings and Lord of lords (see Zech. 9:10; Micah 4:1-4). And it is in that future day of Christ's Kingdom that the nation Israel shall enjoy to the full the blessing promised to Abraham, and to Isaac, and to Jacob, for it is then that she shall inherit the land in peace and safety, and none shall make her afraid (Micah 4:6-7; Ezek. 37:21-28).

There is also here a blessing for us. We who have trusted the Lord Jesus Christ, have received marvelous blessings through the promised Seed; and we shall share in the blessings of that coming Kingdom. And we shall reign with Christ in that glorious Kingdom in the measure in which we now are willing to suffer for Him and to bear His reproach (II Tim. 2:12; Rev. 22:12). But even so, the blessing which God gave to Jacob and the blessings which He will give to all Israel in the Kingdom are a picture of the spiritual blessings with which He now blesses our souls as we enthrone the Lord Jesus Christ in our hearts and lives. "I am with thee" said He to Jacob, and He is saying the same to us, for He has said, "Lo, I am with you always, even unto the end of the world (age)" (Matt. 28:20). "I will keep thee" was another assuring word to this lonely wanderer, and in how many precious promises do we see that He has given us its counterpart. We quote only a few of them: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (John 6:37). "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39). "He is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24). And finally His words to Jacob, "I will not leave thee" have their counterpart in the promise which we enjoy, "I will never leave thee, nor forsake thee" (Heb. 13:5).

### VITAL-TRUTH ILLUSTRATION

Handley Page, the airman, tells a great story. When, he says, he was making his eastern flight in one of his best machines, he and his companion descended at Kobar, in Arabia. There a large rat, attracted doubtless by the smell of food, managed to get into the aeroplane. When Mr. Page was in mid-air, he discovered its presence by the sickening sound of gnawing behind him. The airman thought with horror of the damage that those pitiless teeth might effect, and the disaster to which they might lead. Some vital part of the machine could be destroyed in a moment, and a dreadful death result.

What could he do? He suddenly reflected that a rat is not made for high altitudes. It is made to live on the surface or to burrow beneath it. So Mr. Page determined to soar. He rose and rose till he himself found breathing difficult. He listened, and to his delight, the gnawing ceased. After awhile he ventured to descend to a lower level; and when at length he alighted, he found the rat lying dead beneath the engine!

If we can only rise to a loftier level of Christian living and Christian attainment, the pests that molest our souls will be suffocated by the rarity of the air in which we live.

—F. W. Boreham





## JACOB AND ESAU RECONCILED

Lesson Text: Genesis, chapters 32, 33  
(Assigned for Printing: Gen. 33:1-11)  
Devotional Reading: Matt. 6:9-15

### Golden Text:

**"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).**

Today's lesson is one which strikingly exhibits God's power. To appreciate it to the full, however, we need to consider not only that portion assigned for printing, but also all of chapter 32. It is in chapter 32 that we read of the experience in Jacob's life which is the key to what follows in chapter 33. As we consider these Scriptures we find that they display God's providing power, God's transforming power, and God's protecting power.

### I. GOD'S PROVIDING POWER

God provided for Jacob in a marvelous way. He himself testified, "With my staff I passed over this Jordan." In other words, when he came over the Jordan on his way to Laban's house, his only possessions were the clothes which he wore and the staff in his hand. But he goes on, "And now I am become two bands" (Gen. 32:10). Some idea of how wonderfully God had prospered him may be had from considering the present which he sent to Esau. The list is given in Genesis 32:14-15: "Two hundred she goats and twenty he goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals." Many farmers in our country, which is blessed with luxurious standards of living, would think themselves well off if they had any one of these droves, and wealthy if they had them all. And yet these were only a small part of all Jacob had, for when he had made this munificent gift to his brother we may be well assured that he had plenty left for himself. In this, then, behold the power of God to provide for the needs of His servants (II Cor. 9:8).

It is noteworthy that this provision was made in spite of adverse circumstances. Laban dealt unfairly with Jacob and sought to prevent him from increasing in wealth. But God abundantly blessed him in spite of Laban's jealousy and crookedness, so that not only was Jacob increased in herds and earthly possessions, but through his care of them Laban's own herds were increased and Laban greatly prospered (see Gen. 30:27; 31:38-42). We may be sure, however, that Jacob's prosperity was indeed the result of God's blessing and not of his own craftiness. In the fact that great prosperity came to Jacob in spite of Laban's efforts to keep him poor, we have a striking evidence of God's power to provide for His own in spite of adverse circumstances (see II Kings 17:1-16).

It is noteworthy, too, that God's provision for Jacob was a matter of pure grace. This Jacob himself testified, for he said, "I am not worthy of the least of all the mercies . . . which Thou has showed to Thy servant" (Gen. 32:10), and when we consider the character of Jacob's life and actions we are compelled to admit the truth of his confession. So God richly provided for Him, not only in spite of Laban's opposition, but also in spite of his own unworthiness. But have men ever deserved what God has done for them? Has His provision for the needs of His children not always been a matter of grace? Even so godly a man as George Muller, for whose material needs God so wonderfully provided, if asked, would be quick to testify, as Jacob did, that he was not worthy of the least of God's mercies. God's marvelous provision, then, was a matter of pure grace.

Surely God's dealing with Jacob in providing for his material needs as He did should be an encouragement to all of His children. He has not promised to bless us in this age with great wealth or many earthly possessions but He has promised to supply our need. Should not the amazing exhibition of His power to supply the needs of His servants which we have seen in His dealings with Jacob, therefore, lead us more boldly to plead His promises in prayer, and more confidently to expect the answer to our prayers? How many of God's children are forgetting Him in the hour of need. How many are foolishly striving and straining in their own efforts to find needed employment or to procure the necessities of life for their family. In doing this they are forgetting the promise "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19), and they are forgetting the admonition, "Take no (anxious) thought saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:31-33).

In previous studies we have called attention to the fact that the material blessings of Israel are typical of spiritual blessing for the believer in this age. Jacob's great wealth and possessions, therefore, are a testimony to the spiritual prosperity which God wants His children to enjoy. He has made full provision for our enjoyment of such spiritual prosperity, for the Scripture says that He "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3), and that He hath given unto us "all things that pertain to life and godliness, through the knowledge of Him that called us to glory and virtue" (II Pet. 1:3). It is not God's desire, then, that we shall live impoverished spiritual lives, but rather that our lives shall exhibit such a wealth of joy, and peace, and every spiritual blessing as shall bear testimony to the riches of grace which are ours in Christ Jesus. Such riches are of far greater importance and of far greater value than any earthly riches which God's children may enjoy (I Tim. 6:17-18; Jas. 2:5 Rev. 3:17-18).

### II. GOD'S TRANSFORMING POWER

In this lesson we have also an exhibition of God's power to transform a life.

It was at the ford of Jabbok that Jacob had the crisis experience of his life. It was there that his stubborn will was broken and brought into submission to the will of God. It was there that he learned his own helplessness and insufficiency and turned from self-dependence to dependence upon God. It was because he had learned these lessons, which were so sorely needed, that God could say to him, "As a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). The fruitage of that experience was seen that very day in his meeting with Esau. When he met Esau he manifested a verily becoming spirit of humility and generosity toward that brother whom he had so grievously wronged. And as he talked with him he did not boast of his own exploits, but bore testimony to the grace of God—a very different spirit, surely, than that in which he left home (see Gen. 33:5, 11). And throughout the years which followed, the fruitage of Jacob's experience with God at the ford of Jabbok was manifested in increasing measure, so that his life was greatly transformed.





So, too, God wants to transform the lives of all His children. And how sorely these lives of our need to be transformed! Even after we have trusted the Lord Jesus Christ as our Saviour, how many old nature habits of hought and action still cling to us, like the grave clothes of Lazarus. But how good it is to know that the One Who raised Lazarus, "Loose him and let him go!" is able also to free our souls from all carnal and sinful habits and to set us absolutely free. And what a freedom is that which He gives us, for it is written, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:32, 36). In one sense we have been already set free, of course, for at the cross Christ made provision for the emancipation of every soul who would trust in Him, wherefore it is written, "Sin shall not have dominion over you: for ye are not under the Law, but under grace" (Rom. 6:14). But we need to enter into the joyous experience of this freedom which is ours, by learning to reckon ourselves dead indeed unto sin but alive unto God through Jesus Christ our Lord (Rom. 6:11-13).

To experience the transformation which God wants us to experience, then, we need to come to the place of brokenness and yieldedness to Him, to which Jacob came that night at the ford Jabbok. It is only as we yield ourselves to God and continue in an attitude of yieldedness to Him that we can be transformed as He wants us to be, but what joy there is in such a life of yielding to Him, for as we make this decision and live in this attitude we find the same power working in our lives to transform us as that which wrought in Jacob's life. "I beseech you therefore, brethren, by the merites of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2—see also Eph. 4:12-24).

### III. GOD'S PROTECTING POWER

In Jacob's life we have also an impressive display of God's protective power.

God protected him from Laban. When he was fleeing again to his own land, in obedience to God's express instructions, Laban pursued Jacob; but God appeared to Laban in a dream, warning him not to speak to Jacob either good or bad. In other words He said, "Hands off, Laban, this is My affair" (Gen. 31:24, 29). By this means He so moved upon the heart of Laban that when he came to Jacob it was to make a covenant with him instead of wreaking his vengeance upon him.

And God protected Jacob from Esau. Truly he had reason to fear the vengeance of the brother whom he had wronged, but God was able even to soften the murderous heart of Esau, so that he met his brother with peace instead of with fury (cf. Gen. 27:41; 33:4, 10).

It is noteworthy that this protection was vouchsafed in answer to prayer and in accordance with the promises which God had given to Jacob. As he prayed, Jacob pleaded these promises, reminding God that He had promised to deal well with him (Gen. 32:9). And he rightly interpreted the promise concerning the Seed as a promise of protection for his family and for himself. It was in answer to Jacob's prayer and in accordance with these promises that God protected them from harm.

So God is able to protect all of His children.

If He sees fit to do so, He is able to protect us from physical harm. But we should not insist that such is His will. In this connection it is instructive to observe how differently He dealt with different people, even in the days when miracles were in order. It is helpful also to observe how differently He dealt at different times with the same people. For instance, the eleventh chapter of Hebrews contains a list of men and women who, through faith, received miraculous deliverance from physical harm. But in that same chapter we are also told of "others," who by faith endured suffering and even martyrdom. So, too, on some occasions God miraculously delivered Peter, and Paul, and others of his servants; but on other occasions he permitted them to suffer, to be beaten, to be stoned, and, if tradition is reliable, even to be done to a martyr's death. So, it may be God's will to deliver from physical suffering or even from death itself, but He can be as much glorified in us by suffering or by death as by deliverance. Let us not try to dictate to God, therefore. Let us commit ourselves into His keeping and trust Him to protect us if such is His will, and if not, to glorify Himself in us through whatever experience He permits to come (Heb. 11:32-40).

But there can be no question that it is God's will to deliver us in every hour of spiritual testing. It is His good pleasure that His children shall be always victorious over the enemies of their souls if they only will lay hold on the provision which He has made. In every such testing we may be mightily delivered if we will only trust Him. Let us learn, then, from Jacob's deliverance, a lesson of God's power to deliver us from the enemies of our souls, and let us rest in full assurance upon His promise, "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion, and power, both now and ever. Amen" (Jude 24-25).

### VITAL-TRUTH ILLUSTRATION

One evening in Belgium, during the World War, some little children were playing outside a village that had been ruined by German artillery, when the Angelus sounded, calling them to prayer. They drew near to a wayside shrine, and, led by an older girl, began to repeat the Lord's Prayer. When they came to "Forgive us our trespasses," she stopped, and so did the others. It was not long since the enemy had laid waste their homes and killed many of their loved ones. How could they go on and say, "As we forgive those who trespass against us"? There was silence for several moments, and then a man's voice behind them took up the prayer, "Forgive us our trespasses, as we forgive those who trespass against us," and steadily the clear strong voice led them through to the solemn "Amen." When the astonished children turned to look, there stood a tall, uniformed man with a group of officers. It was their beloved king! He had proved himself their king indeed, by leading them, through that great prayer, to the spirit of forgiveness.

—The Christian Herald

Sunday, May 29, 1932

## JOSEPH THE DREAMER

Lesson Text: Gen. 37:1-11  
(Assigned for Printing: Gen. 37:1-11)  
Devotional Reading: Prov. 3:1-6

### Golden Text:

"Provide things honest in the sight of all men" (Rom. 12:17).

The more one studies God's Word, the more delighted he becomes at the perfection with which it is put together

and the multiplied evidence which it presents of its divine authorship. In what book, of merely human authorship, could one find, in the writings of a man who lived and wrote sixteen hundred years B.C., the interpretation and explanation of a vision given to a man who lived and wrote nearly a hundred years A.D.? And yet the Scripture which





we study today, written by Moses, furnishes the interpretation of the symbols which appear in John's vision of the woman clothed with the sun, and with the moon under her feet, and on her head a crown of twelve stars, for in the light of today's lesson Scripture, we see instantly that the woman of John's vision is Israel, an interpretation which perfectly accords with all the other details of the prophecy which follows in the twelfth chapter of the Revelation. But more wonderful, if possible, than this, is the fact that the Spirit of God has seen fit to use the experiences of a man who was born in 1757 B.C. to prefigure the Kingdom of our Lord Jesus Christ which is yet future, for this is exactly what he has done in the case of Joseph. In today's lesson we will see how the dreams of Joseph and the experiences in which they were fulfilled were types of the Kingdom of our Lord Jesus Christ; and in our next lesson we will pursue this intensely interesting line of study further and see that this is only one of many details in the life and experiences of Joseph which make him a clear type and picture of our Lord Jesus Christ.

### I. JOSEPH'S DREAMS, PROPHETIC OF HIS OWN EXPERIENCES IN EGYPT

Joseph's two dreams, which are the subject for today's study, were very similar. In one of them he saw himself and his brethren binding sheaves in the field, and in his dream his own sheaf stood upright, while the sheaves of his brethren bowed down to his. In the other dream he saw the sun, and the moon, and eleven of the twelve constellations of the heavens, doing obeisance to himself. Joseph's brethren and his father clearly understood the significance of these dreams, for they recognized that if indeed they were prophetic (for in those days God often used dreams as vehicles of truth), they indicated that Joseph should be given dominion over his brethren, and even over his father and mother. His brethren hated him for the thought, and even his father rebuked him. But these dreams proved indeed to be prophetic.

The fulfillment of Joseph's dreams was seen when in Egypt he was exalted to be the second ruler in the kingdom, subject only to Pharaoh. When this came to pass, and when the famine came upon the earth, which was made known to Pharaoh in his well known dreams, Jacob and his family felt the pinch of that famine. Hearing that there was corn in Egypt, Joseph's eleven brethren went down to buy corn for their families, and lo! it was Joseph with whom they were compelled to deal, and he, being invested with royalty, of necessity they must bow down to him, for he literally held their lives in the hollow of his hand. And thus the first dream was fulfilled in which he saw the sheaves of his eleven brethren falling down to his own sheaf in the field. And the second dream was fulfilled a little later when his father Jacob and the other members of his family accompanied his eleven brethren into the land of Egypt, where they were fed and nourished, under God's blessing, by the providence of Joseph (see chapters 42-47 of the book of Genesis).

### II. JOSEPH'S DREAMS, TYPICAL OF CHRIST'S GLORY IN THE KINGDOM

But Joseph's glory in Egypt did not exhaust the meaning of his dreams. Those dreams were prophetic and his experiences were typical of the glory of our Lord Jesus Christ in His coming Kingdom.

Notice that Joseph was hated by his brethren for his testimony concerning his dreams. Those dreams were a prophecy given by the Lord Himself, and they should have caused the brethren to give Joseph the respect due one whom God had singled out for so great an honor. But his telling of his dreams only made his brethren angry. They were enraged by the thought that he should reign over them; and their hatred actually went to the length of murder, for in their bitterness they thrust him into a pit and would have left him there to die, but for the fact that their cupidity got the best of them and constrained them to sell him as a slave to the Midianites instead (see Gen. 37:18-28). That it was Joseph's dreams which especially aroused the hatred of his brethren is testified in their own words, as they plotted to slay him, "Behold this dreamer cometh" (Gen. 37:19).

So, too, our Lord Jesus Christ in His earthly life, incurred the hatred of His brethren by bearing faithful testimony concerning God's purpose to give Him the Kingdom. For instance, on one occasion he spoke a parable, telling of a householder who planted a vineyard and let it out to husbandmen. But the husbandmen mistreated the servants who were sent to receive the fruits of the vineyard, and finally slew the Son of the householder Himself. Then our Lord made the application, showing that He spoke of Himself, and that the stone which the builders rejected should yet become the head of the corner. This is clearly a parable of Christ's rejection at the hands of Israel and a prophecy of His Kingdom glory, when He shall take vengeance upon His enemies. "When the chief priests and Pharisees had heard His parable," the Scripture says, "they perceived that He spake of them," and they sought to lay hands on Him and to fulfill the murderous hatred which this and other like teaching had stirred up in their hearts, but they were restrained for the time being by fear of the people (Matt. 21:33-46). The story is very familiar to all, how the hatred of the priests and Pharisees for our Lord increased in intensity with the passing of the years until it finally culminated in their compelling Pilate to put Him to death at the cross. And the interpretation of this action is given by our Lord in one of His other parables in which He says that, "His citizens hated Him . . . and said, 'We will not have this Man to reign over us'" (Luke 19:14). Further discussion of this point is unnecessary, for one needs only to be reminded of the facts to recognize the close similarity between what Joseph suffered at the hands of his brethren and Christ's rejection at the hands of His brethren.

But as Joseph was exalted in Egypt, so shall Christ be exalted in the Kingdom. The Scriptures plainly teach that the day is coming when Christ shall return, not in the lowliness and humility which characterized His first coming, but in power and glory to establish His Kingdom. And when He comes as King of kings and Lord of lords, the children of Israel who rejected Him at His first coming shall give Him the honor and glory due His Name. It is significant, too, that when this occurs, Israel will be nourished by His bounty, even as the children of Israel were fed and cared for by the bounty of Joseph. Many Scriptures could be quoted which bring before us this Kingdom glory of our Lord Jesus Christ, the worship which Israel shall then give to Him, and the benefits which she shall then enjoy at His hands, but space will not permit. We must content ourselves, therefore, with simply suggesting the interpretation and leaving it to the reader to look up the references which we furnish herewith (Rev. 1:7; Zech. 12:10-14; 14:16-21; Micah 4:1-7; Ezek. 37:21-28; Rev. 7:16-17; Isa. 40:1-11; 41:10-17; 42:1-16; 60:1-62:12).

### III. JOSEPH'S DREAMS, SUGGESTIVE OF THE BELIEVER'S REWARD

Joseph's dreams are also suggestive of the rewards which the faithful believer shall receive in the Kingdom of our Lord Jesus Christ.

One thing which makes these dreams suggestive of the believer's reward is that Joseph was made to reign. Rewards and reigning in the Scriptures stand inseparably linked together. This we see from the use of "crowns" in connection with the believer's reward. For instance, to the faithful shepherds is promised "a crown of glory that fadeth not away" (I Pet. 5:4), and Paul, writing by inspiration, speaks of the faithfulness of his own ministry and says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (II Tim. 4:8); and again he refers to the souls whom he has won as his "crown of rejoicing" (I Thess. 2:19—see also Phil. 4:1). And with the exhortation to the church in Smyrna, "Be thou faithful unto death," is linked the promise, "I will give thee a crown of life" (Rev. 2:10—see also Rev. 3:11). And that the believer's rewards stand linked with reigning is also apparent from the direct statements of the Scriptures. "If we suffer," says II Timothy 2:12, in the light of the context implying that the suffering is in the service of Christ and for His sake, "we shall also reign with Him." And to this Rom-





is 8:17 adds, "If so be that we suffer with Him, that we may also be glorified together."

The teaching of these Scriptures may be supplemented by an illustration from the parables of our Lord. In the parable of the pounds, a parable which treats of the use which God's servants make of their testimony, you will remember that to the man whose pound gained ten pounds the Lord said, "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." And to the man whose pound had gained five pounds, He said, "Be thou also over five cities" (Luke 19:17-19). Remember, also, that the reward of the twelve apostles for their suffering with Christ in His humiliation was specifically said to be that in His glory they shall sit on twelve thrones, judging, or reigning over the twelve tribes of the children of Israel (Matt. 19:28). From these and other Scriptures it is apparent that the believer's reward for faithful service rendered in this life shall be reigning with Christ in His Kingdom.

It is especially significant, in this connection, that God would have purposed beforehand that Joseph should be exalted, as his dreams indicated. God has purposed and planned a reward for all of His children. This is indicated in the Scriptures, "Look to yourselves that ye lose not the things which we have wrought, but that ye receive a full reward" (II John 8 R.V.). In other Scriptures the Spirit plainly teaches that a reward once earned cannot be lost, as, for instance, in Matthew 10:42: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." This being true, if necessity it follows that the only reward that one can lose is the reward which God planned for him, and which he might have had, but which, by unyieldedness or sin in this life, he has failed to gain. And this is fully in harmony with the teaching of Ephesians 2:10, which says that "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Since God planned a life work for every one of us, it is reasonable that He should also have planned a reward which we may receive for entering into and fulfilling His plan for our lives. All believers, therefore, have been planned for them, not only a life work, but also a reward, and they shall enjoy the reward in the measure in which

they yield to God and let Him work out in their lives the plan which He has for them.

Since God has planned a reward for us, surely we will do well to heed the warning of II John 8, which we have already quoted, and to profit from the instruction of I Corinthians 3:11-15, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

### VITAL-TRUTH ILLUSTRATION

The story of a certain little boy is told in a tract. At the age of eight he felt called to preach; but he was not only young, but poor and ignorant as well. His father was dead and his mother feeble, so what could he do? He wanted to go to the Moravian school, but he had neither money nor friends. In childlike simplicity and trust he sat down and wrote: "Dear Jesus: I heard mother read from your promises these lines: 'Ask, and it shall be given you.' I am writing to ask you to give me an education in the Moravian school. I guess you know my father is dead and my mother is poor and feeble. Do this for me, please, Jesus." Then he addressed the envelope to "Jesus Christ the Son of God" and dropped it in the postoffice, but without stamping it.

The postmaster thought it a prank, and opened the letter. His heart was touched, and he sent the letter to the pastor of the Moravian Church. The pastor read it publicly, and a rich widow sought the boy out, sent him to school, and today he is a missionary in China. Just a happen-so, you say? Possibly you might not be reading this paragraph if God had not answered some of your own early prayers, and others for you, and impressed your destiny upon you.

—The Sunday School Times

## MODERN SADDUCEES

(Continued from p. 88)

Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have (Luke 24:36-39).

Our Saviour was raised from the dead. His body was not an apparition or a make-believe body, but it was a real body—the body in which He suffered and died. Further proof of this is seen in Peter's sermon at Pentecost, where he refers to Christ's crucifixion, death, and resurrection. We read:

Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it (Acts 2:24).

Then he quotes from Psalm 16:

Moreover, also my FLESH shall rest in hope, because Thou wilt not leave My soul in hades, neither wilt Thou suffer Thine Holy One to SEE CORRUPTION (Acts 2:26-27).

And then Peter makes it clear that these words apply to Christ and not David, and adds:

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, ACCORDING TO THE FLESH, He would raise up Christ to sit on His throne;

He, seeing this before, spake of the resurrection of Christ, that His soul was not left in hades, neither did HIS FLESH SEE CORRUPTION.

We therefore conclude from Scripture, in spite of the declarations and interpretations of the "Modern Sadducees," that Christ's resurrection was the resurrection of THE FLESH. It was physical and literal. True, His body was glorified and had infinite powers, but it was identical with the body which suffered and died—IT DID NOT SEE CORRUPTION.

Our Saviour is risen! He arose literally and physically! And He is alive forevermore! To lose sight of this is to lose the Gospel.



THE resurrection is God's evidence to heaven, earth, and hell—to angels, men, and demons, that He is fully and eternally satisfied, not with what we have done or could do, but with what Jesus Christ our Lord has done for us.

—James M'Kendrick



## THE POWER OF HIS RESURRECTION

(Continued from p. 20)

### JOY UNDER TESTING

**A**S A result of the curse, trials and hardships have been the lot of the whole human race. In this statement we are speaking of the ordinary, everyday testings of life, such as both believers and unbelievers experience. The man out in the world, who has never tasted of the goodness of God and of His mighty resurrection power, can do nothing but grit his teeth and bear it. The believer, however, has One on Whom he can lean:

Casting all your care upon Him; for He careth for you (I Pet. 5:7).

The Christian has not only the testings common to the race, but is subject to the special attacks of Satan and his host—a campaign directed definitely against his spiritual life. Satan uses any and every means to accomplish his purposes—either bringing special struggle from within (the lust of the flesh, the old nature) or bringing hardship and trial to bear from without (the world and the demons). But in all the trials and testings of life it is the Christian's privilege to REJOICE because he leans upon the living Christ. This is clearly illustrated by the experience of the apostles in the early days of this age. Listen to their testimony, given in Acts 5:40-41:

When they had called the apostles, and beaten them . . . they (the apostles) departed from the presence of the council, REJOICING that they were counted worthy to suffer shame for His Name.

In the midst of special hardships, the apostle Paul gives this further word of exultant testimony,

I have learned, in whatsoever state I am, to be content (Phil. 4:11).

Now note just one or two of the glorious testimonies given to us by those who suffered unspeakable persecution, yea, martyrdom, during the days of the reformation.

After the ceremony of degradation was over, the bishop delivered Dr. Huss to the emperor, who put him into the hands of the Duke of Bavaria. His books were burnt at the gates of the church; and on the sixth of July, he was led to the suburbs of Constance, to be burnt alive. On his arrival at the place of execution, he fell on his knees, sung several portions of the Psalms, looked stedfastly towards heaven, and repeated these words: "Into Thy hands, O Lord! do I commit my spirit: Thou hast redeemed me, O most good and merciful God!" When the chain was put about him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why then should I be ashamed of this rusty one."

We are told concerning Jerome of Prague:

In going to the place of execution he sang several hymns, and when he came to the spot, which was the same as where Huss has been



**T**HIS Jesus hath God raised up whereof we all are witnesses. —Acts 2:24

burnt, he knelt down, and prayed fervently. He embraced the stake with great cheerfulness, and when they went behind him to set fire to the fagots, he said, "Come here and kindle it before my eyes, for if I had been afraid of it, I had not come to this place." The fire being kindled, he sung a hymn, but was soon interrupted by the flames; and the last words he was heard to say were these: "This soul in flames I offer, Christ, to Thee."

Indeed the testimony of thousands of Christians in every age could be produced, showing that they found real joy and comfort in time of testing. "But," you say, "don't see how they could possibly experience such fortitude, such comfort, such joy in the hour of terrific tribulation."

The apostle Paul gives us the explanation. In II Corinthians 7:4, he testifies,

I am exceeding joyful in all our tribulation.

And in Galatians 2:20 he gives us the secret of such joy in testing:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.

Joy under testing can only be produced by the resurrected Christ living out His life in us.

We have now seen the "power of His resurrection" in victory over sin, and we have seen the "power of His resurrection" in joy under testing. Let us take yet another look and come to "know Him and the power of His resurrection" in giving

### POWER FOR SERVICE

**O**NE of the crying needs of the hour is power in service. We look at the church today and find it cold, indifferent, dead. There seems to be little concern for the winning of souls to Christ or feeding the flock of God. And such efforts as are made in this direction are far too often half-hearted and ineffectual. Certainly there is need for us to take the words of the old hymn to heart:

Soldiers of Christ arise, and put your armour on;  
Strong in the strength which God supplies, through  
His eternal Son.  
Strong in the Lord of Hosts, and in His mighty  
power;  
Who in the strength of Jesus trusts, is more than  
conqueror.

Let us remember that the church of Christ is made up of individuals, which includes you and me. How is it with us? Each one of us may well ask himself the question

What kind of a church would my church be,  
If all its members were just like me?

Let us take inventory of our lives and service. Are we half-heartedly striving to meet the foe in our own puny strength? If so, let us bestir ourselves and cast aside the grave clothes which bind us, and step forth in His resurrection power.

We are reminded of an illustration which we read not long ago. "Years ago an engineer in Bolivia brought over the Andes the first locomotive ever seen in that country. The native Indians came up to see the sight and sat around discussing what the strange monster might be. One said 'It is made to go'; and another, 'Let's make it go'; and so



They got their lassoes out, and lassoed the buffers, and then about thirty of them began to pull, and drew the locomotive several yards. They exclaimed: 'Ay-ay, the great Father hath enabled us to do something wonderful!'

"The next day came the engineer, who built a fire within and got up steam, and when that locomotive began to simmer with the power pent up in its heart's hot cells, he opened the throttle and let the steam into the cylinder, and it began to move the piston, and the piston the crank, and the crank the wheel, and the wheel the locomotive; and the locomotive, with several loaded cattle trucks coupled to it, went speeding down the track."

The application is self-evident. Why struggle on in your feeble self-effort, when you have the glorious power of the resurrected Christ at your disposal? And how is this strength at our disposal? Romans 7:4 tells us.

Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to Another, even to Him Who is raised from the dead, that we should bring forth fruit unto God.

This means that our souls are united with the new man, Christ in you the hope of glory" (Col. 1:27b).

This Scripture tells us that the One Who rose from the dead is actually married to our souls—that the risen Christ actually dwells in our hearts by faith. And herein is God's provision of power for our service for Him, inasmuch as the purpose of this union is that we shall bring forth fruit for God.

Power for service is EXPERIENCED as we yield to the new man—the resurrected Christ in us. As we let His

*IT IS Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.*

—Rom. 8:34



mighty resurrection power work through us, fruit is borne. Note how definitely this truth is set forth in John 15:4-5:

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

In conclusion, let us appeal to you to make the one goal of your life that of knowing your Saviour and the power of His resurrection.

"The resurrection of Christ was to His early followers a call, a call louder than the trumpet on Mount Sinai, to newness of life and newness of hope. It called men of old when it was first preached, it calls men still, now that its remembrance never ceases among us. It calls aloud to newness of life, it calls on the sinner and the careless to arise from the death of sin to the life of righteousness; it cries aloud, 'Awake thou that sleepest, and Christ shall give thee light.'" (James Hastings)

## IN THE HARVEST FIELD

(Continued from p. 94)

"We are very, very happy to be here and praising God for bringing us to this place of wonderful opportunity. We are thirty-five miles from the nearest fellow-missionary, and are solely responsible for a district containing at least ten thousand people.

"There has been an increase in the Sunday Gospel service each week since our arrival here, and last Sunday 20 people gathered for this service.

"Mrs. Kemptner has school for an average of 95 women and girls, while I have school for an average of 100 men and boys. We call this "school," but it consists simply of Bible study period and several simple lessons in learning to read the Word for themselves."

"Am I my brother's keeper?" The affirmative answer was brought to us very forcefully in an inspirational message recently by Rev. V. E. Brace, pastor of the Bethel Baptist Church of Denver. We are truly thankful for the spiritual uplift received through his ministry.

"Who is calling me?—I am coming," said the Haitian boy when he was awakened in the night. He was heard to leave the house, but evidently fear prevented immediate investigation. In the morning he had not returned, and an extended search throughout the district did not reveal his whereabouts.

A policeman suspected a local Bocor, or witch-doctor, of being responsible for the boy's disappearance, and after considerable investigation had failed to bring out the truth, the cry from the boy revealed his place of concealment in the Bocor's house. Finally, the witch-doctor confessed that he had taken the boy to offer him as a living sacrifice to the demons, in return for which they had promised

that the incarnated boy called N'Zombi would work for him in his garden for nothing.

This will give an idea of the need of the ministry of the Haitian Gospel Mission. The incident related above was reported by Rev. J. Alfred Pearce, founder and head of the mission.

Miss Anna Thorrell, class of '25, with the Orinoco River Mission in Venezuela, writes of finding "new friends in La Ascuncion who listen gladly" to the Gospel. And concerning a special service in Puerto Fermin conducted by Rev. Stanley R. Skivington, class of '25, she says, "They had a lively meeting in the evening and several good testimonies, including some new confessions of faith, so we came home in a pouring rain rejoicing." Pray for the work of Miss Thorrell in La Ascuncion, and for Mr. and Mrs. Skivington on the Island of Margarita.

Pedro (this may not be his name) prized his Nuevo Testamento very highly. He was nine years old when the Testament came to his hands, and he eagerly began to read it. And he had not read much before there came to his heart the realization that here was the Truth he needed.

But ere the full meaning of the message was clear to him, his father discovered the Book, and in anger destroyed it. However, though greatly hurt, Pedro was undaunted, and he said, "Someday someone will come and tell me more of the words of this Book."

Mrs. Robert Tuggy of the Orinoco River Mission was telling some children of this boy, and asked, "How long do you think it was before someone came to Pedro with the Gospel?" And one of them answered quickly, "Why someone came the very next week!"





How we wish it might have been so! But no, the one for whom Pedro waited to come to him with the Gospel did not come until fifty-five years later. What a rebuke to the Christians of this land!

Nevertheless, God answered the prayer of the Spanish boy's heart. He fulfilled His promise, "If any man will do His will, he shall know of the doctrine."

While giving a stereopticon lecture recently at D. B. I., Rev. Robert Tuggy, of the Orinoco River Mission, of Venezuela, showed the picture of the gray-haired Pedro with a group of converts. His messages to Institute groups and to the Church of the Open Bible were fraught with much blessing.

"Sing praises unto the Lord; sing praises!" is the admonition of the Word. And the people of the Burlington

Gospel Mission, a D. B. I. work, were making a noble effort to heed the Word on that point, but with four or five persons to each song book, and about half the pages missing, it was a problem. So they determined to secure new books.

How was it to be done? Should they have bake sales, oyster suppers, and sell theater tickets? If anyone ever thought of such methods, the thought soon died. No, they gave out of the abundance of their poverty, and in that community, it is not possible to give in any other way. They gave enough in one month to purchase one hundred new books, which is about the number in attendance at Sunday-school. And now they sing praises unto the Lord with a clear conscience as to how they got their new books



## IS CHRIST'S RESURRECTION AN ESSENTIAL PART OF THE GOSPEL?

(Continued from p. 84)

Again we find the Scriptures placing a solid foundation beneath our feet by declaring,

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing HE EVER LIVETH to make intercession for them (Heb. 7:25).

Our security depends upon His keeping power and the efficacy of His intercessory work. And because He is ALIVE He IS able to keep us saved.

If then we are saved to the uttermost by a Christ Who lives, it is more than ever evident that His resurrection is an essential part of the Gospel.

### THE FUTURE TENSE OF OUR SALVATION DEPENDS UPON IT

WE ARE saved now—yes! But there shall come a glorious day when faith shall be rewarded with sight, and when we shall be presented with a body like unto His own glorious body. This occurs at the time of His second coming, when He shall come in the air, visibly and bodily, and when we shall rise to meet Him, both the dead in Christ and the living Christians (I Thess. 4:16-17; I Pet. 1:3-5; I John 3:2; I Cor. 15:51-54; Rom. 8:32; Phil. 3:20-21).

This is the future tense of our salvation. But if Christ is to come from heaven with a body, to receive us and fashion our body like unto His own, how can He do it unless He has risen from the dead? According to Acts 1:11,

the SAME Jesus Who ascended to heaven shall also descend. How then can He descend with a body unless His resurrection was a bodily resurrection?

One can not believe in the bodily, visible, and outward return of Christ and reject His outward, visible, and bodily resurrection. (It may be that unbelief in His bodily resurrection is the cause for so much denial of His bodily return.)

If He did have a bodily resurrection, what became of the body? It is as our infallible and consistent Bible clearly reveals: we have a real God-Man in the Glory representing us before the Throne and awaiting the day when He shall return to the earth. And when we are united to Him we shall be like Him.

The future tense of our salvation, therefore, depends upon His coming again, which in turn depends upon His resurrection; for in being made like Him at His coming, we would be mere disembodied spirits unless He rose bodily, physically, and outwardly.

It is therefore of supreme importance that we preach the resurrection of Christ as an essential part of the Gospel. It should be proclaimed fearlessly and uncompromisingly. It is a cherished truth which inspires hope in the breast of every believer. May God grant unto the ministry today new zeal in presenting it to the world along with the doctrine of the cross. For the preaching of the cross is of no avail, unless it be that of the cross of a Christ Who used it as an instrument with which He rushed upon the forces of hell and overcame them.

## TYPES OF THE RESURRECTION

(Continued from p. 82)

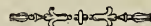
in the Name of our Saviour, and in the constraining power of His resurrection life, then is our life fragrant as a sweet smelling savor to God, and then will we be fruitful as we bring the precious sheaves to the Lord of the harvest.

WELL is it, then, that one day, He Who is Lord of the harvest, when all the precious sheaves shall be gathered into His house, shall sit and reign as King of kings and Lord of lords! And so the mighty plan of the Father finds its consummation in that He Who went from out of the ivory palaces into this world of woe, has through the resurrection returned to assume His place at the right hand of the Father.

To his mother, Benjamin was "Benoni"—"son of sorrow," for her soul was in departing as he was born into this life; but to his father he was "Benjamin"—"son of my

right hand." Christ was as Benoni—the Son of sorrow, the suffering One, because of Whom a sword pierced his mother's heart also—but to the heavenly Father, He was yet the Son of His right hand, soon to be exalted to His primal state through the resurrection.

And so as we review the truths which the types present concerning this matchless One, Who was dead, but is alive for evermore, we must bow in humility and say with the great Apostle: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."



*I am the Resurrection and the Life.*

—John 11:25



## PAUL'S DESCRIPTION OF THE BELIEVER

(Continued from p. 80)

Put on therefore, as the elect of God—

Now listen to the affirmative side of it!

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness.

This passage goes on and gives additional details. What wondrous beauty shows up to us as the Holy Spirit unfolds what it means to be called in this state of ours to live a life that is setting forth our Lord Jesus! God is calling His people to holy living.

Surely the Bible, in calling upon us for purity and holiness, has proved itself to be, not a modernistic Book, but a Book that is quite "out of date." In these days of jazz and "whoopie"; in these days of the exaltation of the animal above the spiritual; in these days of Communism and Bolshevism; in these days of evolution and "Modernism"; in these days of lawlessness and atheism; in these days when the love of many is waxing cold, when men think more of the creature than they do of the Creator; in these days of rebellion against all authority; in these days of rampant self-will; in these days of trampling the cross under foot; in these days of so called reconstructed Gospel and change of accent; in these days of infidelity and unbridled passion; in these days of spiritual indifference and intolerance; in these days of wars and revolutions; in these days when men are lovers of pleasure more than lovers of God; in these days of financial depression and collapsing governments; in these days when the poor are so poor they do not know where their daily bread is coming from; in these days when men are departing from the faith, giving heed to seducing spirits and doctrines of demons; in these days when men will not endure sound doctrine but will chase every will-o'-the-wisp and gadfly of human philosophy; in these days of crime and corruption; in these days of racketeering, of gangsters, and of gunmen, there is a stupendous need for believers to come back to God's Word and remember that He has called us to be saints. Yea! He has called us to a walk of saintliness.

Thus we see that Paul's second point of description of the believer in Christ Jesus sets the believer forth as one who is in the world but not of it. In the midst of a world darkened by sin, God is calling the believer to stand forth as a shining light. He is called to show forth his Lord by a life of yieldedness to Him. He is called to walk as a saint should walk.

AND Paul's third point of description of the believer is, he is the recipient of grace. This grace which the believer has received is specifically declared to be "from God our Father and the Lord Jesus Christ."

Grace is God assuming all of guilty man's responsibility.

Although man is blinded to the awfulness and reality of his need, God sees man's need and understands man's hopelessness and helplessness, knows his absolute inability to do anything to help himself, hence, God meets man's need on the ground of naked grace, divine grace, sovereign grace, uncalled for grace, infinite grace, grace that is eternal, and, praise His Name, grace that is sufficient!

And now instead of entering into a discussion of the grace of God, as we might ordinarily have expected the apostle Paul to have done, he digresses for eight verses,

throwing in a parenthetical discussion of his desire to come to Rome and preach the Gospel in that great city. His discussion of this point is found in the verses beginning at verse eight:

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

For God is my witness, Whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers;

Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

And from there on he is speaking of his coming to them. He concludes his discussion of his coming to them at the fifteenth verse where he says,

So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

Immediately that Paul's discussion of his hoped for visit to Rome is ended, he returns to the grace of God and the salvation which he has introduced in his third point.

He now proclaims the fact of salvation by grace more clearly and announces the subject of the book of Romans, in verses 16-17:

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein—

Now notice his language, for here he draws near to the declaration which is of such vital import for a proper understanding of the book of Romans:

FOR THEREIN IS THE RIGHTEOUSNESS OF GOD REVEALED.

The subject of the book of Romans is "The Righteousness of God." Paul has now announced it. He has not minced words. His announcement has been quite unceremonious.

He makes it plain that from man's standpoint it is based on faith alone and proves this proposition by quoting an Old Testament passage, Habakkuk 2:4:

For therein is the RIGHTEOUSNESS OF GOD REVEALED from faith to faith: as it is written, The just shall live by faith.

We are desirous that the readers of "Grace and Truth" shall catch at least this one great truth: "The Righteousness of God" is the great theme under discussion in Paul's letter to the church at Rome. This is made plain in many passages throughout the book of Romans. We can bring to you only one of them. It is found in the third of Romans, where he says, beginning at verse 21,

But now the RIGHTEOUSNESS OF GOD without the Law is manifested, being witnessed by the Law and the prophets;

Even the RIGHTEOUSNESS OF GOD which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

Observe how he keeps stressing the fact that it is the righteousness of God which is vital to a proper understanding of the Gospel.





For all have sinned, and come short of the glory of God;

Being justified freely by His grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in His blood, to declare HIS RIGHTEOUSNESS for the remission of sins that are past, through the forbearance of God;

To declare—

Listen to the language!

To declare, I say, at this time HIS RIGHTEOUSNESS.

How striking! how illuminating that all through these vitally important passages relating to the salvation which God is offering to the human race, the Apostle throws the highlights on THE RIGHTEOUSNESS OF GOD.

In this book the Holy Spirit refers to the righteousness of God by the use of five expressions. He refers to this righteousness as "the righteousness of God," and as "the righteousness of the Law," then He uses this lovely expression, "imputed righteousness"; again He calls it "the righteousness of faith," because it is accepted by believing on the Lord Jesus; and then he calls it "the gift of righteousness."

The summing up of what Paul has said in the book of Romans is, A SINFUL AND UNWORTHY MAN MAY ACTUALLY RECEIVE THE GIFT OF GOD'S RIGHTEOUSNESS BY FAITH IN THE SHED BLOOD OF JESUS CHRIST. This is a truth which refers to the believer's standing, bestowed upon him in grace upon believing.

And thus in this section, Paul has set forth the three-fold description of the believer and has announced the subject of the book of Romans. He describes the believer as,

1. Beloved of God;
2. Called to be a saint; and
3. The recipient of the grace of God.

And he has declared the subject of the book of Romans to be "The Righteousness of God," and has shown how all a poor sinner needs to do to enter into this wondrous boon and blessing is to believe on the Lord Jesus Christ and be saved.

## STANDING AND STATE

(Continued from p. 91)

deceitful lusts." American Revision, "waxeth corrupt," showing life and evil activity.

The old nature is declared to be crucified in the believer's Standing, but alive and deceitfully active in the State.

**E. The believer's resurrection is said to be past**  
Eph. 2:5—

"Even when we were dead in sins, hath quickened us (resurrected us) together with Christ."

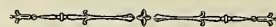
**E. The believer's resurrection is set forth as a thing to be attained**  
Phil. 3:10-11—

"That I may know Him, and the power of His resurrection . . . if by any means I might attain unto the resurrection of the dead."

How can the believer's resurrection be a finished fact and yet an experience to be attained also? We are resurrected with the blessed Saviour with Whom we are perfectly identified in our Standing, and shall be resurrected in our State as we let Him have absolute control, and His resurrection life is manifested in us day by day.

### CONCLUSION:

Atheistic enemies of the truth, not knowing nor believing God's Word, take these seeming contradictions and declare them to be evidence of the unreliability of God's Book. The truth of Standing and State shows the utter falsity of their position and thrillingly reveals the glory, beauty, and power of the matchless grace of God.



*HE WHO died for us is Christ Jesus! Or rather, it was He Who was raised from the dead, and Who is now at God's right hand, and is even pleading on our behalf!*

—Rom. 8:34 (Twentieth Cent. N. T.)

## AS THE EDITOR SEES IT

(Continued from p. 78)

that shall bring the warning to the people of the destruction that shall come to pass. My message is one of love to them that will obey it."

—From the 11th Message

A warning to all people and nations is being given by the Messenger to prepare for the second coming of Christ which is near at hand.

Surely the fact that the United States and other "Christian" countries are cursed with a rapidly multiplying brood of such false prophets is evidence that we are approaching the end of the age. It behooves God's children, therefore, to give more earnest heed than ever before to the inspired Word of God, lest they be of the number of those of whom "the Spirit speaketh expressly," when He says that in the latter times "some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."



*CHRIST was raised up from the dead by the glory of the Father*

—Rom. 6:4

### New Topics for the Week of Prayer

IT ALWAYS rejoices our hearts when the servants of our blessed Lord take a clear and decided stand against "Modernism." We are happy, therefore, to give publicity to the following item.

At the great Founder's Week Conference held in the Moody Bible Institute of Chicago, February 1-5, 1932, the following preamble and resolution, sponsored by Dr. Charles G. Trumbull, editor of the "Sunday School Times," Philadelphia, and Clarence H. Benson, associate editor of the "Moody Bible Institute Monthly," were unanimously adopted:

Whereas, For a long time has been the custom of the religious press to publish topics with suggestions for a week of intercession and prayer at the opening of each year.

And whereas, Recently the World's Evangelical Alliance, having the matter in charge, has inserted



so much Modernism into the copy as to make it offensive to those who believe in "The faith delivered once for all to the saints."

And whereas, For the foregoing reason, it has become impossible for the "Sunday School Times," the "Moody Bible Institute Monthly," the "Evangelical Christian," and other evangelical periodicals to longer continue the publication of those topics, therefore be it

RESOLVED, That a committee be appointed to communicate with representatives of interdenominational evangelical periodicals of this and other lands with reference to the preparation and publication of suitable topics and suggestions for the week of prayer, beginning January, 1933.

he committee appointed in accordance with the above consisted of Clarence H. Benson and Charles G. Trumbull.

## Does Romanism Worship the Virgin Mary?

"SOME of the replies to the Pope's recent invitation to all the separate churches to unite with Rome," says the "Literary Digest," "refer to 'Mariolatry,' so called, as one of the bars to union." In answer to this, Cardinal Hayes says that Roman Catholics are not taught to worship the Virgin Mary. Says he,

The Church neither teaches nor practises such a doctrine. We venerate Mary because she is the mother of God. We petition Mary to intercede for us before the throne of God. We never forget that Mary is a creature and can never be the object of the worship we render to God alone.

This is exceedingly interesting!

We have at hand a copy of "My Prayer Book" by Father Lasance, published under the Imprimatur of John F. Farley, Archbishop of New York, and as we investigate this prayer book we find in one of its prayers, addressed to the Virgin Mary, the following:

Most holy and immaculate Virgin! . . . the queen of the world, the advocate, hope, and refuge of sinners . . . I worship thee, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all, do I thank thee for having saved me from hell, which I had so often deserved . . . In thee I put all my trust, all my hope of salvation . . . Leave me not until you see me safe in heaven, there for endless ages to bless thee, and sing thy praises. Amen.

he footnote to this prayer says:

His Holiness, Pope Pius IX, . . . granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer before an image or picture of the Blessed Virgin, an indulgence of three hundred days.

On page 540 of this same prayer book appears the following:

"Three Offerings in Honor of the Blessed Virgin Mary."

I. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers. Hail Mary, etc.

II. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the mother of the only-begotten Son, and to thee I consecrate my body with all its senses. Hail Mary, etc.

III. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever blessed Trinity all the graces which I need for my salvation. Hail Mary, etc.

And to this is appended the footnote:

Indulgence of 300 days, each time.—Leo XIII, Oct. 21, 1823.

Since, as the "Literary Digest" declares, "it is true that the Roman Catholic Church teaches that the Pope is spiritually supreme and that he is infallible . . . in matters of faith and doctrine," on the authority of Pope Pius the Ninth, and Leo the Twelfth, it is evident that Cardinal Hayes is mistaken.

The Roman Catholic Church DOES teach and practice the worship of the Virgin Mary.

## THE INSPIRED OUTLINE OF SECOND CORINTHIANS

(Continued from p. 92)

rulership, and the gift of apostleship.

In B<sup>1</sup> and B<sup>2</sup> he is discussing "visits" and "letters," and he proves the reality of his authority by exercising the gift of rulership in exercising discipline in B<sup>1</sup> and promising more discipline in B<sup>2</sup>.

C<sup>1</sup> and C<sup>2</sup> present another interesting example of the beauty and symmetry of inspired literary balance. C<sup>1</sup> sets forth the remarkable message of grace which God had committed to Paul, while C<sup>2</sup> sets forth his comforting experience of that grace. His knowledge of grace, doctrinally and experientially, in that hour of utter confusion on the subjects of law and grace (our present day condition is not so startlingly better) is a proof of his possessing the gift of apostleship.

In D<sup>1</sup> and D<sup>2</sup> Paul describes his missionary activities. The two sections so perfectly answer to one another, that their similarity is evident upon even a casual reading of the book. His missionary labors are of such an unusual and outstanding character, that he confidently presents them as a satisfactory and inescapable proof of his apostleship.

In E<sup>1</sup> and E<sup>2</sup> he is again discussing "visits" and "letters." As we have already seen in B<sup>1</sup> and B<sup>2</sup> when he discusses visits and letters he is defending his gift of rulership. In E<sup>1</sup> his authority is demonstrated by the Corinthians' obedience to his discipline, while in E<sup>2</sup> his authority is demonstrated by his explicit declaration that that authority was a gift from God.

In the great central section of the book (section F) we find both his missionary labors and his letters and visits brought together. Thus in this section we may expect to find both his authority and his apostleship brought into view. And this is the case. The chief subject which appears in this section is the gift of giving. He discusses it from many angles and finally leads the reader to the foot of the cross, where he points with gratitude to "GOD'S UNSPEAKABLE GIFT."

The applicational message of Second Corinthians is greatly needed among the children of God. It is the practical application of Christ's death and resurrection to the individual life—"as dying, and behold, we live!"

AND killed the Prince of life, Whom God hath raised from the dead; whereof we are witnesses. —Acts 3:15





# BOOSTS!

Here are a few extracts from warm letters recently received from our readers, telling of their appreciation for the testimony of "Grace and Truth."

I was looking forward with regret to the year without the dear magazine, and I cannot tell you with what a thankful heart I received your letter saying I was to have it after all. I feel very unworthy of such a gift, but do thank God for the blessing that is to be mine.

I certainly profit by your magazine. It is one publication I receive that I read without fear of error.

Your paper has been a rich blessing to me and mine, and I could not think of doing without it. The help on the Sunday School lesson is the best I have ever used.

I do not know just when my subscription runs out, but I do want to continue to have "Grace and Truth" come every month. I would not be without it. It is so helpful to me. It is the true Gospel.

I am all alone, but I am very happy when I sit down and read "Grace and Truth." I have never had any other monthly magazine that gives God's Word as "Grace and Truth" does.

I think "Grace and Truth" the most scriptural and wonderful of all literature outside the Bible.

"Grace and Truth" came this morning, and like the great gifts for which it is named, it always lifts one up and strengthens him, and fills him with joy.

Your "Grace and Truth" is my only help except the Word of God in preparing my Sunday-school lesson for my Bible class, and I consider it all-sufficient. Our Sunday-school furnishes "Grace and Truth" for all its teachers for the advanced and Bible classes.

The D. B. I. testimony is needed more every day, and the magazine is also needed in order that the truth in all its clearness might continue to be

presented to the public when so many are going astray and adopting anything but the dear old Gospel.

I think "Grace and Truth" the best of all the papers that come to our home. It always brings a rich blessing.

I take this opportunity to thank you very much for the wonderful help we have found in "Grace and Truth." We do value its positive and definite teaching very much indeed!

if I attend church, so my Bible and "Grace and Truth" are my guides.

We wish to take advantage of the gracious offer of six month subscriptions to "Grace and Truth" for fifty cents, for the following new persons whom we wish to introduce to the finest magazine of its kind!

"Grace and Truth" has indeed been a spiritual help to me. Not least do remember the encouragement and hope its messages brought me during a long illness.

I want to take this opportunity to tell you that I have had several magazines, but I especially like "Grace and Truth," not alone for the truth it sets forth, but also because of the way it is compiled, a Bible study complete each number, which is so helpful.

"Grace and Truth" is the finest religious paper I ever read!

I consider "Grace and Truth" the greatest Bible study magazine in the world today, bar none!

Please enter my name for a year's subscription to "Grace and Truth." If all your issues are as full as the September, 1931 issue, I believe that I have much in store.

The magazine is a well edited periodical. The contents are valuable, and breathe the spirit of the paper's title "Grace and Truth." May God continue to bless His children through the pages of this periodical!

I have received much help from this magazine.

After reading this paper I cannot think of getting along without it, as it is the only spiritual help we get elsewhere. The "Star Number" alone worth the price of a year's subscription.

It's the finest exposition of the Bible I've ever read. It's next to the Bible itself in my estimation.

## Take advantage of our

### Club Rates

to introduce your friends to "Grace and Truth"

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The magazine is a blessing to me every time I read it. It spurs me on. The different articles meet a need in my soul.

I have been a subscriber to the paper since 1923, and have been greatly helped and had the false pointed out when otherwise I would not have discerned the false from the truth.

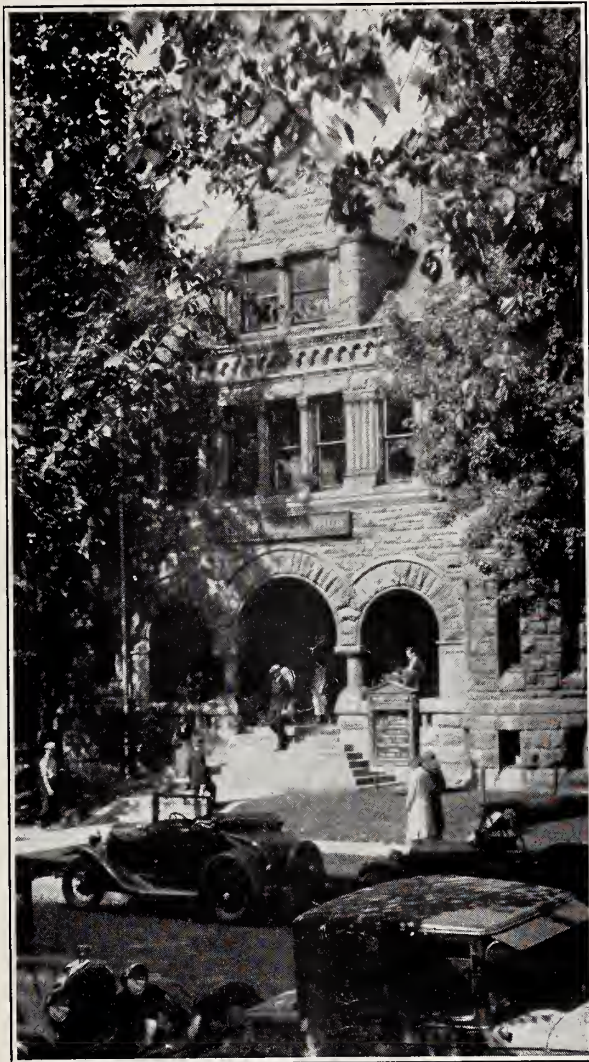
I get all my spiritual instruction from the magazine, for I cannot hear

Many of your friends will be just as appreciative and just as richly blessed as those whose testimonies appear above, if you will help us to introduce them to "Grace and Truth."

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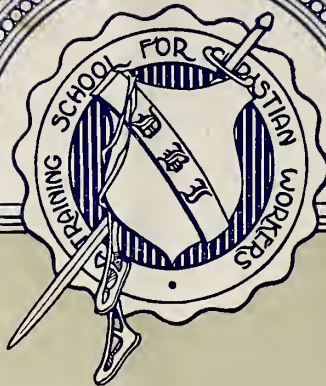
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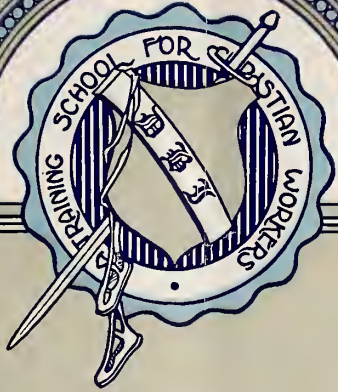




*“Jesus Christ our  
Lord . . . . was declared  
to be the Son of God  
with power, according to  
the Spirit of holiness,  
by the resurrection  
from the dead.”*

*Rom. 1:3-4*





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*Editor*



*April*

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### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

## AS THE EDITOR SEES IT

### *Christ Our Sanctification*

**T**HE believer's sanctification is not a condition but a Person—our Lord Jesus Christ—for the Scripture tells us that,

Of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

That, according as it is written, He that glorieth, let him glory in the Lord (I Cor. 1:30-31).

To be sanctified, then, means primarily to be in Christ. Our sanctification is our standing or position before God in Him.

How different this sanctification is from that aimed by false "holiness" teachers!

They claim to have been sanctified by an experience—a second blessing; the Bible teaches that we are sanctified by faith in the Lord Jesus Christ, for in Acts 13:18, He, Himself speaks to Paul of those who are "sanctified by faith that is in Me."

They claim a sanctification which lasts only so long as their lives are sinless, but which is lost when sin enters; but the Bible teaches that the believer is eternally, perfectly righteous in God's sight by virtue of the cross of Christ, in spite of sins which may mar the life, for in Hebrews 10:10, 14 we read, "We are sanctified through the offering of the body of Jesus Christ once for all . . . for by one offering He hath perfected forever them that are sanctified."

In the first epistle to the Corinthians we have a striking illustration of the fact that sin in the life cannot nullify the believer's sanctification in his standing before God. In the first chapter the apostle addresses this epistle "to them

that are sanctified in Christ Jesus" (I Cor. 1:1), and then he proceeds in the next six chapters to deal with horrible sin in their lives. But in chapter six, verse eleven, he repeats his former assertion, saying, "Ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus and by the Spirit of our God."

But though the believer's sanctification in Christ Jesus is primarily his eternal and unchanging perfection in Christ Jesus, God purposes that the realization of this truth shall transform the life, so that it, too, shall become holy. And so the Scripture speaks of a purified, separated life as "the will of God, even your sanctification" (I Thess. 4:3-7). And this purification of the life is to be produced, not by the eradication of the old nature, as the false "holiness" teachers insist, but by victory over the old man through occupation in Christ. This is expressed in the Scripture which exhorts us,

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Another very important distinction between false "holiness" teaching and the teaching of the Word of God, may be seen in the effect which each produces. It is a matter of common observation that spurious "holiness" teaching produces in the lives of those who accept it an egregious self-righteousness. But the sanctification teaching of God's Word produces a true humility, for it

*WE ARE now entering those months of the year which seventeen years' experience has proven to be the period of greatest testing in the work of D. B. I. from the standpoint of financial need. By the blessing of God these months can be transformed into months of glorious victory. Please unite with us, therefore, in praying even more earnestly that God will augment the income of D. B. I. so as to stop that monthly deficit, and that He shall supply the \$17,000.00 which is still needed to wipe out the deficit left over from the building year of 1929-30.*



*HE HATH chosen us in Him  
before the foundation of the  
world, that we should be holy and  
without blame before Him in love.*

—Eph. 1:4

gives man no room to boast in himself, but leads him instead to boast in the Lord.

To bring before you the various aspects of the Bible's teaching on sanctification is the purpose of this issue of "Grace and Truth." May God use it to stir your souls and to warm your hearts with a new appreciation of God's love for us in Christ Jesus.

### *The Federal Council and Pacifism*

*THE* "Modernist" is continually meddling in matters which God has committed to others.

The Scripture plainly teaches that the responsibility for the exercise of authority in civil and national affairs rests upon the shoulders of those whom God has placed at the head of government.

The powers that be are ordained of God.

And the Word just as plainly teaches that the government is ordained of God for the protection of its citizens and for the administration of justice:

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil (Rom. 13:2-4).

And that this execution of "wrath" is not limited to the punishment of the individual law breaker but to nations who go wrong is apparent from the fact that, in some cases, God used Israel as His instrument to punish the nations in the land, and in others He used the Gentile nations to punish Israel.

But the "Modernist" is not content to leave things as God has ordered them. He thinks he can do a better job of it; and so he is continually stirring up "peace" propaganda which is designed to reduce our army and navy. In the spirit of disloyalty to our government which such propaganda produces, it amounts to treason.

The Federal Council of Churches has taken the lead in such pernicious propaganda, and it has created in many quarters such an atmosphere. The Federal Council, therefore, merits the rebuke recently administered to it by Lieutenant Colonel Orvel Johnson, executive secretary of the R. O. T. C. Association, when he said,

To just the extent that the Federal Council of Churches succeeds in inducing young men to refuse properly to prepare for and to perform their full obligation of citizenship, they have helped them on the road to Communism, the first step of which is Atheism ("Literary Digest," March 5, 1932, p. 20).

### *A Protest*

*"MODERNISTS"* are not the only ones who are disloyal to government. There is a species of politician who seeks to achieve his own prideful ambitions by criticising those of the opposite party who are now in authority and seeking to undermine all respect for their authority. Of such a stamp is Representative Sabath, democrat, of Illinois. As quoted in the *Rock Mountain News* of February 18, Mr. Sabath had made a parody on the Twenty-third Psalm which is so scurrilous that we will not quote it in full, but will simply quote the first few lines so as to give you an idea of its character:

Hoover is my shepherd; I am in want. He maketh me to lie down on park benches. He leadeth me beside the still factories, etc.

Such a spirit as this deserves a ringing rebuke. Not only is it a dastardly blow at the President of the United States of America, who is worthy of all honor for his capable and sacrificial leadership in these most trying days, but to model such a cheap diatribe on the language of the Shepherd Psalm is to undermine men's respect for all that is sacred and holy.

We wish to register a vigorous protest, both against such villification of our honored President, and against such sacrilege.

(Continued on p. 150)

*CHRIST loved the Church, and gave  
Himself for it; that He might sanctify and cleanse it with the washing  
of water by the Word.*

—Eph. 5:25-26

# GOD'S RIGHTEOUSNESS OBSCURED BY THE ANTEDILUVIANS

## STUDIES IN THE BOOK OF ROMANS—NO. 4

by THE EDITOR

Stenographically Reported, Copyright 1932, Clifton L. Fowler

**I**N THE three opening studies on the book of Romans we have discussed the introduction to the book.

In that introduction we observed that Paul has set forth,

1. A threefold description of himself;
2. A threefold description of our Lord and Saviour Jesus Christ;
3. A threefold description of the believer in Christ Jesus.

and the description of the believer concluded by a delightful apostolic testimony which contains the announcement of the subject of the book. His testimony is radiantly clear:

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Rom. 1:16).

and his announcement of his subject is equally clear. The Gospel is the revelation of the righteousness of God.

Following the announcement of his subject, he cites his text. Now the citing of the text is a thing which every good preacher has continued to do from the time of the apostle Paul until the present day. His text is found in Habakkuk 2:4. He quotes it.

The just—

yes, he, that is, those who are justified or declared righteous by faith in the Lord Jesus Christ.

The just shall live by faith.

As we conclude these words of verse seventeen, we have arrived at the end of the Apostle's introduction to this remarkable epistle.

Beginning with verse eighteen we find him plunging headlong into the handling of one of the most

**A**S THESE studies on the thrilling book of Romans proceed, the reader begins to catch a glimpse of the steady and logical march of truth, as presented by the great Apostle, to the Roman believers. In this, the fourth study, Paul lays down at least a portion of the historical ground for his sweeping teaching concerning the utter depravity of man. When the Apostle has shown man to be helplessly saturated with sin, then he will flash forth with his glorious declarations of divine grace. May God open our souls wide to "Romans truth."

interesting phases of his general subject. In our former study we learned from Paul's own statement that the general subject of the book of Romans is *The Righteousness of God*. As we begin our study of Paul's first angle of approach to this subject, we find that he is presenting, *The Righteousness of God Obscured*.

Paul presents this obscuration of the righteousness of God in an extended denunciation. His denunciation is of necessity a heart-breaking pronouncement of human failure and sin. It is man's iniquity that has obscured God's righteousness. It is human wickedness which Satan is using this very hour to blind men to the righteousness of God. It is the sin of the creature which is obscuring the impeccable righteousness of the Creator. And since our Lord and Saviour Jesus Christ is the One

and only perfect expression of the righteousness of God, to obscure the righteousness of God is to obscure the Saviour from the eyes of men, who, because of their sin, need the Saviour most sorely.

In his discussion, Paul is setting forth ancient man—prehistoric man—antediluvian man. This is indicated by the fact that Paul says plainly that the invisible things described from the creation of the world are clearly seen. Notice the words:

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse (Rom. 1:20).

From the outset Paul makes it plain that he is carrying his inquiry back to creation itself. Hence it becomes evident that the men discussed are early men—dawn men—prehistoric men—antediluvian men.

Concerning these men we find that he brings us three startling points of information.



1. Prehistoric man had light;
2. Prehistoric man repudiated and rejected the light which God had given him;
3. Prehistoric men fell into awful sin because of rejecting his light.

*F*IRST, prehistoric man had light.

When we speak of prehistoric man we do not mean a caveman, a half developed monkey, a beast on the way to becoming man. The Word of God contains no such modernistic and evolutionary concept. The modern hypothesis that God is engineering a trip "from puddle to paradise" is fantastic. The Bible is a stranger to the evolutionary notion. The Scriptures declare that man is the product of creation, not of monkey generation. A stream does not rise higher than its source. When the Bible says, as it does in Genesis 1:27, that God *created* man, the question of man's origin is settled forever. Instead of man today being the product of years of evolution from a lower form of life, man as he came from the creative hand of God was a fairer creature and loftier being than he is as we know him today. Instead of improving or evolving, man has degenerated. The fact that man has sought out many inventions is sometimes used as an argument to prove that he is now on the up-grade, but the coming of these many inventions, as every student of mankind knows, has not improved mankind morally, physically, or spiritually.

As we have just said, Paul takes the position that prehistoric man had light. He says in verse eighteen,

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

The word translated "hold" is a Greek word which means "hold down" instead of "hold."

Instantly we see Paul's thought. He is accusing mankind of holding down the truth of God, suppressing it, smothering it, hindering it. One has to know the truth to hinder it.

Furthermore, he tells us *how* they were holding down the truth. They held it down in unrighteousness. Or, as we would say, they held it down by their wicked deeds. The Weymouth translation says of these men:

God's anger is being revealed from heaven against all impiety and against the iniquity of men who through iniquity suppress the truth.

In the next verse the Apostle strengthens his argument:

That which may be known of God is manifest in them.

One great translator renders this verse,

God is angry because what may be known of Him is plain to their inmost consciousness, for He Himself has made it plain to them.

It is incontrovertible from these declarations that early man had light. But how much light did he have? Did

he know anything about God sending His Son to be the Saviour and Redeemer of the sin-cursed race? Verses twenty answers this question!

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.

The teaching of the passage is so clear-cut that contradiction seems impossible. Paul is saying that prehistoric man not only saw but understood two tremendous things about God:

1. He understood His power;
2. He understood His deity.

To understand God's power means to understand both His creative and saving power. In His creative power He makes something out of nothing. In His saving power He makes something out of less than nothing, for He takes a soul that has sunk into the depths of sin and makes him the righteousness of God.

Prehistoric man knew God's creative power. To know God's creative power means to know about the Son of God, for Hebrews 1:10 says that to the Son He saith,

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands.

And in another place it says,

Without Him (that is without Jesus, the Son of God) was not anything made that was made (John 1:3).

And furthermore, prehistoric man knew about God's saving power, because God's Word tells us definitely that God's eternal power was clearly seen and understood, and any conception of the power of God which does not include His saving power is an insult to deity. It has no right to be referred to as "knowledge." Here we may say with certainty, prehistoric man knew about God's saving power. Now to know about God's saving power is also to know about His Son, just as to know about His creative power was to know about His Son. For God has invested full authority and power to see in His Son, Jesus Christ.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

Paul puts it in so many words to the Corinthian believers, when he says in I Corinthians 1:23-24,

We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the POWER of God, and the wisdom of God.

*(Continued on p. 146)*



# SANCTIFY THEM THROUGH THY TRUTH

by JESSE ROY JONES

**T**HE problem of sanctification, like all other problems in the Christian life, is solved to complete satisfaction when we have the correct answer to that brief but vital question—"What is truth?"

We need not tarry long as we face this question. The answer has been given by that One Who is the embodiment of truth, even the Lord Jesus Christ. When He prayed, "Sanctify them through Thy truth," He went on to say, "Thy Word is truth" (John 17:17). He also said in John 14:6, "I am the Truth." Hence, the Man and the Book become the two great powers through which the doctrine of sanctification may be clearly understood and rightly applied to everyday Christian living. Christ is the living Word; the Bible is the written Word; and it is impossible to consider the one apart from the other. They complement each other in making truth clear to the clouded mind.

Many are troubled about the truth of sanctification, but they need not be. Perhaps, like many other great truths of Scripture, its very simplicity has been clouded by thinking above that which is written. Beware, dear reader, of falling into this common error which always opens the door for false teaching.

Or perhaps there is unwillingness on the part of the tangled soul to do just the simple things that God asks in His Word. Mark Twain once said, "Most people are bothered by those passages in Scripture which they cannot understand; but as for me, I always notice that the passages in Scripture which trouble me the most are those which I do understand." How true it is that a spirit of unwillingness to do the clearly revealed will of God clouds the truth of God to the soul.

So comprehensive is the truth concerning sanctification that God has not left anything unsaid in His Word that should have been said. He wants every believer to know the truth about this as well as all other doctrines in His great plan of salvation.

Take, for instance, the meaning of the word "sanctification." The briefest perusal of the last chapter of Leviticus, verses fourteen to twenty-nine, will clearly demonstrate the meaning of the word to be "the setting apart for the Lord's service." Such expressions as "devoted unto the Lord" (Lev. 27:28), and "holy unto

**H**ERE, indeed, is good news. Sanctification is not the complex, mystical doctrine you may have thought it to be. It is one of the blessedly simple truths of the Word of God. Good, too, is the fact that Jones does not tire us with an involved discussion while telling how easily understood the teaching is. The article itself reflects, in its vigor and lucidity, the teaching it contains. You will enjoy the discussion; and, as you respond to the truth presented, your mind will be clarified, and your soul strengthened.

the Lord" (Lev. 27:21, 23, 28), which are used synonymously with the word "sanctified," make the meaning unmistakable. Now compare with this the New Testament usage of the word "sanctify" and you will find that there is perfect agreement between the two. In II Timothy 2:21 we have the same thought confirmed in the words of the apostle Paul, where he addresses the young preacher Timothy thus: "If a man therefore purge himself from these (i. e., from the things that dishonor), he shall be a vessel unto honor, sanctified, and (or even) meet for the Master's use, and prepared unto every good work." It should be noted that this passage gives the additional thought of cleansing as a very definite part of the truth of sanctification.

Then we should note the comprehensiveness of the method God employs in applying the doctrine of sanctification to the believing soul.

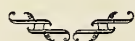
In Jude 1 the Word tells us that we are sanctified by God the Father, whereas in I Corinthians 1:2 we find that we are sanctified "in Christ Jesus," and then in Romans 15:16 we are told that it is "by the Holy Ghost." And further, in Acts 26:18, we learn that souls are "sanctified by faith." All of these operations point to the one outstanding fact which we have stated before: Sanctification is accomplished in the soul by the power of the living Word and the written Word of God. Christ is the manifestation of God. "For in Him dwelleth all the fullness of the Godhead bodily"





*IT IS the look that saves; it is the gaze that sanctifies.*

—A. J. Gordon



(Col. 2:9). He and the Father are one (John 10:30). Christ is the Word of God, was with the Father in the beginning, and He was God (John 1:1-2). And since He and the Father are one and God is a Spirit (John 4:25), He is the revelation of the Spirit of God and the Giver of the Word of God (John 6:63). And finally, He is the Author and Finisher of our faith (Heb. 12:2). The fact of the matter is, we can not think of the sovereignty of God, His manifestation and operation, apart from Christ the living Word and the Bible the written Word. They stand together. And from now on, when we speak of the power of the Word of God, it should be remembered that we link it up to the Trinity and draw upon the unlimited resources of the sovereignty of the eternal God.

We now have a sound basis upon which to approach the particular thought we wish to emphasize in this discussion, i. e., the sanctifying power of the Word of God—"the Truth."

In order to fully understand the sanctifying power of the Word we should consider it from two viewpoints.

# I

## THE SANCTIFYING POWER OF THE WORD OF GOD IN THE BELIEVER'S STANDING

**T**HE believer's standing is his position by divine grace before God in heaven. This was obtained by the finished work of Christ on the cross of Calvary. All who put their trust in Him are identified with Him in His exalted position at the right hand of the throne of God (Col. 2:10,12; Rom. 5:1-2; Heb. 12:1-2). A full discussion of this enlightening truth is most helpfully set forth in an article by Dean Clifton L. Fowler, entitled *Standing and State* (Salvation Number of "Grace and Truth," May, 1927, p. 146). Without further discussing the doctrine in this article, we will proceed to show the perfection and completeness of the manner in which the Truth sanctifies or sets the believer apart to such a high and lofty position forever.

Take such a passage as Hebrews 10:10, which says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Note particularly the operation of the Word of God in this process of sanctification. The living Word complements the written Word, and vice versa. Verse seven reveals how they interplay. It represents the living Word speaking, "Lo, I come (in the volume of the

Book it is written of Me) to do Thy will, O God.' God's will is revealed in His Son and in His Book. These two operate simultaneously in the work of sanctifying the believer "once for all." The eternal Word and the ever living Christ together give the believer a standing that is unchangeable and incorruptible, reserved in heaven (I Pet. 1:3-5).

Jerry McAuley was saved in Sing Sing Prison under the preaching of "Awful Gardner," a converted prize fighter, who quoted some passage of Scripture which impressed itself on Jerry and caused him to think of things eternal. He went back to his cell and pulled out an old dust-covered copy of the Scriptures from the ventilator. He searched diligently to find the particular verse which Gardner quoted, but being unfamiliar with the Book he was unable to locate it. However, Jerry did find Christ in that old Book and found that He died for sinners such as he. In that darkened cell the light of heaven burst into the soul of Jerry McAuley and the joy of the Lord so filled his heart that he shouted out at the top of his voice, "I've found Jesus! I've found Jesus!" The unusual sound attracted the keeper, and he threw the rays of his dim lantern on Jerry as he was praising God in his lowly cell. In rough tones he shouted, "What's the matter with you?" "I've found Jesus!" replied Jerry: "I'll put you in the 'cooler' in the morning," the keeper said and put down his number. In relating the incident later, Jerry said, "The Lord made him forget it, for I was never put in the cooler for it."

According to Samuel Hadley, from whose book *Down in Water Street* we have just quoted, this event marked the conversion of Jerry McAuley. He simply put his trust in the Man of the Book, and the record is "by the which will" he was "sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). Jerry had a new standing in spite of the fact that his surroundings were the environs of Sing Sing Prison. And although he was forced to march to and fro, with lockstep, from prison to work shop, from workshop to meals, and then back to prison again, yet because of his identification with the Man of the Book, the Book says that Jerry was raised up from these conditions and was seated in heavenly places in Christ Jesus (Eph. 2:6). Yes, Jerry, like all others who put their trust in Christ, was "set apart for the glory of God, forever."

(Continued on p. 147)

**H**E IS made unto me sanctification, for I am in Him; but I am to make this practical by daily walking in subjection to the Word of God, in the power of an ungrieved Spirit.

—H. A. Ironside



# SANCTIFICATION

## A TWOFOLD TRUTH

by T. D. W. MUIR

**T**HERE is a strength, clarity, and simplicity about this discussion of Sanctification, that brings blessing and light to the believer's soul. As an old friend used to say, "Muir has 'struck twelve.'" This discussion was first published years ago by the "Bible Truth Depot," of Swengle, Pennsylvania.

**I**T IS a source of pleasure to meet with anyone who is really exercised about God's truth. Regarding this there is but one standard—the Bible, which is the Word of God. Therefore, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20). And the Spirit of God—the Author—is the only One Who can interpret the Word of God. In the understanding, then, of the Word, two things are necessary:

1. A man must be born of the Spirit of God;
2. A man must be subject to the teaching of the Spirit.

Inasmuch as the Spirit of God always speaks according to the Word, it is thence we must get our doctrine as well as the law of our new life.

In examining the subject of Sanctification, it is well to clear the ground by looking into the root meaning of the word. It is uniform in both Old and New Testaments; namely, "to separate" or "to set apart." Usually this is for some purpose in connection with the service of God. There is one instance, however, in Isaiah 66:17, in which it is not so, but the opposite, even setting of themselves apart to do evil: "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

Now such a use by the Spirit of the term "sanctify," shows us that the idea of being "made holy," or "sinless" is not necessarily connected with sanctification. The reference already given from Isaiah 66 evidently means that they *separated* themselves from the Temple of Jehovah and His altar, to do evil, and hence they were to be dealt with in judgment.

Then, we may say we have the word used in connection with inanimate things, such as:

- The seventh day—Gen. 2:3
- Mount Sinai—Exod. 19:23
- Altar of Burnt Offering—Exod. 29:36-37
- The Tabernacle—Exod. 29:43-44
- The Laver—Exod. 40:11
- The Temple—II Chron. 7:16-20
- A dwelling house—Lev. 27:14-15
- A field—Lev. 27:17-22
- Our daily food—I Tim. 4:5.

Now, in none of these things can the thought of essential holiness enter, for there is nothing essentially holy about one day more than another, or one mountain than another, or in one piece of gold, silver, brass, or wood, more than another. The simple explanation is that God set those apart for Himself, and hence they were said to be "sanctified." The same can be said of the food we eat—it is sanctified by the Word of God and prayer, and thus is set apart for our temporal refreshment and blessing, and "not to be refused."

Again, it may still further help to the understanding of the word "sanctify" to note how the Lord Jesus applies it to Himself: "Say ye of Him, *Whom the Father hath sanctified, and sent into the world*" (John 10:36). And, "For their sakes I *sanctify Myself*, that they also might be sanctified through the truth" (John 17:19).

Here we have the Lord Jesus—the spotless, holy One of God—"sanctified by the Father," and again sanctifying Himself! What does it mean? Clearly that God sets Him apart for the work He is to do, on the one hand, and He sets Himself apart for the same purpose—to do the will of God, in order that we might be sanctified through the truth. *He could not be made more holy*, for He was absolutely such from the beginning.

But I have simply quoted these Scriptures to show the use of the word. And this is its use applied to the believer, whether it be in relation to his standing or his walk. When we speak of his "standing," we mean what the believer is in Christ. When we speak of his "walk," we mean the measure in which he manifests, in his daily life, what he is in Christ. The confounding of these two aspects of the truth is where much of the confusion comes in. To avoid this confusion, we shall





look then, at the subject of sanctification from the twofold standpoint of what we are, and what we are being made.

ALL BELIEVERS  
ARE  
SANCTIFIED

YOU will possibly have noticed that the epistles are generally addressed to Christians, who are usually called "saints." The term simply means "sanctified ones." And it was not a select few among the many of God's people who are thus addressed. They are so denominated—not because of a "second blessing" they have received, or a "higher Christian life" they have attained unto, since they were justified, but because they were "in Christ."

The believers at Corinth are so addressed, "To the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints" (I Cor. 1:2). And yet, the whole epistle is largely taken up with correcting wrong things, both in practice and doctrine. In chapter six, verses nine to ten, we read of what they were before God saved them, but verse eleven tells us they were now "washed," "sanctified," and "justified" in the Name of the Lord Jesus, and by the Spirit of our God! Note the order—and it is perfect—washed, sanctified, justified. This reverses the theory held by many, that a man is *first justified* through faith in Jesus and *later on* must pass through a second experience in order to be sanctified.

The fact is, they all go together, and the moment a poor guilty sinner believes on the Lord Jesus Christ to the salvation of his soul, he is washed, sanctified, and justified in His Name. Christ is made unto us wisdom, and righteousness, and sanctification, and redemption (I Cor. 1:30). I am, and have, all in Christ risen. It is not a question of attainment on the part of some. This is the portion and position of the feeblest babe in Christ. We are said to be:

Sanctified by God the Father—Jude 1

Sanctified by the Lord Jesus—Heb. 2:11

Sanctified through the Holy Spirit—I Pet. 1:2

Sanctified by the will of God—Heb. 10:10

Sanctified by the blood of Christ—Heb. 13:12

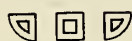
Sanctified by faith in Him—Acts 26:18

Sanctified and perfected forever through the one offering of Jesus Christ—Heb. 10:14

Such is absolutely true of all who are in Christ, and nothing less than this would give them a place in the presence of a holy God. But, remember, it is only "in Christ" that all this is true of any, and is the result solely of His finished work on the cross, and not in any sense because of any good found in them.

WE ARE sanctified  
through the offering  
of the body of Jesus  
Christ once for all.

—Heb. 10:10



WE ARE BEING SANCTIFIED

IT IS equally true, however, that the believer is being sanctified. This goes on daily, if there be the daily going on with God and His Word. In that wonderful prayer of our Lord Jesus in John 17 we find Him praying for His own, "Sanctify them through the truth: Thy Word is truth" (vs. 17). And again He "gave Himself" for the church, "that He might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:26-27—in the same connection read Titus 2:14).

Thus do we see His desire expressed to have us manifest practically what His grace has made us absolutely in Christ. In other words, He wants us to reflect Him in this dark unholy world—of which Satan is ruler and prince—being set apart from that which is of the world, to seek those things that are of God!

We are exhorted to "reckon ourselves dead unto sin, and alive unto God," because we have already died with Christ (Rom. 6:1-11). For the same reason we are exhorted to "mortify," or make dead, our members which are upon the earth (Col. 3:5), and yet again, to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14).

All this, and much more to the same effect, we are exhorted to do; and we would not have the standard lowered one atom. God has put no lower standard before us than His own Son, when He says, "He that saith he abideth in Him ought himself also so to walk even as He walked" (I John 2:6).

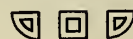
Many there are, however, who make high pretension of "living without sin," but they can only honestly speak thus, because of a human estimate of what sin is and a human standard of holiness. Sinlessness, while we are in the body, is unknown to Scripture; though often loudly professed by some who would know better did they read their Bibles. Alas! some get so far with this fallacy, as to boast that they don't need the Bible now! They prove this by ignoring its most positive commands.

SIN IN US, YET NOT ON US

If we say that WE HAVE NO SIN, WE DECEIVE OURSELVES, and the truth is not in us . . . If we say that WE HAVE NOT SINNED, we make Him a liar, and His Word is not in us (I John 1:8-10).

SANCTIFICATION  
in the Scripture never  
means the eradication of  
the sinful nature.

—H. A. Ironside



NOW, you will please notice again that the Apostle is writing to believers (I John 2:12) and he includes himself, with them. H

(Cont'd on p. 150)

# PROGRESSIVE SANCTIFICATION

by EVANGELIST W. E. PIETSCH

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess. 5:23).

**W**HAT a glorious fact it is to know that by virtue of the finished work of Christ, God has credited to our account the complete atoning work of His beloved Son. In God's sight we stand complete in Him (Col. 3:3).

First, we are sanctified, set apart, once for all, and forever, by the finished work of Christ; and now the work of progressive sanctification begins, to continue until that glorious day, the coming of our Lord for His saints (I Thess. 4:13-18). Many have made the mistake of thinking that sanctification means sinless perfection for this life. The closer we walk with our Lord, the more conscious we will be of our own sinful condition. All we are and ever hope to be is in our identification with our risen Lord and Saviour Jesus Christ.

Second, we are being sanctified daily as we yield to the Holy Spirit in obedience to the Word of God. When God reveals new light and truth and we act upon it, we are being sanctified. The mere knowledge of the truth does not sanctify us, but this experience of sanctification comes as we accept God's revealed will, and when in simple, childlike faith we act in obedience and leave the consequences with God. Many Christians have lost much joy in refusing to act in the light God has given them.

**I**FIRMLY believe that our capacity of enjoying heaven is made up here on this earth as we yield our body, soul, and spirit to the guidance of the Holy Spirit through the Word, who delights to make Christ more real to us. The greater our capacity to enjoy Christ here in the scene of His rejection, the greater our capacity will be to enjoy Him in glory. God grant that we may permit the Holy Spirit to keep us sanctifying us, and that we may be willing to yield, until the Lord Jesus Christ fills our vision.

It is essential that we be guided by the Word of God, and sound, sanctified common sense, and not be

driven into the realm of fanaticism. Our hearts and heads must be guided by the Holy Spirit through the Word, and the work of progressive sanctification continues until the Lord comes, when we shall be completely sanctified.

**I**T IS a glorious privilege to be permitted to live in the closing days of this dispensation and to bear our testimony, free from all entangling alliances, to the saving and keeping power of our blessed Lord. In the degree that we compromise with the world, the flesh, or the devil, to that degree our sanctification is being hindered. When a devoted child of God chooses to remain in a corrupt, modernistic denomination and support it with his financial help, his sanctification is being hindered. The challenge of the hour calls to clean separation from the apostasy, and it is suggested in Revelation 3:20. The Lord Jesus, on the outside of professing Christendom, pleads with the individual Christian to yield himself to Him. This is a day of individual testimony and wherever one finds a body of true believers, it is our privilege to fellowship with them, providing they are free from the corruption of "Modernism" and fanaticism.

In this day of multiplied isms and schisms, it is a miracle that any of us are kept, and God grant we may keep our eyes upon Him Who never changes, and as we walk the path of faith, may it be in real faith, not in presumption, as there is a vast difference between faith and presumption. Our blessed Lord will help us to meet every emergency and balance the encouragements as well as the discouragements to keep upon an even keel, and the work of progressive sanctification will continue as we yield body, soul, and spirit to Him. God grant that our sanctification in our state may not be hindered by selfish motives, pride, or any of the products of the old nature which are persistently forcing themselves upon us to hinder us from being what God wants us to be.

**E**VANGELIST  
Pietsch, the beloved author of this discussion, has, within the past few months, concluded six months of great gospel services in England, Scotland, and Ireland. Just now he is fulfilling a string of engagements in Australia. Remember him in prayer.





# THE SANCTIFICATION OF JESUS

by CLIFFORD L. NIXON

*HERE is a sparkling little study on Sanctification which will fill your heart with thanksgiving to God for His unspeakable gift. Read it with your windows open toward God, and your soul will respond with new willingness and new eagerness to go on with Him.*

For their sakes I sanctify Myself, that they also might be sanctified through the truth (John 17:19).

**I**T IS Jesus Who speaks these words. It is the One Who, of all mankind, has no need to be sanctified from sin that declares, "I sanctify Myself." What can be the meaning of the statement?

## I. THE ACT OF HIS SANCTIFICATION

**S**INCE the meaning of the word "sanctification" is simply "to set apart," the whole earthly life of the Lord Jesus might be spoken of as one long, glorious act of sanctification. Glory, majesty, splendor beyond all human dreams were His; yet He left all to be born in the lowest poverty. Ruler of the universe, He submitted to human authority. Giver of the Law, He obeyed and fulfilled it. Judge of all the earth, He was tried before the Jewish Sanhedrin. King of kings, He suffered Himself to be condemned to death by a Roman viceroy. In these ways, and in many more, Christ sanctified Himself on our behalf.

There is, however, a more explicit meaning in the words, "I sanctify Myself." They are among the concluding words of Christ's prayer in the garden of Gethsemane. They are uttered in the very shadow of the cross. Only a few moments are to elapse before the soldiers appear. In these words, and in all the rest of the prayer, it is evident that Christ is looking forward to the death He is to die. "I sanctify Myself" must, therefore, mean, "I set Myself apart to the death of the cross."

The death of the cross—it is there that we see the sanctification of Jesus in its completeness. In His life

the Saviour laid aside much. In His death He set Himself apart from all that was rightfully His. His life a greater sacrifice than man could ever make. His death is the greatest that God Himself could make. At Calvary, Jesus set Himself apart from His holiness to become "a curse for us, for it is written, Cursed everyone that hangeth on a tree" (Gal. 3:13). At Calvary, He set Himself apart from the love of the Father for He cried, "My God, My God, Why hast Thou forsaken Me?" (Matt. 27:46). At Calvary, He set Himself apart from life itself; His own testimony being, "I lay down My life . . . no man taketh it from Me, but I lay it down of Myself" (John 10:17-18). Thus did Jesus sanctify Himself on our behalf.

## II. THE MOTIVE OF HIS SANCTIFICATION

**T**HE fire in the kitchen stove of the Second ranch ten miles south of Watkins, Colorado, was not burning well. Mrs. Secord tried to help it out by pouring on kerosene. There was an explosion. Mrs. Secord rushed out into the yard, threw herself on the ground and beat out the fire in her clothing. She was now safe though badly burned; but inside the house, in the room beyond the burning kitchen, lay her baby. Back through the flames she went. With bleeding fingers she drew the crib blankets about the child and carried it into the yard. The blankets were burning when she left the kitchen. She snatched them off. This, though, created a new peril. She herself was seared from head to foot. The child was unhurt, but dressed only in night clothes. The temperature was well below zero. Help was miles away. Back through the fire she ran for blankets. Some way or other she managed to bring them out safely. Her baby safe and protected from the cold. Mrs. Secord left to secure help. A few hours later she was dead in a Denver hospital. As far as the account goes, she made no statement as to why she thus laid down her life; but what need is there to be told her motive? Surely you have no question as to that.

No more is there need to question as to Christ's motive in setting Himself apart to the death of the cross. Such a sanctification could be inspired by but one motive—a love greater than the love of the mother—love marvelous beyond our comprehension. And so the Scripture tells us. In our text we have it in the opening words, "For their sakes." In the familiar words of John 3:16 we read it: "God so loved the world, that He

(Continued on p. 149)

# SANCTIFICATION--AS RELATED TO THE BELIEVER'S TWO NATURES

by BERT ATCHISON

THERE is no question, but that God is holy, and that He cannot look upon sin with the least degree of allowance, whether it is in the life of an unbeliever, or one of His own children. Heaven is to be a prepared place for a prepared people, and God is now preparing a people for that place, but it is very important to have a right understanding of the Scriptures upon this subject, and not be led astray by the unscriptural and false teaching that is heard in many places today concerning the believer's sanctification.

The twofold nature of the believer is a doctrine that is clearly revealed in the Word of God, and one that is surely verified by observation and experience.

## THE OLD NATURE

IT IS called by various names in the Scriptures, but always refers to the natural man, sinful in character as well as conduct, and utterly incapable of pleasing God; in Romans 8:7-8 we read, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Jesus said, "That which is born of the flesh is flesh." It never can be purified or made anything else. The natural heart is "deceitful above all things, and desperately wicked" (Jer. 17:9). Paul said, "For I know that in me (that is in my flesh) dwelleth no good thing" (Rom. 7:18—see also Mark 7:20-23, and the works of the flesh as recorded in Gal. 5:19-21). In these and many more such passages will be found God's indictment against the old man, the carnal and fleshly nature.

## The Spiritual Nature

Only the believer, or those that have been regenerated and born again by the Holy Spirit have this new nature, but on the other hand, "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1), and made partaker of the divine nature (II Pet. 1:4). Therefore every true believer is now in possession of a two-fold nature. The one we received from our earthly parents is corrupt and sinful; and the other, received by divine grace, is the very nature of God, holy, and free from all sin.

"Therefore if any man be in Christ, he is a new

THE greatest need of the Christian life today is that believers shall become so intimately acquainted with God that they shall break with self-will, self-justification, and self-esteem, and become fully and openly committed to the blessed will of God.

Atchison's message on this theme is needed. He talks straight.

creature (or creation): old things are passed away, behold, all things are become new" (II Cor. 5:17). By nature, all men are in Adam; they receive their nature from him; but by divine grace, the believer has a new standing before God, also a new nature from God. This new nature is therefore perfect, because it is sinless; and divine because it is the very nature of God.

## Conflict Now Going On

"For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:17). The Scriptures clearly teach that this warfare goes on, and the two natures remain side by side in the believer, as long as he remains here in the world. He is exhorted to have no confidence in the flesh, but to walk in the spirit, to put on the new man, which after God is created in righteousness and true holiness (Eph. 4:24). While it is true the "believer is not in the flesh (in regard to his standing), but in the spirit" (Rom. 8:9), nevertheless, it is just as true that the flesh still dwells in the believer, and will remain there as long as he is here in the body.

## HOW TO GAIN THE VICTORY

WHAT should be the believer's attitude in regard to these facts? Has the Lord made ample provision, and promised complete victory over all sin? If



*THEY who are sanctified possess a nature that is holy in its desires and tastes. It is the divine nature in them, the life of Christ. But they do not cease to be men.*

—J. N. Darby

so, what is the scriptural method, and secret of this victorious life? These are very practical and important questions, and we are not left in doubt in regard to the answer. There is no question about the believer's privilege; the only question is, "How shall we obtain and then maintain this blessed experience?" In trying to answer the above question, three different views are held. Let us examine these doctrines in the light of God's Word, and then come to our conclusion as to which is in harmony with the divine plan, for we read in God's Word, "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." This principle is just as true in regard to the believer's sanctification as the sinner's salvation.

#### *Principle of Eradication*

There are those that believe in the doctrine of entire sanctification, a second work of grace, sometimes called the second blessing, or getting the power and speaking with an unknown tongue. To those who are fully consecrated, and claim this blessing by prayer and faith, upon these, they tell us, the fire of the Holy Spirit will fall and consume all dross. The work will be instantaneous and complete. The heart will be purged and cleansed from all sin; the old nature (the sin principle) will be completely eradicated and plucked out root and branch. Immediately after receiving this experience the individual is declared to be wholly sanctified and purged from all sin.

The following passages are used to support this view: I John 1:8; 3:9; Galatians 2:24; and Romans 6:6. If you will carefully examine these passages, you will find that they fail to teach what is here claimed. One thing is sure, they do not teach that the old nature, the sin principle, is eradicated, plucked out, or destroyed, for we are distinctly informed: "If we (believers) say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). But someone will say, "Does not the Bible teach that 'whosoever is born of God doth not commit (practice) sin; for His seed remaineth in him: and he cannot sin, because he is born of God' (I John 3:9)?" Yes, this is true, but it has reference to the new nature, that is the divine nature, which the believer receives when he is born again.

I have tried to present the view of those that believe in the so called "doctrine of entire sanctification." and "eradication of the old nature," but is this the teaching of the Scriptures? We do not think so for the following reasons: 1. It is confusing in that it fails to make a clear distinction between the doctrine of sin and sins. This distinction is made very clear in the Word of God (I John 1:7-9). 2. It has a tendency to lower God's standard of righteousness in order to meet our own individual experience. Paul said "I know nothing by (against) myself; yet am I not thereby justified; but He that judgeth me is the Lord" (I Cor. 4:4). There are some today who testify to the experience of sinless perfection, but the great apostle Paul never made such a profession (see Phil. 3:10-14). 3. It is contrary to the experience of holy men of all ages. The nearer men walk with God the greater will be the humiliation of themselves. 4. It also has a tendency to lessen our dependence on the Holy Spirit, for if the old nature has been eradicated, there can be no temptation from within, but the Scriptures teach, "Let him that thinketh he standeth take heed lest he fall." 5. God has revealed in His Word a better plan for reaching the same goal, and enjoying the same experience.

Others think that the victory must be won by the

#### *Principle of Suppression*

This also is a very popular view, and one that is held by many of the Lord's people, but it cannot be the scriptural view, as I shall try to prove.

The doctrine of eradication goes too far in its claim, even beyond the teaching of the Word of God but the principle of suppression does not go far enough. It fails to distinguish between the finished work of Jesus Christ upon the cross, and the unfinished (intercessory and priestly) work of the Lord Jesus upon the throne, together with the work of the Holy Spirit in the believer's heart. This view will surely lead to bondage and despair, and is fully illustrated in the seventh chapter of Romans, "For the good that I would, that

(Continued on p. 149)

*THERE is a sinful principle. Do not dream that it is eradicated, and do not trouble about suppressing it. Let the Holy Spirit . . . reign supreme in the throneroom of the will, and then shall be constant, continuous, blessed, and increasing counteraction.*

—W. H. Griffith Thomas

# MAKING FIXTURES OF OUR FAULTS

*HERE is a message which is both timely and vital. It is just as unscriptural to be indifferent concerning the purifying of the daily life as it is to "seek the second blessing," and it is with this tendency to excuse sin in the life that the writer deals. This discussion was published as an editorial in "The Sunday School Times" of October 17 (copyright 1931), and is used by the gracious permission of the Editor of that valued publication.*

eight different words in the Greek that are translated in the King James Version of our English Bible by some form of the word "perfect." And there is one word in the Greek that is translated by the word "perfect" and by eight other English words, in various grammatical forms. This shows the importance of giving the right meaning to the word "perfect," used in so many different senses. "Be ye therefore perfect" (Matt. 5: 48), or, "Ye therefore shall be perfect," should be read in its context. To what does the "therefore" refer? It refers simply to the fact that, as the heavenly Father sends rain on the just and the unjust, so we should have the same attitude of heart in loving our enemies and doing good to those who persecute us. Thus it will be seen that the command to be perfect is not an impossible ideal for the far distant future, but a standard that has a practical application in our present attitude and actions.

"**N**ONE of us is perfect," is a true saying, but a much abused saying. "None of us is perfect" should not be used as a formula to excuse imperfections that should be conquered. "All of us have our faults" is true, but it is not a reason why our faults should be held as precious possessions or even as necessary evils.

Recently a consecrated and much blessed Christian leader said to a fellow-worker: "I know your faults, and you think you know my faults. If I thought you were perfect, I should be putting you in a very dangerous place." This was true, but there is a danger that our dictum, "I know your faults," may have a note of finality to it that indicates that those faults are fixtures and must continue as part of the make-up of the Christian personality.

A Christian minister was once asked to visit a young man who was just coming out of one of his frequent spells of delirium tremens. He had never accepted Christ as his Saviour, though he belonged to a fine family of whom all but himself were professing Christians. "But," he said, "I have only one fault. I do not steal, I do not gamble. I do not use profanity. I try to do right by every one. I only have this fault of drinking. We all have our faults. The Bible says no one can be perfect." The minister asked him where the Bible said that. He could not tell, but he knew it was there. "The Bible does say," the minister told him, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

One of the greatest stumblingblocks to unbelievers as well as to Christians is the sad fact that failures and weaknesses do persist year after year in consecrated Christians. Here is a man who has had a life-long habit of exaggeration; when he is converted, that weakness may not be eliminated at once. Here is a man who is always late, can never be depended on to keep an appointment; he is saved, and he may become a zealous Christian and still keep his weakness. Here is one who is careless with money, or lazy, or dogmatic, or untruthful, or ungrateful, or harsh, and we come to think of this or that fault as belonging to that Christian. And it is true that in far too many cases these and other sins persist in the lives of earnest Christian workers. What is the remedy?

It is easy to see the folly of the use that this young man was making of the truth that none of us is perfect. But what he was doing in the matter of an outward sin that all would admit may be conquered, we Christians are in danger of doing with regard to our own sins and weaknesses.

There are two wrong attitudes to take toward this problem of our faults, weaknesses, and sins. One is to claim a perfection that we do not have, and lower our standard to meet our own attainment. If a Christian has an experience which he believes makes him like Christ in every particular, he cannot be sensitive to the

It is a striking fact that the word "perfect" is rarely, if ever, used in the Bible in the sense we give it when we say, "None of us is perfect." There are



discovery of his faults and sins. If he is consistent and persistent in his view that he is holy, in the sense of being wholly without sin, he will become hardened against the conviction of the Spirit, and will develop into an unlovely Christian. Fortunately few Christians who take such a view are altogether consistent in the application of it. The second wrong attitude is to claim an imperfection that we do have, and do not expect to give up.

The Bible view is to hold up a standard that condemns everything that is not Christlike. But the Bible does not hold this as an ideal for future attainment that has no practical application in the present. It is true that no man has ever attained to perfect Christlikeness while in the flesh. But a Christian should not tolerate any sin or fault that the Spirit reveals to him, for there is the unlimited grace and power of Christ to conquer that sin. The Christian with a perfect heart will have a keen sensitiveness to sin, and will not accept as inevitable his peculiar faults and weaknesses.

Christians who have been mightily used of God in soul winning, in preaching or teaching, or in other ways, and Christians who have reached a high place of achievement and honor in the Christian world, are in danger of making no advance in the conquest of their sins and faults. They feel that the approval of God rests upon them—not upon their faults, but upon themselves. Their enterprises are successful. They are known as Spirit-filled Christians. Yet they have some characteristic weakness that all who know them recognize as not Christlike. And they themselves may recognize it, but regard it as an illustration of the truth that "none of us is perfect." Or the sin may seem small in comparison with the great work they are doing for God. What matters it if such a one is ungracious, or blunt, or irritable, or unreliable, or forgetful, or critical, or contentious—lacking in this or that manifestation of the fruit of the Spirit? It matters much.

The apostle Paul is our example here. He was not a whit behind the chiefest apostles of his own day, and doubtless as a Christian worker would not be a whit behind today. But he looked on himself as less than the least of all saints, and he urged upon us as the will of God that each of us should count others better than himself (Phil. 2:3). One of the evidences that we take this attitude is that our desire to conquer every sin and weakness revealed to us is as keen as it was when we were babes in Christ with no record of Christian service or attainment. It is not easy to accept rebuke from fellow-workers, nor to recognize the justice of criticism

of unbelievers, nor to acknowledge that failures in Christian service have been due to our own faults. But in such ways as these the Holy Spirit would convict us of things that need to be changed in our lives. Let us beware of disobeying the command: *Grow in grace*. The Word of God was specifically given for rebuke and correction and training, that the man of God may be complete or perfect (II Tim. 3:16-17).

Toward our own faults, then, our attitude should be not to tolerate them, but by God's grace and power seek victory and trust Him for it. We must refuse to accept the view that because none is perfect we must needs be bound by some sin or fault. Even if it be a life-long standing, His grace is sufficient to overcome it. And the first step in the victory is the recognition and acknowledgement of the fault.

Toward the faults of fellow-Christians our attitude should be one of helpful faith, believing that by God's grace they may be changed. Recognizing that none is perfect, knowing our own failings, let us use this truth in the right way to give us a sympathetic, and not critical, attitude toward the faults of others; let us not use it as a formula that will make fixtures of the faults; let us rather encourage one another to win a triumphant victory over the sin or the habit that binds.

The weakness of some Christian may be accentuated because he is seeking to do work that he is not called to do. One has his gift after this manner, another after that. Some are gifted to speak, but cannot administer; some are masters of detail but not leaders; some are pioneers but not managers. We should not despise a brother because he is weak at a point where we may be strong, nor envy a brother because he is strong at a point where we are weak. The God Who arranged the members of the human body as it pleased Him has also promised to adjust each worker to his own task, and He gives grace for that task. The task may indeed call for qualities that we do not have, or have not developed, and this the Spirit uses for our growth in grace.

The command "grow in grace" is of perpetual obligation upon the Christian. And we are obligated also to help one another to grow in grace. We are to provoke one another unto love and good works (Heb. 10:24). We are to bear gently with the ignorant and erring because we also are compassed with infirmities, but at the same time we are to stir one another to the conquest of every sin and weakness. Do not make fixtures of the faults of ourselves or others. For the most fixed fault may be transformed by the alchemy of God's grace; not conquerors, merely, with the fault removed, but "more than conquerors" with His own opposite virtue in place of the fault.

*Love unto God and love unto men is the very spirit of holiness.*

—W. J. Erdman

# SALVATION AND REWARDS

## STUDY NUMBER FOUR IN A SERIES OF OUTLINE STUDIES ON THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

*ANOTHER great distinction in God's holy Book comes before us in this study. Only a few months ago, a prominent business man who has been an earnest Christian for many years, said enthusiastically, "I have just learned the difference between 'Salvation and Rewards,' it has made the Bible a new Book to me, and my whole outlook on the Christian life is transformed." There is a reason for this astonishing testimony. The distinction between "Salvation and Rewards" is foundational in character. To be ignorant of "Salvation and Rewards" is to leave the door open to biblical ignorance and spiritual deterioration. To know the difference between "Salvation and Rewards" prepares the soul to press on into biblical understanding and such blessed spiritual growth as will bring honor to the One Who loved us and gave Himself for us.*

### INTRODUCTION:

Salvation and Rewards are carefully and unfailingly distinguished from one another in the Scriptures. They are ever mixed.

The recognition of the distinction, which the Spirit of God so fully follows in divine revelation, will clear away the difficulties produced by the various methods of biblical interpretation which ignore the Right Division Principle. When the Bible is rightly divided on this theme, the soul finds itself humbled before God in devotion and adoration as it beholds the amazing truth that the weakest and most unworthy believer has the same blood-bought right to salvation as is possessed by the most active, vigorous, and busy Christian. A common faith has produced a common Salvation. But the Rewards received may differ according to service rendered. Salvation and Rewards, rightly understood, clears many a cobweb from the dusty train of the puzzled Christian.

### SALVATION AND REWARDS

**A. Salvation is for all the world, but Reward is designed for the saved**

#### Salvation

John 3:16—

"God so loved the WORLD, that He gave His only begotten Son . . ."

Heb. 2:9—

"But we see Jesus . . . that He by the grace of God should taste death FOR EVERY MAN."

#### Reward

Rev. 11:18—

" . . . and that Thou (the Lord) shouldest give reward unto THY SERVANTS the prophets, and to THE SAINTS, and THEM THAT FEAR THY NAME, SMALL and GREAT . . ."

**B. Salvation is the believer's present possession, while Reward is set forth as a future attainment**

#### Salvation

John 3:36—

"He that believeth on the Son HATH everlasting life . . ."

#### Reward

Col. 3:24—

"Knowing that of the Lord YE SHALL RECEIVE THE RE-

John 5:24—

"Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, HATH EVERLASTING LIFE . . ."

WARD of the inheritance: for ye serve the Lord Christ."  
Luke 14:14—

"And thou shalt be blessed; for they cannot recompense thee: for THOU SHALT BE RECOMPENSED AT THE RESURRECTION OF THE JUST."

**C. Salvation is not of works, but Reward is altogether of works**

#### Salvation

Eph. 2:8-9—

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast."

#### Reward

Rom. 4:4—

"Now to him that worketh is the REWARD not reckoned of grace, but of DEBT."

I Cor. 3:8—

"Every man shall receive his own REWARD ACCORDING TO HIS OWN LABORS."

**D. Salvation, which God hath given, cannot be lost; but the Reward, which God hath purposed, may be lost**

#### Salvation

John 10:28—

"And I give unto them eternal life; and THEY SHALL NEVER PERISH, neither shall any . . . pluck them out of My hand."

John 6:37—

"Him that cometh to Me I WILL IN NO WISE CAST OUT."

#### Reward

II John 8—

"Look to yourselves, that WE lose not those things which WE have wrought, but that WE receive a full reward."

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# RADIOGRAMS

God graciously blessed the letter writing contest which recently closed. The subject on which the letters dealt was, "Why and by what I have been blessed in the D. B. I.—Fundamentals Radio programs." A large number participated in the contest, and the letters were all good, thus giving the committee of Christian business men, who acted as judges in the contest, a real task in determining the winners. Those to whom the prizes were awarded are:

First Prize—An \$18.00 Scofield Bible  
MISS DOROTHY GEARY

Second Prize—A \$10.00 Scofield Bible  
MRS. ELSIE D. HOLSINGER

Third Prize—An \$8.50 Scofield Bible  
MISS VIVIAN PATRICK

Fourth Prize—A Holman Bible  
MISS EMILY McSPARRON

Fifth Prize—A Holman Bible  
MRS. NORAH KEITH

#### Additional Prizes

One year's subscription to "Grace and Truth"

MISS CHARLOTTE E. CHESTER  
MISS PEARL NICHOLLS  
MRS. NELLIE BASSE  
MARTHA AGNES TRABUL  
C. C. WILLIAMS  
MRS. H. C. PAULSON  
MRS. MARY E. THOMAS  
JOHN I. RICE  
MRS. F. G. MORRISON  
MRS. PEARLE E. SPRAGUE

Following are extracts from the radio mail which us of the mighty blessing God is bringing through the part of the ministry. We wish we could give our "Grace and Truth" family more of these, but lack of space forbids.

#### DENVER, COLORADO

Enclosed find my check for your radio fund. I wish I had the money to pay the whole bill, for I feel that Dean Fowler's exposition of Romans, which he has been giving over the radio, is more worth while than anything that is broadcast.

#### SANDWICH, SASK., CAN.

We live in the northerly part of Saskatchewan, where there is no church . . . I must confess I had begun to get out of touch with my Lord . . . He drew me closer to Him as you were speaking. Discouragement gave place to hope, with determination to "go in" and possess the land . . . I was thrilled with a great exaltation as I listened.

#### HOLYOKE, COLORADO

We are hearing your program regularly, and consider it, without any question, the finest thing on the air.

#### KISBEY, SASK., CAN.

The thing I like about your programs is the prominent place you give God's Word.

The hour for the D. B. I.—Fundamentals Radio Bible Class has been changed to run from 10:00 to 11:00 P. M. Mountain Standard Time.

## FIRST PRIZE LETTER

The D. B. I. Radio Contest  
Denver, Colorado

Your radio programs have indeed brought blessing to me.

The music—how it grips the heart. It brings me so near to the Lord, I forget that I ever doubted His wonderful love. The good old songs, and the good "new" songs, too, put me in tune for the gospel message.

The Bible teaching has been a revelation. I have always honored and read the Bible as God's Word, but never understood it. In fact, I had the idea that it could not be fully understood. Dean Fowler's expositions of the book of Romans have certainly changed my ideas, and I begin to see how wonderful God's Book really is.

The studies on the different subjects shed light on many things that every believer should understand. They have been of great help in my Christian life. Thank God for them!

Your programs have given me a deeper love for my Saviour, and a desire to serve Him better each day. These Bible classes "taste like more" to me. From them I "have tasted that the Lord is gracious" (I Pet. 2:3).

May God bless your radio ministry and enable it to continue.

Yours in Him,  
Dorothy Geary

# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

Rev. W. E. Pietsch, of the D. B. I. Extension Department, is now enroute to Australia, via Hawaii. His departure was delayed by the serious illness of Mrs. Pietsch, who now, we are happy to know, is much improved. Let us pray God's continued blessing upon her, and pray that Mr. Pietsch shall have an abundant harvest in the fields that are "white already."

The whitened fields of Chile also are in urgent need of workers, and Rev. and Mrs. Jerry B. Foss stand ready to go. Just one thing delays their going—the need of one thousand dollars. Of course, all of the gold and silver is the Lord's, but He has deposited much of it with His stewards—His bankers. Have some of them closed their banks?

God's storehouses of blessing are never closed, and the Fundamental Evangelistic Association, of which Rev. Marion H. Reynolds is superintendent, has been drawing upon that abundant supply. Its eighteen regular workers (twelve of them full time) and scores of volunteer helpers have found in their giving out the Gospel that "His tender mercies are over all His works." An example:

"God answers the prayers of years! A young man had wandered away from the Lord. We met him on the street. He said, 'Don't talk Christianity to me—I'm fed up on it.' This was three months ago. A few days ago he came in and said, 'I want to get right with God.' He did, hallelujah! Several other backsliders came back this month also."

Backsliders, wherever they are, have a very bad effect upon the Body of Christ, and even Africa has its share of them. Rev. Erdie N. Nelson, with the Africa Inland Mission near Mwanza, Tanganyika Territory, writes of some difficulties caused in the local church by backsliders. But after a special week of prayer there were some confessions of sin and evidences of real deliverance from bondage.

The story of another kind of bondage was related to us at D. B. I. recently by Rev. and Mrs. R. W. Porteous of the China Inland Mission. Few Christians have not heard of their capture, some months ago, by Chinese Communists, who held them one hundred days, asking sixty thousand dollars ransom. The story is too long to relate here, but the following paragraph, from "Is Thy God Able?" by Rev. A. B. Lewis of the C. I. M., will give a clear insight into their experiences:

"They wended their way through a dense forest, over high mountains, down lonely paths, over rushing streams,

one of which, though deep, had to be forded, till at last they reached Heo-fang, the common mountain prison of the Soviet Government. This was to be their home for over a month. Noticing the two Chinese umbrellas carried by Mr. and Mrs. Porteous, one of the guards remarked, 'You won't need these again.' On entering they were received a little more kindly by the prison guard. Water was provided for the tired feet, and rice and a kind of sour vegetable was handed to them. A narrow door was covered with fresh straw for a bed, which was in close proximity to the other prisoners: eight men, six women, and two children. Near by were the beds of the guards, and overhead the usual open roof. On one side there was a stopped up drain to catch the water from the eaves and to receive all the refuse from the kitchen. When it rained the stagnant water smelt like a pigsty, but above the drain there was a presentation board with the two Chinese characters for 'Grace' and 'Glory,' which comforted the hearts of at least two of the prisoners. The Lord would give grace for every trial to be endured, and glory when the testing time was over. Some of the prisoners fretted and wept a good deal, others looked sad and hopeless. 'How can you be so calm and cheerful?' they queried. 'It must be much harder for you to live in these conditions than for us Chinese.' A good opportunity was thus afforded them of telling of the source of all true peace and joy, which are quite independent of circumstances. One of the women was impressed and used to ask Mrs. Porteous how she could learn to pray. Her mind was very dark, but gradually the light seemed to dawn and later she manifested quite a little interest and promised to attend the services at the Jesus Hall, when she was released."

We thank God for these beloved missionaries of the cross, and for the rich blessing that came to us through their testimonies. One point in particular means a great deal. Some Christians, not knowing the heart of a true missionary, upon hearing of the captivity and sufferings of these servants of Christ, exclaim, "Surely, after going through such terrible suffering and hardship you aren't going back again!"

But Mr. Porteous answers, "I don't believe the Lord answered the prayers of hundreds of thousands of His people and brought us out safely in order that we might just come home and spend the rest of our lives in ease and comfort." So they are westward bound, and hope to sail soon for China.

A missionary from farther west—or rather, from the Far East—is Miss Julia Platt, of the Women's Missionary Union Mission, who spoke recently at the Inspirational hour. Her message brought much blessing and enlightenment to the students, and perhaps from that group the Lord will lead some to India. Miss Platt is spending a portion of her furlough at The Denver Bible Institute, attending some of the classes.



## IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

### *RUSSIA IN THE GRIP OF BOLSHEVISM*

Here is a book on Communism which offers us a word of encouragement concerning that dark scene. The author does not neglect the dark part of the picture, for he describes the terror and oppression of the reign of the Bolsheviks. He tells us also, however, of the failure of the Communists to overthrow the cause of Christ, or even to control the thinking of the masses of the Russian people—facts of which we seldom hear. Persecution of believers in Russia, like the persecutions in the days of the Roman Empire, has strengthened, rather than destroyed the evangelical faith.

The author, John Johnson, is a Russian-born American citizen, who has labored for many years as a minister to the Russian immigrants in this land. In 1930 he visited the land of his birth, and in "Russia in the Grip of Bolshevism," he tells us of the condition he found there.

If we were to offer any word of criticism, it would be that the introduction to the book creates an expectancy of thrill and excitement which the remainder of the book hardly justifies. The book is, however, interesting, instructive, scriptural, and encouraging. You will do well to read it.

"RUSSIA IN THE GRIP OF BOLSHEVISM," by John Johnson. 7½x5 inches, cloth, 160 pages. Price \$1.50. Published by Fleming H. Revell Company, New York, Chicago, London, and Edinburgh.

### *IS EVOLUTION TRUE? (No. 1)*

The first of W. Bell Dawson's two pamphlets entitled "Is Evolution True?" bears the subtitle, "How the Creator Has Planned for His Creatures." It gives some helpful sidelights on the account of the creation in the first three chapters of Genesis from the viewpoint of a man of science. It points out how the sequence of steps in that account evidences the forethought of the Creator. It contains some illuminating remarks about the chemistry of clouds, about plant life, and about animal life, all indicating the wisdom of the beneficent God Who made these things. This leaflet is constructive. It encourages faith in the Bible and the God of the Bible by showing the agreement between true science and His Book. Every child in our schools needs such a testimony.

"IS EVOLUTION TRUE? No. 1. How the Creator Has Planned for His Creatures," by W. Bell Dawson, M.A., D.Sc., etc. Paper, 7¼x5 inches, 16 pages, price \$.04. Published by Marshall, Morgan & Scott, Ltd., Paternoster B'ldg's, E. C., London.

### *IS EVOLUTION TRUE? (No. 2)*

The second pamphlet in this series bears the subtitle "What the Stars, Plants, and Atoms Tell Us." In a simple way Dr. Dawson presents a few fundamental facts from astronomy, biology, and bacteriology showing the trend of things to be the very opposite to what evolutionists claim. Not all scientists have been misled by the specious arguments of evolution. Dr. Dawson is one of the scholars who really understand science aright, perceiving the harmony between the work of God's hand in nature and the Word of God's mouth, the Bible. At the present time when the public is being turned away so persistently from God's Word by evolutionary propaganda, such a voice as Dr. Dawson's deserves the widest hearing. His pamphlets should be given large distribution, especially among school children.

"IS EVOLUTION TRUE? No. 2, What the Stars, Plants, and Atoms Tell Us," by W. Bell Dawson. Paper, 7¼x5 inches, 16 pages, price \$.04. Published by Marshall, Morgan & Scott, Ltd., Paternoster B'ldg's, E. C., London.

The pamphlets in this series may be obtained from The Upper Canada Tract Society, 128 University Ave., Toronto, Ontario. Price \$.04 each, post free. United States stamps accepted in payment.

### *MIRACULOUS HEALING*

Dr. Henry W. Frost is singularly qualified to discuss divine healing. He has had several genuine, convincing personal experiences of healing; he has had intimate acquaintance with several experiences of others, both those who obtained healing, and those who did not. He has a remarkably sound understanding of the Word of God, being a man who walks with God in real fellowship. He is a clear thinker whose reasoning is delightfully sane and balanced.

Dr. Frost's book is entirely free from bias and from the subtle fanaticism which warps so much of the current thought on divine healing. He distinguishes truth from error. He discusses every practical phase of supernatural healing, scripturally refuting each fallacy of the present-day false teaching. In a very helpful way he opens up to us the blessed privileges which belong to all believers pertaining to healing and health, making clear the basis on which we may avail ourselves of these privileges and enjoy them. "Miraculous Healing" is most satisfying. There is not a more valuable discussion of the subject today.

"MIRACULOUS HEALING," by Henry W. Frost. Cloth, 175 pages, 7¼x5½ inches, \$1.50. Published by Richard R. Smith, Inc., New York.



# D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH  
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

## D. B. I. INFORMATION

*Did you know the answers to these questions?*

### 1. *What is The Denver Bible Institute?*

It is a training school for Christian workers—spiritual, efficient, practical, scriptural, systematic, evangelistic, inspirational, premillennial, non-denominational.

### 2. *When was The Denver Bible Institute established and incorporated?*

It was established in 1914; incorporated in 1919.

### 3. *What makes The Denver Bible Institute distinctive?*

The Denver Bible Institute offers training only to earnest young men and women who purpose to go into full-time Christian service.

### 4. *What are some of the outstanding Christian activities fostered by The Denver Bible Institute?*

(1) Sunday Afternoon Public Bible Class  
This class has an average attendance of about 400.

On one afternoon 23 different denominations were represented.

(2) Christian Cooperative Activities, in conjunction with the Colorado Christian Fundamentals Association, J. D. Heinzman, State Chairman

(a) The D. B. I.—Fundamentals Radio Bible Class, broadcast over K L Z, Denver, every Sunday evening.

(b) State-wide distribution of the Gospel of John. 104,555 Gospels have been distributed in the state.

(c) Bible conferences, to which are brought outstanding Fundamental leaders and Bible teachers of national and international repute.

(3) Cooperation with all evangelical churches and organizations by furnishing Sunday-school and Bible Class teachers, pulpit supplies, and workers

### (4) Publication Work

(a) The Bible Study magazine, "Grace and Truth," with a circulation of approximately 2,500, reaching all parts of the world.

(b) Free Literature Department. From June, 1930 to June, 1931, 259,999 pieces were distributed. From June, 1931 to January, 1932, 282,111.

(c) Paid Literature Department  
The Dean Fowler Booklets

(5) Six Missions are operated by the school in otherwise neglected neighborhoods

(6) Street and Shop meetings are conducted throughout the year

(7) Personal visitations

### 5. *Is there any other school of its kind in the Rocky Mountain Region?*

There is not.

### 6. *Where does the School stand doctrinally?*

The doctrinal statement is clearly set forth on the inside front cover of "Grace and Truth," the official organ of The Denver Bible Institute.

### 7. *How many Workers and Faculty members are there on the staff of The Denver Bible Institute?*

There are twenty Workers on the staff at present, ten of whom serve on the Faculty. In addition, nine graduates are serving as Junior Workers, anticipating becoming regular members of the Workers Council.

The group of Workers and prospective Workers who are putting over the testimony have not only been trained at The Denver Bible Institute, but have also had valuable secular training and experience. Nurse's training, teaching experience, business experience, farming experience, musical



ability and training, building and contracting experience, art, domestic science, are all represented. Some have had college training.

8. *What is the present enrollment of the student body?*

The enrollment this year was 72 in the Day School; 50 in the Evening School.

9. *How many states are represented in the student body?*

There are 22 states and 6 foreign countries represented in this year's enrollment in the Day School.

10. *How many denominations are represented in the student body?*

At Christmas dinner this year; although only about four-fifths of the Institute "family" were present, 13 different denominations were represented.

11. *How many graduates have gone out from the school?*

72 graduates have gone out from the Day School; 21 from the Evening School.

12. *What percentage of the graduates of The Denver Bible Institute engage in full-time Christian work?*

Of the 72 graduates of the Day School, 62, or 85 per cent, are in active Christian service.

Although the Evening School has for its goal primarily the training of men and women in Bible study who are not free to devote their entire time to Christian service, 2 of the 21 graduates of the Evening School have gone out into full-time service, and many are actively engaged in part-time Christian activities.

13. *Do the graduates of the school quickly and easily find open doors for service?*

Yes. Some of the leading faith mission boards, after examining candidates who were trained at The Denver Bible Institute, have highly commended the standard of training represented by these candidates, and have sent back reports to the effect that they would like as many more of the same ilk as the school could furnish.

14. *What has been the growth in the eighteen years of the school's existence?*

In the eighteen years of The Denver Bible Institute's existence it has grown from 2 Workers to 20 Workers; from no property whatever to property and equipment valued at \$180,000.00; from a Sunday Afternoon Bible Class of 16 to a class of 400; from no outside constituency to a "Grace and Truth" mailing list of 2,500, and a large radio list.

15. *What are the extension activities of the school?*

Dean Fowler spends almost the full summer in conference work throughout the United States and Canada.

Rev. W. E. Pietsch spends his entire time in evangelistic work. He not only labors in America, but extends his trips to the British Isles. He is now preaching the Word in Australia.

Rev. W. S. Hottel devotes a large portion of his time to Bible conference work chiefly in the central and eastern part of the United States and Canada.

The "Grace and Truth" magazine has a subscription list of approximately 2,500, and goes to all parts of the world.

Through the state-wide distribution department 104,555 Gospels have been distributed.

16. *What has been accomplished by the evangelistic program in the last year?*

The Student Evangelization Department alone had the following report to make last year:

Number of persons talked to .....	3,001
Persons receiving Christ as Saviour.....	186
Persons restored to fellowship with Him .....	82
Persons yielding their lives to Him.....	40
Tracts distributed.....	17,306
Personal work—letters written.....	671
Sunday-school classes taught.....	758
Bible classes taught.....	73
Meetings conducted.....	208
Total attendance at these meetings.....	4,948
General visitation calls.....	334
Hospital visitation calls.....	32
Miscellaneous calls.....	127

In addition, the radio testimony has reached into 18 states, Mexico, and Canada, in many cases penetrating districts isolated from any other Fundamental Christian testimony, and bringing reports back of signal blessing.

As stated before, 104,555 Gospels of John have been distributed in Colorado, and from June, 1931, to January, 1932, 282,111 tracts scattered broadcast.

17. *What does it cost per day to operate The Denver Bible Institute?*

It costs approximately \$100.00 per day.

18. *Does this amount embrace the cost of all activities of the school?*

This provides for the daily running expenses of all departments, but does not provide for developmental work, such as construction, etc.

19. *What are the outside sources of income?*

Free-will offerings from Christians who are interested in the work being done by the Institute is the only source of income which the school

# The "Depression" Will Be Over

in the work of The Denver Bible Institute, when, in answer to prayer, God makes it possible for us to "Stop that Monthly Deficit."

To do this will necessitate the provision of between \$500.00 and \$700.00 per month in addition to our average monthly income during the first few months of the school year.

This amount will not pay the obligation incurred during our great building year, nor provide for development in the various departments; neither will it make possible further progress in the building program, BUT IT WILL ENABLE US TO OPERATE THE WORK OF D. B. I. WITHOUT THAT MONTHLY DEFICIT.

We are definitely praying that God will lay it upon the hearts of many friends of D. B. I. to make regular monthly offerings to the work.

Has the Spirit of God dealt with you to be one of those who will?

If so, this coupon is provided for your convenience—use it as He directs.

"Upon the first day  
of the week  
let  
every one of you  
lay by him  
in store  
as God hath  
prospered him."  
(I Cor. 16:2)

When you have clipped this coupon  
and filled it in, mail it to  
THE DENVER BIBLE INSTITUTE  
2047 Glenarm Pl., Denver, Colo.

## My Offering to Help Prevent that Monthly Deficit

In consideration of the fact that the work of The Denver Bible Institute has been staggering for the past year under a monthly deficit in receipts for current expenses, and as a means of helping to prevent any further deficit, I hereby agree to pay .....dollars (\$.....) per month for the next twelve months. I regard it as a privilege, by means of this offering, to have part in a work of God which merits the support of all who love The Faith once delivered unto the saints.

NAME .....

ADDRESS .....

DATE.....

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).





has. The Denver Bible Institute has no endowments or investments.

20. *What is the approximate average income from contributors per month?*

\$1,550.00.

21. *What percentage of the monthly operating expense is met by the students' board, room, and tuition fees?*

Eight and three-tenths per cent (season 1930-31).

This percentage is so small as compared with what other educational institutions realize from this source that it scarcely figures in the monthly operating expense. The reason for this is, through the employment offered in its industrial departments, The Denver Bible Institute is distinctly a self-help school, offering training to young people who are unable to pay their way.

22. *How many students are paying board?*

Only 4 students are paying board this year. 68 students are working for their room and board, and 40 of the 68 are working for their tuition also.

23. *What is the charge for tuition?*

\$12.50 per quarter, or \$50.00 per year.

24. *What is the approximate deficit per month now existing?*

Between \$600 and \$700.

25. *Is The Denver Bible Institute doing anything to help meet operating expenses?*

The Denver Bible Institute is putting forth every effort to help meet operating expenses. The most valuable effort just now is the development of industrial departments, the produce from which goes directly into the work. The following departments are well under way:

- |                     |                      |
|---------------------|----------------------|
| 1. Printing Dep't   | 6. Farm Dep't        |
| 2. Laundry Dep't    | 7. Garden Dep't      |
| 3. Automotive Dep't | 8. Rabbit Dep't      |
| 4. Dairy Dep't      | 9. Hog-raising Dep't |
| 5. Poultry Dep't    |                      |

The first report showing what these departments are actually contributing toward the operating expense of the school will be the annual report to be made June 1, 1932. It is anticipated that the figures will be most gratifying.

26. *What salaries are paid at The Denver Bible Institute?*

None whatever. The Faculty and Workers look to God for their individual support in answer to prayer.

27. *How much labor does the Institute hire outside of its Workers Group and student body?*

Only in rare cases is outside labor secured.

28. *How does the operating cost at The Denver Bible Institute compare with other institutions of its kind?*

Since the Workers Group and Faculty receive no salaries, the operating cost at The Denver Bible Institute is much lower than at other schools. This has been confirmed by representatives from other Bible Institutes who have visited the school and inquired into its method and cost of operation.

29. *What properties are owned by The Denver Bible Institute?*

1. The L. J. Fowler Memorial Campus—40 acres on which are located Brookes Hall, Chapman Hall, and Torrey Hall; the dairy barn and two poultry houses; with 25 acres used for farm purposes.
2. The H. J. Smith Dormitory property—18 lots. The land is used by the industrial department and a cottage for dormitory purposes.
3. Barrows 11 acre tract. This land is used by the industrial departments.
4. Pump Station property—6 lots. The well which supplies practically all the water used on the campus is on this property.
5. Mueller Hall property—6 lots. The building (a converted roadhouse) is used as a dormitory, the sheds for garage purposes.
6. Fairhaven property—5 acres. Two cottages on the place are used for dormitory purposes and the sheds and land are used by the Poultry and Rabbit Departments.
7. Broadview properties Nos. 1 and 2. The two cottages are used for dormitory purposes and the land by the industrial departments.
8. R. L. Pugh property—2 acres used by the industrial departments.
9. Institute Park—160 acres located near Pinecliffe. Used as a summer rest home for the workers.
10. Georgia property—a small plot of land given to the Institute, located at Macon, Ga. Valued at \$500.00.
11. Burlington Gospel Mission—2 lots.
12. Marshall Gospel Mission—Building owned by the school, land secured from railroad company on a 99 year lease.

30. *What is a fair valuation of these properties and buildings?*

\$140,000.00—land and buildings.

31. *What is the total acreage in these properties?*

Approximately 61 acres, campus properties  
160 acres, Institute Park  
221 acres in all

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## WITNESSING

Acts 1:8

- I. WITNESSING BY A PERSON—The Believer  
"Ye shall be witnesses"
- II. WITNESSING FOR A PERSON—The Christ  
"Ye shall be witnesses unto ME"
- III. WITNESSING WITH A PERSON—The Holy Spirit  
"The Holy Ghost is come upon you"
- IV. WITNESSING TO A PERSON—The Unbeliever  
"Unto the uttermost part of the earth"  
—R. S. B.

## A LIVING MESSAGE FROM HEBREWS

- I. THE LIVING WORD  
Heb. 4:12
- II. THE LIVING WAY  
Heb. 10:20
- III. THE LIVING HIGH PRIEST  
Heb. 7:25
- IV. THE LIVING GOD  
Heb. 9:14; 3:12; 10:31; 12:22 —M. G. D.

## GREAT SALVATION

Heb. 2:3

- I. GREAT IN ITS FOUNDATIONS
- II. GREAT IN ITS COST
- III. GREAT IN ITS SCOPE
- IV. GREAT IN ITS ANNOUNCEMENT
- V. GREAT IN ITS PENALTIES —M. G. D.

## ONCE

- I. THE "ONCE" OF A COMPLETED WORK  
Heb. 9:26
- II. THE "ONCE" OF MORTALITY  
Heb. 9:27
- III. THE "ONCE" OF DEITY  
Heb. 9:28
- IV. THE "ONCE" OF A PURGED CONSCIENCE  
Heb. 10:2
- V. THE "ONCE" OF A FULFILLED PURPOSE  
Heb. 10:10 —M. G. D.

## PERPLEXING PARENTAL PROBLEMS

Joshua 24:15

### INTRODUCTION:

"As for me and my house"

- I. PARENTAL DELIBERATIONS  
Matt. 1:20—"While he thought on these things"  
Ps. 119:59—"I thought on my ways and turned my feet"
- II. PARENTAL DILIGENCE  
Deut. 6:6-7—"These words . . . Thou shalt teach them diligently to thy children"  
Eph. 6:4—"Bring them up"  
Prov. 22:6—"Train up a child"
- III. PARENTAL DISCIPLINE  
Eph. 6:1—"Children obey your parents"  
Parents should note this with great care  
Heb. 12:7—"What son is he whom the father chasteneth not?"
- IV. PARENTAL DEVOTION  
II Cor. 12:14—"The parents for the children"
- V. PARENTAL Demeanor  
I Tim. 4:12—"Be thou an example"  
I Tim. 5:17—"Rule well" —R. S. B.

## PAUL THE EVANGELIST

Romans 1

Romans 1 presents Paul as a flaming evangelist

- I. HE IS AN EVANGELIST (vs. 1)  
"Separated unto the Gospel of God"
- II. HE IS A WORLD-WIDE EVANGELIST (vs. 5, 14)  
"All nations"  
"Debtor to Greeks and Barbarians"
- III. HE IS A PRAYING EVANGELIST (vs. 9)  
Not a mere thinker, but a man of prayer
- IV. HE IS AN EVANGELIST WHO LOVES THE SAINTS (vs. 11)  
"I long to see you"
- V. HE, AS AN EVANGELIST, GLORIES IN THE GOSPEL (vs. 16)  
"It is the power of God"

This epistle is an armory for evangelists. It will pay to study what the prince of evangelists says. —M. G. D.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 10

Sunday, June 5, 1932

## JOSEPH THE WORKER

Lesson Text: Genesis, chapters 39-41  
(Assigned for Printing: Gen. 41:46-57)  
Devotional Reading: Luke 19:11-23

### Golden Text:

"Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29).

In connection with our last lesson, we promised to discuss more fully Joseph as a type of our Lord Jesus Christ. In this we endeavor to fulfil that promise.

Joseph's experiences typify at least five salient facts about our Lord Jesus Christ. These facts are:

1. His miraculous birth
2. His spotless life
3. His vicarious death
4. His mighty resurrection
5. His coming glory

The last three facts listed above constitute the Gospel message; the first two facts are basic and foundational to the other three.

### I. JOSEPH A TYPE OF OUR LORD'S MIRACULOUS BIRTH

The birth of our Lord Jesus Christ was a miracle—He was conceived of the Holy Spirit and born of a virgin mother. This miraculous birth was foretold by the prophecies of the Old Testament: Moses declared that the seed of the woman should bruise the serpent's head (Gen. 3:15), and Isaiah that a virgin should bring forth a child and should call His name Immanuel (God with us) (Isa. 7:14), and this same truth is involved in the prophecy: "Unto us a child is born (this is the physical aspect—after the flesh our Lord was the child of Mary, the seed of David), unto us a Son is given (this is the spiritual aspect—He was the only begotten Son of God). . . . and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). These promises and prophecies were fulfilled when our Lord Jesus Christ was born in Bethlehem of Judea. Because He was the child of a virgin, He was the Seed of the woman; and because He was begotten of the Holy Spirit, He was the Son of God. The birth of our Lord was a miracle.

Joseph's birth was a type of our Lord's miraculous birth. He was not born of a virgin, for the Scriptures plainly tell

us that Jacob was his father. But His birth was miraculous in that the Scriptures tell us that his mother had been barren and unable to bring forth a child until God wrought on her behalf, making possible the birth of Joseph, her firstborn (Gen. 29:31; 30:22-24). Though his was not a virgin birth, yet Joseph's birth becomes a type of the miraculous birth of our Lord, because both were brought about by a special operation of the power of God. And this gives us the first in a series of comparisons or analogies which we shall face in this lesson.

- |                                      |                                                     |
|--------------------------------------|-----------------------------------------------------|
| 1. The birth of Joseph was a miracle | 1. The birth of our Lord Jesus Christ was a miracle |
| Gen. 29:31                           |                                                     |
| Gen. 30:22-24                        | Matt. 1:18-25                                       |

### II. JOSEPH A TYPE OF OUR LORD'S SPOTLESS LIFE

It is not every typical character in the Old Testament whose life contributes to the significance of the type. In many cases the men who, in some respects, God used as a type of His sinless Son, were themselves very sinful men. For instance, Samson, because of the circumstances of his birth, because of his great strength, because of his position as a judge of Israel, and because he was used of God, in a measure at least, to deliver the children of Israel, is a type of our Lord Jesus Christ. But this is in spite of his life, for he was a very sinful man. In the case of Joseph, however, his personal purity presents a very clear type of the spotless purity of our Lord Jesus Christ. One cannot read the story of the life of Joseph without being particularly impressed by the fact that he was a man of an unusually pure life. Though he was given, in the house of Potiphar, a position of prominence and trust such as would have tempted many a man to theft, Joseph remained absolutely honest and true to his master. And though the wife of Potiphar thought to entice Joseph into a terrible sin, he refused to respond to her advances in a manner to challenge the admiration and respect of all right-thinking men and women. Of all the characters of the Old Testament, Joseph stands out most prominently for his personal purity (see Gen. 39).

In this Joseph becomes a very fitting type of our Lord Jesus Christ, for the Scripture says that He is "holy, harm-





less, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). The purity and uprightness of Joseph's life help to make him a delightful picture of our blessed Lord, and give us the second point in our analogy.

2. Joseph was pure and upright  
Gen. 39
2. Our Lord Jesus Christ is holy, harmless, undefiled, separate from sinners  
Heb. 7:26

### III. JOSEPH A TYPE OF OUR LORD'S VICARIOUS DEATH

Joseph did not actually die, but he suffered an experience which typified in a very clear way the death of our Lord Jesus Christ. There are several points of analogy which contribute to this type, and we will present them in a group.

3. Joseph was the best beloved of his father  
Gen. 37:3
3. Jesus was the dearly loved Son of His Father  
Matt. 3:17
4. Joseph's father sent him to look after the welfare of his brethren  
Gen. 37:13-14
4. Jesus' Father sent Him to see to the welfare of His brethren  
John 3:17  
John 12:48-50
5. Joseph came to his own brethren but they received him not  
Gen. 37:4, 19-20
5. Jesus came to His own and His own received Him not  
John 1:11
6. The attitude of Joseph's brethren was one of hatred  
Gen. 37:4
6. The attitude of our Lord Jesus' brethren was one of hatred  
John 15:24-25
7. Joseph's brethren conspired to slay him  
Gen. 37:18-20
7. Jesus' brethren conspired to slay Him  
John 5:16  
Mark 14:1
8. Joseph's brethren put him in a pit—the place of death  
Gen. 37:23-24  
(See also Ps. 30:3)
8. Jesus' brethren put Him to death, and His soul went down into the pit (Hades)  
Luke 24:20  
Acts 2:23, 31
9. Joseph was betrayed to the Midianites for twenty pieces of silver  
Gen. 37:28
9. Our Lord Jesus was betrayed for thirty pieces of silver  
Matt. 26:15-16
10. God turned Joseph's experience to the salvation of his brethren  
Gen. 45:5-8
10. God used the death of our Lord Jesus Christ to provide salvation for all men, even for those who hated Him  
Heb. 2:9  
John 3:16

There are entirely too many points of correspondence between the experience of Joseph and the death of our Lord Jesus Christ to discuss them in detail, but happily those points of correspondence are so easily seen that it will be sufficient simply to present them and we will not need to discuss them. These points of similarity clearly make the experience of Joseph and his rejection at the hands of his brethren a striking type of the things which our Lord suffered from the children of Israel at His first coming. To us the most striking thing about the whole matter is the marvelous grace of God in overruling the wickedness of men and causing the sufferings of His servant on the one hand, and the suffering of His Son on the other, to turn to the salvation of those whose wickedness had caused them to suffer.

### IV. JOSEPH A TYPE OF OUR LORD'S MIGHTY RESURRECTION

What an experience it must have been for Jacob when, after he had mourned Joseph's death for many years, he

### "Grace and Truth"

## Free Pastors' Service

The establishment of this service for Christian workers is the logical outcome of present day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

**PASTORATE WANTED.** Willing to go anywhere the Lord leads. Prefer Minnesota, southern Illinois, or Colorado, or any bordering states. A Baptist; 41 years old; seminary and college training; married; two children of high-school age; preaches the whole Bible without question or reservation. Now residing in Michigan. Address B. 30, "Grace and Truth."

**BAPTIST MINISTER,** graduate of Bible Institute and seminary, with some college training, desires to correspond with church wishing a conservative and constructive spiritual ministry. True to the Word. Successful with young people. Four years of pastoral experience. Would prefer field in large town or city. Now residing in Illinois. Address B. 31, "Grace and Truth."

**THE FOUNDER** and general director of a world-wide Gospel work offers service as preacher among a group who want a sound, scriptural, and spiritual message and program. Now residing in New York. Address B. 32, "Grace and Truth."

**PASTOR** is open for work with an independent Baptist or undenominational church that is in every way committed to the support and defense of the faith which was once delivered unto the saints. In Christian work from the age of nineteen. Now thirty-seven. College and seminary education. Residing in Colorado. Address B. 33, "Grace and Truth."

suddenly discovered that Joseph was alive. It must truly have seemed like a resurrection to him. At first it seemed incredible to him, but when he was fully persuaded that the tidings which he had heard were true, he exclaimed, "Joseph my son is yet alive: I will go and see him before I die" (Gen. 45:28; cf. Gen. 37:33-35). And considering the murderous purpose which had been in the hearts of Joseph's brethren, the fact that he yet lived did almost amount to a resurrection.

In this Joseph's experience is a type of our Lord's resurrection. No type is perfect, and in the fact that Joseph did not actually die and rise from the dead the imperfection of this type is seen. Yet the details of his experience as clearly picture the death and resurrection of our Lord Jesus Christ as the photograph the features of the subject





which it represents. Our Lord did actually die and rise from the dead. And according to the fifteenth chapter of I Corinthians, His death for sinners and His resurrection from the dead, coupled with the hope of His coming again, constitute the Gospel of our salvation. The eleventh part of our analogy must therefore be,

- |                                                                                                                                   |                                                                                                                                 |
|-----------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| <p>11. Joseph was brought up out of the pit—and out of the prison in Egypt—alive<br/>Gen. 37:28<br/>Gen. 41:14<br/>Gen. 45:26</p> | <p>11. Jesus was brought up out of the pit—out of Hades, the prison house of the dead—in resurrection life<br/>Acts 2:24-32</p> |
|-----------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|

### V. JOSEPH A TYPE OF OUR LORD'S COMING GLORY

And now we conclude our study by reminding you of the comparison which we saw in our last lesson. Joseph's glory in Egypt is a type of our Lord's glory in His coming Kingdom. It will help us, however, to throw what we have seen into the form in which we have been presenting the other facts in this study. We bring our analogy to a close, therefore, by presenting the facts which make Joseph a type of the glory which our Lord shall have in His coming Kingdom.

- |                                                                                                                                            |                                                                                                                                                                                                                                   |
|--------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>12. Joseph was exalted to the throne of Egypt<br/>Gen. 41:40-44</p>                                                                     | <p>12. Jesus shall reign as King of kings and Lord of lords<br/>Rev. 19:16</p>                                                                                                                                                    |
| <p>13. Joseph's brethren saw his glory, confessed their sin, and received the one whom they had rejected<br/>Gen. 42:21<br/>Gen. 45:13</p> | <p>13. In the Kingdom the children of Israel shall see the glory of the Son of God, shall confess their sin, and shall receive Him Whom they rejected<br/>Rev. 1:7<br/>Isa. 35:2-10<br/>Isa. 53<br/>Zech. 12:10<br/>Ps. 110:3</p> |

Second Quarter, Lesson 11

Sunday, June 12, 1932

## JUDAH THE TRUE BROTHER

Lesson Text: Gen. 44:18—45:15  
(Assigned for Printing: Gen. 44:18-34)  
Devotional Reading: Ps. 26:1-7

### Golden Text:

"Behold how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1).

God's Word clearly shows that when things are normal we should be able to depend upon a brother to stand by us in an hour of special need or testing. Though the attitude of Joseph's brethren was most abnormal when they conspired to slay him, yet there was one of those brethren who stood by him and sought to deliver him. In that hour Reuben proved himself a true brother to Joseph (Gen. 37:22). So in the story which forms the basis for our study in today's lesson, Judah proved to be a true brother to Benjamin. In the actions of these men we may see the outworking of the truth which the Scripture states when it says, "A brother is born for adversity" (Prov. 17:17). In its highest expression the love of a brother is the love of the Saviour for our souls, for He calls those who trust in Him "brethren" (Matt. 12:48-49). There is a higher love than that of a brother, however, for a brother's love may fail, even in the hour of need, but the love of our Saviour never fails, wherefore the Scripture says, "There is a friend that sticketh closer than a brother" (Prov. 18:24). Inasmuch, however, as our Lord has been pleased to call us "brethren," we will not miss the mark

- |                                                                                             |                                                                                                                 |
|---------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| <p>14. Joseph freely forgave his brethren<br/>Gen. 45:4-10<br/>Gen. 48:16-21</p>            | <p>14. In the Kingdom our Lord Jesus will freely forgive His people Israel<br/>Isa. 44:22-23<br/>Jer. 50:20</p> |
| <p>15. Joseph nourished his brethren in the land of Egypt<br/>Gen. 45:11<br/>Gen. 50:21</p> | <p>15. Our Lord Jesus Christ shall nourish the children of Israel in the Kingdom<br/>Ezek. 34:12-15</p>         |

Surely one of the characteristics of Joseph's life which is most delightful in the picture which it presents of our Lord, is the gracious spirit which he showed toward the brethren who had so grievously wronged him. As he dealt with them in grace and in loving kindness, so our Lord has dealt with us. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103:10-12). Hallelujah! what a Saviour!

### VITAL-TRUTH ILLUSTRATION

A certain king instructed his gardener to plant six trees, and place statues beneath them, representing prosperity, beauty, victory, strength, duty, and joy. These trees and statues were to show to the world what the king had tried to make his reign. The trees also were to typify the statues beneath them. The gardener planted six palm trees. When the king went out to inspect his work, and came to the statue of joy, he said, "I surely thought you would typify joy by some flowering tree like the tulip or magnolia. How can the serious, stately palm symbolize joy?" "Those other trees," said the gardener, "get their happiness from manifest and open sources. They live in the merry forests or orchards with hosts of happy comrades. But I found this palm tree fresh and green and happy all alone in a sandy waste. Its roots had found some hidden spring creeping along far below the burning surface. Then thought I: The highest joy has a foundation unseen of men, and a source they cannot comprehend." —Record of Christian Work

if we consider Judah's love for Benjamin as a type of our Saviour's love for us, for here, surely, we have the love of a brother in its highest and noblest expression.

Just what may we learn from Judah's love for Benjamin concerning the love of our Saviour for us?

### I. JUDAH A TYPE OF COMMUNION

First, we may see that Judah typifies the fellowship of our Lord Jesus Christ with the heavenly Father in His purpose touching the sinner.

Jacob's own soul was set upon Benjamin's being brought back to him in safety. Had he been present when Benjamin was brought before that mighty Egyptian ruler, accused of theft, he would have been in an agony of concern until he was assured of his deliverance from the danger which threatened. Judah's purpose was one with his father's. When he had gained his father's consent for Benjamin to accompany the brethren into Egypt, he had personally pledged the safety of the lad, and he would not rest content until he had brought him again in safety to Jacob (Gen. 43:3-9; 44:18, 29-33). So fully was Judah in harmony with his father's desires, that he was willing, himself, to remain in Egypt, a captive, if only Benjamin might be spared.



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Just so, when our blessed Lord and Saviour, Jesus Christ, undertook the salvation of our souls, it was because He was in the fullest harmony and sympathy with his father's purposes. God had set His heart upon the salvation of the sinner, and this salvation could not be accomplished without the satisfaction of justice. The blood of animal sacrifices was utterly insufficient to satisfy the claims of justice. Nothing less than an infinite sacrifice could avail. And so our Lord Jesus Christ entered into a holy compact with the Father, in which He undertook by the shedding of His own blood to meet, to the full, the claims of justice and to save our hell-deserving souls. And so it is written in the book of Psalms, "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering Thou hast not required. Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God" (Ps. 40:6-8a). And in the book of Hebrews we are told that this was the testimony of our Lord Jesus Christ when He came into the world to accomplish what the burnt offerings and sin offerings of the Law could never accomplish—the salvation of the sinner (see Heb. 10:4-10). Notice particularly one expression in these Scriptures: "I delight to do Thy will, O My God," or, as it reads in Hebrews, "I come to do Thy will." What this will is, is explained in Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ, once for all." It was God's will that the sinner should be saved; it was God's will that the sinner should be sanctified; and this will was wrought out through the offering of the body of Christ upon the cross of Calvary. At once we see, therefore, that in undertaking the salvation of the sinner, our Lord Jesus Christ was in perfect communion and harmony with the will of His Father.

## II. JUDAH A TYPE OF IDENTIFICATION

In another outstanding characteristic of his attitude, Judah was a type of our Saviour and of His love for us. Judah typified in himself the truth of identification.

Judah identified himself with the sin of Benjamin. Benjamin had not actually stolen the cup of Joseph, it is true, and herein is one of the imperfections of the type, for we HAVE sinned—sinned grievously. There is no sin laid to our charge of which we have not been guilty—horribly guilty. But the fact that Benjamin had not actually sinned does not detract from the beautiful significance of this type. Judah thought he had sinned and was guilty of the thing with which he had been charged—the crime of stealing the silver cup of their royal Egyptian benefactor. But he did not make any excuses. He did not attempt to palliate the crime. He admitted it for the wrong which it appeared to be, and himself assumed the responsibility for the wrong. His words are very clear and very significant: "And Judah said, What shall we say unto my lord? . . . or how shall we clear ourselves? God hath found out the iniquity of thy servants" (Gen. 44:16a). Notice, he does not call it the iniquity of Benjamin, but "the iniquity of thy servants." He had taken upon himself full responsibility for the apparent sin of Benjamin. He had identified himself with him in assuming his guilt and responsibility.

Likewise our Lord Jesus Christ, in love for our hell-deserving souls, has identified Himself with us in our sin. He took upon Himself the responsibility for the wickedness of our deeds, for the Scripture says, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6). And that He has taken upon Himself the responsibility for the inherent evil of our wicked natures is apparent in the Scripture which says that God "hath made Him Who knew no sin to be sin for us, that we might be made the righteousness of God in Him" (II Cor. 5:21). "Sin" in the Scripture is one of the names of the wicked old nature, which we received through the fall of Adam. This wicked old nature is the author of every wicked deed which we have ever committed. These verses declare, therefore, that God not only laid upon Christ the responsibility for



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our sins, but also laid upon Him the responsibility for our sinful nature. When Christ hung upon the cross, God dealt with Him as though He had committed our every sin, and as though He were indwelt by our sinful nature, and He poured out upon Him the full measure of His wrath against both our wicked deeds and wicked natures. And this brings us to our next consideration.

### III. JUDAH A TYPE OF SUBSTITUTION

In addition to typifying in his own person our Lord's communion with the Father, and His condescension in identifying Himself with our sins, Judah also typifies His marvelous grace, exhibited in His becoming our Substitute.

Judah not only identified himself with Benjamin in his sin, but also expressed his willingness to suffer in his stead the penalty of his crime. He went to Joseph and said, "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren" (Gen. 44:33). "Judge me in the place of Benjamin," said Judah. "Keep me as your bondman, since that is the penalty which you have pronounced upon his crime, but let the lad go free" (notice also Gen. 44:17). Judah was willing to suffer in Benjamin's stead the rightful penalty of his apparent wrong-doing, if thereby he could make sure that the lad would be restored to his father.

He was willing to purchase Benjamin's safety and freedom at the cost of personal suffering.

**Surely this is a striking picture of the grace of our Lord Jesus Christ.** As we have said before, we had sinned—grievously, desperately sinned. Our sins deserved the wrath of God. Our souls deserved to suffer the torments of eternal fire. And even if we had not sinned, still we would have deserved the wrath of God, because of our inherent sinfulness by nature. But in His marvelous grace our Lord Jesus Christ went to Calvary, there to bear our sin and our sins in His own body on the tree. And as our Lord hung upon the cross, God poured out upon Him the full measure of the judgment which was our just due. At Calvary Jesus became our Substitute. (I Pet. 2:24; 3:18)

And now we come to our fourth and final consideration.

### IV. JUDAH A TYPE OF SALVATION

**Judah's willingness to take upon himself the responsibility for Benjamin's supposed guilt, and to suffer in his stead, was not in vain.** His loving spirit so touched the heart of Joseph that he could not restrain his tears, and at once he made himself known to his brethren, bidding them to bring his father and their families and to dwell in the land of Egypt, where he would nourish them until the famine was past. **In this unexpected effect of Judah's loving solicitude for his brother, Benjamin, is clearly typified the salvation which comes to us through the grace of our Lord Jesus Christ.**

**Our Lord's sufferings upon the cross were not in vain, for by the shedding of His blood He accomplished what He set His heart upon.** By the blood of His cross He made full and effective provision for the salvation of the sinner. Three things need to be noted about the salvation which was provided for us at such a cost.

**First, we note that this salvation was provided for all men.** "God so loved the WORLD (not an elect few), that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). How full and how far-reaching this provision was, may be learned from many Scriptures. Hebrews 2:9 tells us that Christ "tasted death for EVERY man." Isaiah 53:6 tells us that "the Lord hath laid on Him the iniquity of us ALL." While I Timothy 4:10 says that He is "the Saviour of all men," which means, not that all men are saved, but that by His grace Christ has made PROVISION for the salvation of all men.

**Second, we note that this salvation is entirely a matter of grace.** Man has no part in saving himself. It is false, and wicked, and unscriptural to teach that a man can be saved by works, or that he can keep himself saved by works, or that good works have any part whatever in his salvation. God's Word is very clear on this point. "Not by works of righteousness which we have done, but according to His mercy He saved us" is the declaration of Titus 3:5; while Ephesians 2:8-9 says, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast"; and Romans 11:6 adds, "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work."

**This is clearly illustrated in the lesson which we are studying.** Benjamin had nothing whatever to do with his deliverance. It was a matter entirely between Judah and Joseph. It was not for his innocency's sake that Judah undertook to become his substitute, but for love of the father to whose heart Benjamin was so dear. This in itself is an illustration of the truth that the salvation of the sinner is entirely a matter of grace. He is not saved because he is innocent, for he is not. "All have sinned and come short of the glory of God" (Rom. 3:23). Neither is he saved because he has done some good works to recommend himself to God. God's estimate of the best of human works is expressed in the testimony of the prophet Isaiah, who said, "All our righteousnesses are as filthy rags" (Isa. 64:6). The salvation of the sinner is purely



and wholly a matter of the mercy of God, through the finished work of our Lord Jesus Christ, in the redemption which He wrought on Calvary.

And finally, we notice that the salvation which Christ has provided by bearing our sins in His own body on the tree, from the human standpoint, is a matter of faith. All we can do to be saved is to accept what Christ has done to save us. "By grace are ye saved THROUGH FAITH," says Ephesians 2:8-9, to which we have already referred; and throughout the Word of God this is the one condition laid down whereby the salvation which Christ has provided may become effective in actually saving the sinner. "Believe! believe! believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31) is the constant refrain of the Scripture.

### VITAL-TRUTH ILLUSTRATION

I remember reading, in the stirring annals of the Melanesian Mission, of a native boy whom Bishop John

Selwyn had in training at Norfolk Island. He had been brought from one of the most barbarous of the South Sea peoples, and did not promise particularly well. One day Bishop Selwyn had occasion to rebuke him for his stubborn and refractory behavior. The boy instantly flew into a passion, and struck the bishop a cruel blow in the face. It was an unheard-of incident, and all who saw it stood aghast. The bishop said nothing, but turned and walked quietly away. The conduct of the lad continued to be most recalcitrant, and he was at last returned to his own island as incorrigible. There he soon relapsed into all the debasements of a savage and cannibal people. Many years afterwards a missionary on that island was summoned post-haste to visit a sick man. It proved to be Dr. Selwyn's old student. He was dying, and desired Christian baptism. The missionary asked him by what name he would like to be known. "Call me John Selwyn," the dying man replied, "because he taught me what Christ was like that day when I struck him."

—F. W. Boreham

Second Quarter, Lesson 12

Sunday, June 19, 1932

## JACOB THE AGED FATHER

Lesson Text: Gen. 46:1-7, 28-30; 47:7

Devotional Reading: Luke 2:41-52

### Golden Text:

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12).

The outstanding thought in today's lesson is the dependability of God's promises. This thought is suggested by verses 3-4 of chapter 46, "And He said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again." These verses reiterate the promises which God had given to Abraham, to Isaac, and to Jacob that He would make of their seed a great nation, and they reiterate the promise that He would give them the land of Canaan. Though, for the time being, it was God's pleasure for Jacob to go down into Egypt, this in no wise negated the promises. Those promises were sure. Their fulfillment was certain. They could be depended upon. Taking this as the key thought for today's lesson study, let us first consider,

### I. THE PERSONAL TESTIMONIES OF JACOB AND JOSEPH

Both Jacob and Joseph bore witness to the immutability and infallibility of God's promises. God had said to Jacob, "I will surely bring thee up again"; but Jacob died in the land of Egypt. Apparently this promise was not fulfilled. But when Jacob knew he was dying, was he dismayed? Did he doubt the promise? He did not. Listen to his testimony: "And Israel (Jacob) said to Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers" (Gen. 48:21). Jacob realized that his death could not break the promise of God. That promise was to be fulfilled, first in the bringing of the children of Israel out of Egypt, as God did at the Exodus, and second, in the resurrection of the dead in the Kingdom of our Lord Jesus Christ, when all Israel shall be restored, Abraham, Isaac, and Jacob included (see Matt. 3:11). Like unto Jacob's testimony was that of Joseph. Joseph, too, died in the land of Egypt. God's promise to restore Israel to their own land had not been fulfilled at the time of death; but observe that Joseph's faith never wavered; he bore testimony to his confidence that the promise should yet be fulfilled in spite of the fact that he had not seen its fulfillment. His testimony was most emphatic. He said to the children of Israel, "God will surely visit you, and ye shall carry up my bones from hence" (Gen. 50:25).

William Czamanske, writing in the "Sunday School Times" some years ago, very beautifully expressed the point and pith of these testimonies. He said,

"I die, but God will surely visit you,"

Thus spoke to Israel her best beloved son,  
And taking oath, commandment gave to bear his bones  
Thence to the Land by faith and promise won.

"I die—but God!" Sublimity of faith that sees

Beyond the transitory things of sense,  
And though its body turn to dust, will cause  
Its very grave witness confidence!

And now we consider,

### II. THE DEPENDABILITY OF GOD'S PROMISES

The faith of Jacob and of Joseph was not put to shame. God did visit the children of Israel, even as He had promised, and He did bring them up from the land of Egypt to their own land, but not until many years had rolled by. Jacob's body, of course, was buried by Joseph and his brethren in the land, in anticipation that they would return to possess that land. But Joseph's body moulded for many years in a coffin in Egypt. At last the day came, however, when the promises of God concerning the return of the children of Israel were fulfilled; and when they went up to the promised land, they bore Joseph's bones with them, even as he had commanded them (Exod. 13:19).

So, also, shall all God's promises to Israel find their fulfillment. Indeed many of these promises have already been fulfilled. After they had entered the promised land, Joshua bore testimony concerning the promises which had been given to the fathers of Israel and to Moses concerning the deliverance from Egypt and the conquest of the land, saying, "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23:14). Likewise, the promises which God gave to Israel concerning the coming of the Messiah found their fulfillment in His first coming. For centuries the ritual of Israel had pictured the promise that one day God would provide Himself an offering which would take away their sins, and accomplish the salvation which the offerings of the Law could never accomplish, but could only testify. This was fulfilled when Christ hung upon



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the cross of Calvary (Heb. 10:1-14). Their Scriptures had foretold the place of His birth, the manner of His birth, and the character of His life; and they had described His death in minutest detail and prophesied His resurrection from the dead. Of these, as of the promises relating to the conquest of the land, it may be said, in the language of Joshua, "Not one thing hath failed of all the good things which the Lord spake concerning Him. All are come to pass, and not one thing is failed thereof." There are many promises yet remaining to Israel for the future, and many times during the past centuries it has appeared that these things were impossible of fulfillment. When God's time comes, however, these promises, too, shall be fulfilled. And it is when these promises ARE fulfilled that the promises given to Abraham, to Isaac, and to Jacob, and to Joseph, shall find their realization, for our Saviour assures us that these fathers of Israel shall be there in person to enjoy the fulfillment of the promises upon which they so confidently depended (Matt. 8:11). When we see what God's Word says about Israel's glorious future, we see that

there is surely reason for the testimony of Hebrews 11:13-16, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city." And that the most full realization of the promises to Israel is yet future, but certain, is plainly declared in Hebrews 11:39-40: "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

As God's promises to Israel were dependable, so are His promises to us. And so let us inquire, "What are some of these promises?"

### III. THE CHARACTER OF OUR HOPE

God's Word plainly teaches that He has already given us some of the things which He has promised to those who trust in Him. For instance, the Scriptures tell us that He has now given us the robe of His own perfect righteousness (Rom. 3:22); He has now imparted to us His own divine nature (II Pet. 1:4); and He has now given unto us eternal life (John 3:36; I John 5:10-13; John 5:24).

But God's Word just as plainly teaches that there are many things which He has promised to His children, which we have not yet received. "We are saved by (in) hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" (Rom. 8:24). What are some of the things which are involved in our hope, which we have now received only by promise, but which in the future we shall actually experience and enjoy? We cannot begin to exhaust this fascinating subject, but will suggest for our present consideration only a few of the wonderful things involved in the hope which God's Word holds out to us.

**A. God's Word promises the redemption of our bodies.** What a blessed hope is this! and how much there is involved in it! The redemption of our bodies means surely their redemption from every effect of sin. It means that if we have died before it is realized, our bodies must be resurrected—redeemed from the power of the grave. It means that if we are living when this joyous event occurs, our bodies will be snatched from the icy clutch of death and secured forever from his power. It means that the old sinful nature, whose unholy presence in them has so long cursed these bodies of ours, and who has used them as his instruments in doing his wicked will, shall be forever removed from them. It means that each and every additional effect of sin, such as pain, sickness, infirmity, deformity, and decay, shall then be done away. What a comprehensive promise this is, indeed! And what is the promise? The Scripture says that we are "waiting . . . for the redemption of our bodies" (Rom. 8:23).

**B. We are also waiting for the revelation of our Saviour.** That we shall see Him face to face the Scriptures declare in no uncertain terms. "For now," says the apostle Paul, "we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). And it is when we see Him that we shall experience the redemption of our bodies to which we have referred in our last paragraph. "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20-21). This promise is further explained and elaborated in I Corinthians 15:51-54: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."





So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." And I Thessalonians 4:13-18 sets the same hope before us in thrilling language: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

**How many things are involved in this hope of ours!** To see our loved ones once again, who have died trusting in the Saviour; to enter once more into happy fellowship with them, made doubly happy by the realization that we shall never again experience the sorrow of parting; to see our blessed Saviour and to enter into the perfect communion with Him which His children shall enjoy throughout eternity; to hear Him say (if in this life we have faithfully discharged the commission which He gave us), "Well done, thou good and faithful servant"; to receive at His hand the reward which He has promised to those who are faithful in serving Him. O what bliss—what unutterable bliss will be ours when these things come to pass, for they are all involved in the hope of the believer.

**Like Jacob, and like Joseph, and like the saints of the past nineteen centuries, we may die before the fulfillment of these promises; but that they will be fulfilled we cannot doubt.** And this leads us to consider,

#### IV. THE FOUNDATION OF OUR CONFIDENCE

**The foundation of our confidence is identically the same as the foundation of Jacob's confidence, and of Joseph's.**

The foundation of the confidence of those fathers of Israel was, first of all, the Word of the living God, given years before. Even before the birth of Isaac God had said to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. 15:13-16). And to Jacob He had said, "I will go down with thee into Egypt; and I will also surely bring thee up again" (Gen. 46:4). It was these and many other such promises on which Jacob and Joseph were depending, and it was the consciousness that God had promised these things which gave them the confidence to which they so clearly testified. Like theirs, our confidence rests upon the Word of God. If the Bible be not God's Word, then of course our faith is vain and our hope a delusion. But if the Bible be the Word of God, as it is, and as it is demonstrated to be by many infallible proofs, then we may rest with unflinching faith upon what He has said, for He is the "God Who cannot lie" (Titus 1:2; Rom. 15:4).

**The foundation of the confidence of Jacob and Joseph was also the Person and work of the Lord Jesus Christ.** It was in Him that all those promises were to find their fulfillment.

**This is demonstrated when we consider the covenant which God had made with Abraham.** According to God's instructions, Abraham prepared for the making of this covenant by the slaying of beasts and of birds, the dividing of the bodies of the beasts, and the laying of the several parts over against one another, forming a bloody lane (Gen. 15:9-10). The blood of these slain beasts and birds was typical of the blood of Christ's sacrifice, and in themselves they bear mute witness that it is through the blood of Christ that this covenant is to be fulfilled.

**It was the custom in those days for the contracting parties in a covenant to walk arm in arm down such a**

## "Is Thy God Able?"

by REV. A. B. LEWIS

The author has given us a most interesting account of the capture of Rev. and Mrs. R. W. Porteous and Miss Gemmell, of the China Inland Mission. They were working in the city of Yuangchow, in the west of Kiangsi province when taken by the Communist bandits, and called upon to enter into the "fellowship of His sufferings" during a period of 100 days of captivity.

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bloody lane, as a means of sealing the covenant (Jer. 34:18). Possibly Abraham expected to be one of the parties who passed between the parts of the slain heifer and of the ram, and the carcasses of the birds. But when it came time for this covenant to be sealed and confirmed, God set Abraham aside, putting him into a deep sleep, and showing him in a vision a blazing furnace and a shining lamp, passing together between those pieces. This was not a covenant between God and Abraham, though Abraham benefitted by it. It was a covenant between God and His Son. The blazing furnace is a fitting symbol of the Lord, for the Scripture says, "Our God is a consuming fire"; and what could more appropriately represent our Saviour than that lamp of fire? He Himself said, "I am the Light of the world." The Scripture tells us that "in the same day God made a covenant with Abraham . . ." In other words, it was a covenant by which Abraham was to be benefitted, but that was a covenant in which God the Father was party of the first part and God the Son the party of the second part.

**Consider now the substance of that covenant: "Unto thy Seed have I given this land . . ." (Gen. 15:18).** This is one of many promises in which God refers to the Seed of Abraham. Reference is made to this very covenant in Galatians 3:17, where we read, "This I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This is a specific declaration that the covenant which God made with Abraham was confirmed in Christ, which confirms what we have already seen. But the proof that the fulfillment of this covenant depended, not upon Abraham, but upon our Lord Jesus Christ, becomes positively startling when we read the Holy Spirit's interpretation of the word "seed," to which we have called attention. This interpretation is given in the preceding verse: "Now to Abraham and His Seed were the promises made."





He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ" (Gal. 3:16).

In the light, therefore, of the covenant which God made with Abraham, of which His promises to Isaac and to Jacob were repetitions, and in the light of the Holy Spirit's own interpretation of that covenant, we may see without the shadow of a doubt that the foundation of the confidence of these fathers of Israel was the Person and work of Christ. It is in Him that those promises are to be fulfilled. It was by the shedding of His blood that the children of Israel were fitted and prepared to participate in the promised blessings, and it is in His Kingdom that they shall actually enjoy them.

**So, too, the fulfillment of God's promises to us depends upon our Lord Jesus Christ.** His Person and work are the foundation of our confidence. It was by His death that our souls were saved. It is by His grace that we now have eternal life. It is by His loving-kindness that we are prepared to stand without fear in the presence of God in the day of judgment. And it is in His coming that the promises which God has given us are to find their fulfillment. He is the Author and Finisher of our faith. He is the Bestower of every good and perfect gift. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29).

#### VITAL-TRUTH ILLUSTRATION

Dr. A. T. Pierson tells us that in 1882, when the transit of Venus was occurring, some German scientists, at Aiken,

S. C., had drawn an elliptical circle upon a great stone, from which they made their observations. Later they presented a request to the city that this stone might remain undisturbed until one hundred and twenty years had passed, and another transit of Venus had occurred, at which time the then-living scientists might make their observations and compare them with the work of 1882. Pierson reminds us that 120 years is a long time; every throne will have been emptied of occupant after occupant, and the map of the world will have been made over; for aught we know the march of the millennium may have begun; but prompt to the day, the hour, the minute, the transit of Venus will be on. Such is the accuracy of science. But again and again the even greater accuracy of prophecy has been put beyond dispute. Read Zechariah's description of the first appearance of Jesus in His triumphal entry into Jerusalem, "Riding upon an ass, and upon a colt, the foal of an ass"; and remember this, that over seven hundred years intervened between the declaration and the deed. Generation after generation had passed; almost countless kings had been born to the various thrones of the earth; the little sentence, for the most part, was forgotten by even Scripture students; and yet, in perfect accord with the Word of God, it came to pass. So will it be again when "His feet shall stand . . . upon the Mount of Olives," and "Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem."

—The Christian Fundamentalist

This is applicable not only to the present lesson, as Jacob and Joseph looked forward in faith, but should be remembered in connection with the lesson for July 10.

Second Quarter, Lesson 13

Sunday, June 26, 1932

## REVIEW—*What We Have Learned from Genesis*

Scripture Reading: Heb. 11:4-22

#### Golden Text:

"We know that all things work together for good to them that love God, to them who are the called according to His purpose (Rom. 8:28).

#### THE SCRIPTURE READING OUTLINED

##### WHAT FAITH DOES

Heb. 11:4-22

##### I. FAITH RESTS FOR SALVATION IN THE MERITS OF ANOTHER

Heb. 11:4; Eph. 2:8-9

##### II. FAITH WALKS IN FELLOWSHIP WITH GOD

Heb. 11:5-6; I John 1:7

##### III. FAITH RELIES ON THE REALITY OF THE INVISIBLE

Heb. 11:7; 11:27

##### IV. FAITH RENDERS UNQUESTIONING OBEDIENCE TO THE WILL OF GOD

Heb. 11:8-10; Rom. 1:5

##### V. FAITH PERFORMS THE IMPOSSIBLE IN THE POWER OF ANOTHER

Heb. 11:13-16; Phil. 4:13

##### VI. FAITH ORDERS THE PRESENT WITH THE FUTURE IN VIEW

Heb. 11:13-16; II Cor. 4:17-18

##### VII. FAITH UNDER TESTING BEARS UNWAVERING TESTIMONY

Heb. 11:17-19; I Pet. 1:7

##### VIII. FAITH REFUSES TO BE DISMAYED BY DELAY

Heb. 11:20-22; I Thess. 1:10

#### QUESTIONS FOR REVIEW

##### Lesson 1—"God in Creation"

(Lesson Text: Gen. 1:1-2:7)

(Golden Text: Gen. 1:1)

1. Can Genesis be harmonized with geology?
2. What personal lessons may we learn from the seven recreative days?
3. What light does Genesis one shed upon evolution?
4. What light does this chapter shed upon God's trinity?

##### Lesson 2—"How Sin Begins"

(Lesson Text: Gen. 2:8-3:24)

(Golden Text: Matt. 26:41)

1. What does the garden of Eden typify?
2. Of whom is unfallen Adam a type?
3. Of whom is Adam a type after his fall?
4. What is the significance of God clothing fallen man in the skins of slain beasts?

##### Lesson 3—"The Call of Abram"

(Lesson Text: Gen. 12:1-9)

(Golden Text: Gen. 12:2)

1. To what was Abram called?
2. What may we learn for our personal profit from Abram's response to his call?
3. What counterpart in our experience has the blessing which God promised Abram in connection with his call?

##### Lesson 4—"Abram's Generosity to Lot"

(Lesson Text: Gen. 13)

(Golden Text: Romans 12:10)

1. What may we learn from Abram's dealing with Lot?
2. What may we learn from Lot's dealing with Abram?



3. What is the fundamental difference between Abram and Lot?

#### Lesson 5—"Isaac and His Wells"

(Lesson Text: Gen. 26:12-25)

(Golden Text: Prov. 15:1)

1. Of what is Isaac's forbearance a type?
2. Of what are Isaac's wells a type?
3. Of what was Isaac's fellowship a type?

#### Lesson 6—"Esau Sells His Birthright"

(Lesson Text: Gen. 25:27-34)

(Golden Text: 1 Cor. 9:25)

1. What was the especial significance of the birthright?
2. When Esau despised his birthright what did he lose?
3. Was Jacob justified for plotting to rob Esau of his birthright because God planned to give it to him?
4. What personal lessons may we learn from this lesson?

#### Lesson 7—"Jacob at Bethel"

(Lesson Text: Genesis, chapters 27, 28)

(Golden Text: Gen. 28:15)

1. What connection do you see between this lesson and Christ?
2. What personal blessing is there in this lesson for us?

#### Lesson 8—"Jacob and Esau Reconciled"

(Lesson Text: Genesis, chapters 32, 33)

(Golden Text: Eph. 4:32)

1. To what do you attribute Jacob's amazing prosperity?
2. What brought about the remarkable change in Jacob's life?
3. What was it which softened Esau's heart?
4. What does all this mean to you?

#### Lesson 9—"Joseph the Dreamer"

(Lesson Text: Gen. 37:1-11)

(Golden Text: Rom. 12:17)

1. What bearing had Joseph's dreams upon his own future?
2. What prophetic significance have Joseph's dreams as pertains to Christ?
3. What personal lesson may we learn from Joseph's dreams?

#### Lesson 10—"Joseph the Worker"

(Lesson Text: Genesis, chapters 39-41)

(Golden Text: Prov. 22:29)

1. Wherein does Joseph typify the earthly life of Christ?
2. Where does Joseph typify the death of Christ?
3. Wherein does Joseph typify the resurrection of Christ?
4. Wherein does Joseph typify the second coming of Christ?

#### Lesson 11—"Judah the True Brother"

(Lesson Text: Gen. 44:18-45:15)

(Golden Text: Ps. 133:1)

1. What does the perfect accord between Judah and his father, touching the safety of Benjamin, suggest?
2. What does Judah's willingness to bear the responsibility for Benjamin's supposed crime suggest?
3. What does Judah's willingness to take Benjamin's place in judgment represent?

#### Lesson 12—"Jacob the Aged Father"

(Lesson Text: Gen. 46:1-7, 28-30; 47:1)

(Golden Text: Exod. 20:12)

1. Did Jacob and Joseph believe that death ended all hope for them?
2. Can a single one of God's promises be broken?
3. What are some of His promises to us?
4. Why may we confidently expect these promises to be fulfilled?

### VITAL-TRUTH ILLUSTRATION

Mrs. Chas. E. Cowman has an article in "The Evangelical Christian" which beautifully illustrates this Golden Text. We condense it as follows:

In work connected with Village Campaign Bands in Japan, the writer was on a long railway journey into the interior. The rice-plains were sere and brown from drouth, but when the train commenced climbing up and up, the air grew bracing, and vegetation and scenery were beautiful beyond description. More than once someone was heard to exclaim, "Exquisite! Charming! Oh, to live here always!"

In the midst of their joy, a man in uniform came in and without a word of explanation closed the windows, pulled down all the blinds, and went out. Suddenly they were plunged into midnight darkness, and someone called out, "We are in a tunnel!" In a few moments they were out into the sunlight; but only briefly, as again the train plunged into a long black tunnel and fairly inched along. Several times the engine stopped, and the passengers had an inner feeling of danger. For more than an hour this tunnel experience was repeated; they were in and out of long black tunnels continuously. But what a changed company; what cries of impatience, and murmurings! One said if he had known of these horrid tunnels he never would have started; another grumbled at this route being taken for a road. One said, "What if the engine would refuse to work on these steep grades, or the engineer lose his grip? We should never get out of here alive." Fear and discontent are contagious. A little girl said to her mother, "Let us get off this train!" A man sat repeating over and over, "Will these tunnels never, never end?"

They were out of the twenty-sixth tunnel when the uniformed man pushed up the blinds, opened the windows, and said, "All through! No more tunnels!" And the train drew into the terminal station in the very heart of the mountains, a panorama before them of such beauty that words failed in its description. The mountains and hills were touched with glory, the air laden with the breath of flowers, and every dell and pathway strewn with beauty; restful music of streams clear as crystal, and feathered songsters fairly bursting their throats with melody. How exceeding abundantly, above all they could ask or think, were they repaid for the journey. But for the tunnels they would have missed it all.

Is some precious child of God who reads these lines, passing through a "tunnel experience"?

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## GOD'S RIGHTEOUSNESS OBSCURED BY THE ANTEDILUVIANS

(Continued from p. 120)

In addition to this, Paul declares they not only knew His power, they also knew His Godhead. They clearly saw and understood His deity. This second fact is practically inescapable when the first fact is admitted, for one could scarce see and understand the power of God without recognizing that nought but Deity could possess this power.

But perhaps someone is asking, "How did God give this information to prehistoric man—to antediluvian man?" The answer of the Bible is plain. It was by means of the starry heavens that God got the Gospel to prehistoric man. Prehistoric and modern man have both looked upon the same heavens. That it was these heavens which God used to get the Gospel to prehistoric man is suggested by verse twenty. Weymouth translates the latter part of this verse,

His eternal power and divine nature had been rendered intelligible and clearly visible by His works, so that these men were without excuse.

We may well ask, "Which of His works shows forth His power in Christ and His deity?" To this question there is no answer so satisfying as the one which we have already indicated.

The Psalmist was speaking of this very truth when he said in Psalm 19:1,

The heavens declare the glory of God.

What is the meaning of this striking little expression, "The heavens declare the glory of God?" What or Who is the glory of God? What are the heavens declaring when they declare the glory of God? Since the Scriptures are self-interpreting, it is to the Scriptures that we must turn for the answer to this question. Hebrews 1:2-3 gives us the inspired answer. Here we read that God hath appointed His Son heir of all things, and that He is the brightness of God's glory and the express image of His Person; and there is the answer to our question. Who is the glory of God? The Holy Spirit has given us the inspired reply! Jesus, the Son of God is the brightness of the Father's glory. This truth is set before us with equal clarity in Revelation 21:23:

The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof.

Note the two expressions, "The glory of God did lighten it," and, "The Lamb was the light thereof." Things equal to the same thing are equal to each other, hence the Lamb is the glory of God. Thus when the Scriptures say the heavens declare the glory of God, they are telling us the amazing news that the heavens declare the glory of the Lamb, of the Son of God, Who is the glory of God. As all historians know, primitive man was well acquainted with the stars and star-groups of the heavens. We now see from the Scriptures that the stars by their symbols

declare the story of the Son of God, the Lamb of God the glory of God; hence the Gospel was in the stars, and men understood it plainly—understood the marvelous revelation which God was conveying. He saw and understood the saving power of God centered in Jesus, and he perceived His eternal and infinite deity. Consequently God holds them as definitely responsible with their revelation from the starry Bible as He now holds us responsible because we have the blessed revelation of His printed Bible. And so Paul concludes this portion of his declaration with the dramatic words,

So that they are without excuse.

So Paul has presented his first point. Prehistoric man had light. His light was the starry Bible, which Bible gave forth exactly the same message which is given forth by our Bibles today—the message of Jesus Christ, the Saviour of lost men, the glory of God.

The heavens declare the glory of God.

The heavens declare the story of Jesus.

THE second fact which the apostle Paul now adduces as he deals with prehistoric man's obscuration of the righteousness of God, is that prehistoric man repudiated and rejected the light which God gave him. Paul presents the story of prehistoric man's rejection of His light in six steps.

Six is the number of man and always points to downfall and iniquity. When Nebuchadnezzar falls into pride, and idolatry, and self-exaltation, sixes cluster about him. And when Goliath comes forth to exalt himself against the God of Israel, sixes appear again and again in the description of his person and of his weapons. And in the future, when the Antichrist, that man of sin, is manifested, he shall be identified by a definite number—six hundred and sixty-six.

And so in this first chapter of Romans, when the apostle Paul describes the downfall of prehistoric man, he sets this downfall forth in six steps—six steps away from God in spite of the fact that man saw and understood the glory of God because he had God's starry Bible, which declared unto him the glory of God. The six downward steps of man are clearly stated.

FIRST, THEY FAILED TO GLORIFY GOD. Men always turn aside and start downward when they fail to glorify God.

SECOND, THEY WERE UNTHANKFUL. As a result of failure to glorify God, unthankfulness crept into their hearts, and they ceased to be occupied with the glory of God which the heavens declared.

THIRD, THEY BECAME VAIN IN THEIR IMAGINATIONS. Because they had stopped being occupied with the glory of God, the old nature filled their hearts with vain imaginations.

FOURTH, THEIR FOOLISH HEART WAS DARKENED—darkened toward Him Who was revealed in their starry Bible, our Lord Jesus. The first three steps naturally preceded this darkness.

FIFTH, PROFESSING THEMSELVES TO BE WISE THEY BECAME FOOLS. A profession of human wisdom is bound to follow when a heart turns away from God but the wisdom of this world leads only to foolishness.

And the sixth step is recorded in awful language. The sixth step is that THEY CHANGED SOMETHING WHICH NEVER OUGHT TO HAVE BEEN CHANGED. "They changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things." And further, they "changed the truth of God into a lie, and worshipped and served the creature more than the Cre-

*SUCH were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

—I Cor. 6:11





tor." Notice—they "changed the glory of the uncorruptible God." We have seen that this glory was revealed in the tarry heavens and that this glory is our Lord Jesus Christ. When these men had arrived at the sixth terrible step, they felt at liberty to substitute an image as the object of their worship instead of the glory of God—our Lord Jesus Christ. Our Lord Jesus Christ is the Way, the TRUTH, and the Light, but these men changed the truth of God into a lie and worshipped and served the creature more than the Creator Who is blessed forever.

Yes, prehistoric man repudiated and rejected the light which God gave and sought to change the truth to suit his wicked fancies.

THE third fact which Paul presents, as he deals with prehistoric man's obscuration of the righteousness of God, is that men fall into awful sin as a result of rejecting the light. What happened to those prehistoric men is happening to men today. Prehistoric man's terrific sin is set forth in this chapter. He fell into sins of worship when he started to change the truth into a lie; he fell into awful sins of impurity; he fell into unnatural sins, described by the Holy Spirit here in this first chapter of Romans; he fell into sins of the disposition, becoming full of maliciousness, murder, debate, deceit, and malignity; he fell into sins of companionship, for it is recorded that they enjoyed evil companionship; and he fell into awful sins of the mind, because he did not like to retain God in his knowledge. Because he refused to be occupied with God, God turned his mind over to reprobate thoughts, to those things which are not befitting.

The condition of prehistoric man became appalling, but what happened to him is happening to modern men today.

Prehistoric man had the light; he had the knowledge of Him Who is called the glory of God.

Modern man also has the light. He, too, has the story of Jesus.

THE day of my entire sanctification  
will be proclaimed to the world for  
it will be found in the newspapers that  
announce my death.

—C. H. Spurgeon

Prehistoric man despised his opportunity of love and grace; he turned away from God.

Modern man is despising the light which is revealed in God's Word; he is turning to rebellion and atheism; he is trampling under foot the Son of God.

Rejecting his light, prehistoric man fell into awful sin; and modern man is falling into spiritual and moral bankruptcy because he is rejecting light.

In the light of these facts what shall we do? Shall we continue sinning when God has given us the light? Nay, but rather, let us turn to Him Who is the Saviour.

Turn to Him Who is now, as He was to those prehistoric men, the glory of God.

Turn to Him Who is able to bring you out of darkness into light.

Turn to Him Who is able to transform a life of sin into a life of victory.

Believe on the Lord Jesus Christ and thou shalt be saved.

## SANCTIFY THEM THROUGH THY TRUTH

(Continued from p. 122)

But there were many more chapters in the life of Jerry McAuley which we can only appreciate from the viewpoint of the second point in our discussion, namely:

### II

#### THE SANCTIFYING POWER OF THE WORD OF GOD IN THE BELIEVERS STATE

And now, brethren, I commend you to God, and to the WORD OF HIS GRACE, which is able to build you up, and to give you an inheritance among all them which are sanctified (Acts 20:32).

SPECIAL attention should be called to the name given to the truth in this passage. It is the WORD OF HIS GRACE. It is the linking up of the written Word with the Man of Calvary and what He accomplished there. Then note the ability which is back of this divine communication. The Word which reveals the manifestation of God's grace "is able to build . . . up and give . . . an inheritance among all them that are sanctified."

Jerry McAuley went to work for the Lord immediately after his conversion. Although he knew little or nothing of the high calling which God had given him in Christ Jesus, yet he went to work with a zeal and enthusiasm that would put many a matured Christian worker to shame. He felt the strengthening power of that "Word of grace" and began living out the high position which he had in the heavenlies. He didn't wait until he was released from prison to work for God. He talked to the man at the right and the man at the left of him as he sat at meals. He talked to the man in front of him and the man behind him as he marched through the prison courts. A veritable

revival broke out in Sing Sing as a result of Jerry's labors. His first convert was Jack Dare, who had led in a revolt that had cost many lives, and who had been severely punished. Jerry had gotten a taste of what real service was. He began to realize the importance of letting God give him an inheritance among them that are sanctified. And so he labored, not for the treasures of earth, but rather for eternal rewards which God has promised to all who will serve Him (Matt. 6:19-20; I Cor. 3:14).

But Jerry fell. Again quoting from "Down in Water Street," by Hadley, "He took a room over a saloon; in fact, there were few other places where one could get a room, and some one offered him a glass of beer. Beer was a new beverage to Jerry, as it was placed in the saloons after he had been sent away. Someone said, 'Why, Jerry, a glass of beer won't hurt you.' Jerry took the fatal glass, and fell."

Now the question arises, Was Jerry still sanctified? According to those who know not the grace of God, he was not. But, thank God, according to the Word of the Lord which liveth and abideth forever, he was still sanctified in Christ Jesus. His standing in Christ was not affected one whit by that glass of beer and the terrible depths to which he sank afterwards. To be sure, he was out of fellowship with his Heavenly Father and God was not condoning his sin, but that is another matter.

Jerry came back. Yes, and souls were blessed by his restoration. But "Jerry fell again and again, five times within the next eight months, and got fighting drunk." But, dear reader, do not forget this one thing, Jerry McAuley was still sanctified in his standing in Christ (Heb. 10:10). We will agree that his state, at this particular time





in his life did not reflect the glorious standing which God had given him in Christ Jesus. But something happened in Jerry's state also.

Through the patience of loving hearts who cared enough for Jerry in spite of his backsliding and driftings to labor with him and get him back on his feet each time he fell, the grace of God got a hold on his life. The goodness of God led Jerry to repentance, and it gave him encouragement to press on in spite of the many times he had fallen. Slowly, yes hopelessly slowly, according to some Christians who had lost patience with him, but surely—yes, and much faster than those who criticized him for his backsliding—Jerry grew in grace. He was beginning to see the will of God for his state right down there in old Water Street, New York, even his sanctification (I Thess. 4:3), in the midst of surroundings that discouraged many of those who gave Jerry up as a hopeless case. But Jerry learned how to "possess his vessel in sanctification and honor," in just such surroundings (I Thess. 4:4).

And more than that, he had caught a glimpse of God's plan for his life. He had seen that if he purged himself from the things of dishonor he should be "a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21). As he sat meditating one day he saw a great procession of men,

lost, ragged, hungry, helpless, and wretched, going into a building, and somehow they were fed, clothed, and came out looking clean, comfortable, and happy. In 1872 four years after Jerry's reclamation, he conceived the idea of starting a mission to rescue men who, like himself, had no one to help them. Friends who knew Jerry and loved him, and had seen the transformation come into his life responded to his appeal with quite a sum of money for this purpose. Thus, the first Rescue Mission in the world—where the drunkard was more welcome than the sober man, the thief than the honest man, the harlot than the beautiful, pure woman—was started by Jerry McAuley October 8, 1872, at 316 Water Street, New York.

Dear reader, this is the brief resumé of the life of but one among thousands who have experienced the sanctifying power of Christ, the living Word, and the Bible the written Word, in their hearts and lives, giving them a standing that is impeccable and unimpeachable before the throne of Heaven, and so transforming their lives in their state on earth before men that the mouth of the gainsayer has been stopped.

"As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the Truth."

## SALVATION AND REWARDS

(Continued from p. 131)

Under this point the question arises, "Can a Christian lose his Rewards?" We find that the Bible gives two sides to the answer because of the fact that God has a mighty plan for all of His children, many of whom unfortunately miss God's plan. For this reason the Rewards which are specifically planned of God may not become fully ours.

II John 8—"Look to yourselves that WE lose not those things which WE have wrought, but that WE receive a full reward."

But this translation should be altered thus:

II John 8—"Look to yourselves, that YE lose not those things which WE have wrought, but that YE receive a full reward."

In making this alteration we are following such authorities as the Revised Version, Rotherham, Worrell, etc. The three pronouns which were "WE," "WE," "WE," should be rendered "YE," "WE," "YE."

On the other hand the Bible makes it very clear that when a believer has once gained a Reward through faithful and devoted service, a Reward once gained can never be lost.

Matt. 10:42—"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, HE SHALL IN NO WISE LOSE HIS REWARD."

The Reward planned of God may be lost, or at least partially so, but the Reward once earned, like Salvation, is the eternal possession of the believing soul.

**E. Salvation is the same to all believers, but Reward is meted out in differing degrees**

### Salvation

Acts 13:39—

"And by Him ALL THAT BELIEVE are justified from all things."

### Reward

Matt. 10:41—

"He that receiveth a prophet in the name of a prophet shall receive a PROPHET'S REWARD; and he that receiveth a righteous man in the name of

a righteous man shall receive A RIGHTEOUS MAN'S REWARD."

**F. Salvation stands connected with the first coming of the Lord, but Reward stands connected with His second coming**

### Salvation

Heb. 9:26—

"For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

### Reward

Rev. 22:12—

"And, behold, I come quickly; and My reward is with Me, to give every man according to his work shall be."

Matt. 16:27—  
"For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

I Cor. 3:11-15—"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a REWARD.

If any man's work shall be burned, he shall suffer loss: but he himself shall be SAVED; yet so as by fire."

### CONCLUSION:

Salvation is by faith, and cannot be lost.

Reward is by works, and that which God has planned for His own is affected by the life we live while the Reward which we have actually earned cannot be lost.



# SANCTIFICATION—AS RELATED TO THE BELIEVER'S TWO NATURES

(Continued from p. 128)

I do not. But the evil which I would not, that I do." This experience ended with the cry, "O wretched man that I am! who shall deliver me from the body of this death?" No amount of desire, no matter how noble it may be, or will power, will enable the believer to live the victorious and fruitful life. The law principle is no more to be applied as a rule for the believer's life. What then is God's plan for the believer? If it is not according to the principle of eradication or suppression, what then can it be? The real word is counteraction.

## PRINCIPLE OF COUNTERACTION

After trying hard to suppress the old nature, Paul, in the end of the seventh chapter of Romans, looked away entirely from all self-effort and striving with the old nature, to the risen Lord, where he found complete victory in permitting the Holy Spirit to do in and through him the things that he had been trying to do, but in which he had utterly failed. The eighth chapter begins with a triumphant note of victory, "No condemnation to those that are in Christ Jesus," and ends with the blessed assurance, that there is no separation. In the middle of the chapter we see, "All things working together for good to them that love God, to them who are the called according to His purpose." A new principle is here revealed, running all through the chapter, counteracting the old; "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit."

Read carefully the sixth chapter of Romans again, concerning the believer's identification with Christ in His substitutionary work upon the cross, and you will there see the divine plan for the believer's life. The sin question has been fully dealt with; every claim of God's right-

eous Law has been met, and the penalty borne by the believer's Substitute, the Lord Jesus, Who died, not only to sin, but to the law also, and was then raised from the dead by the glory of God the Father; and according to the facts revealed here, the believer was also raised in Christ, his Substitute, and here is where God sees us in Christ Jesus our Lord. Three words will help you to enter into the secret of this glorious victory that is possible for every believer. 1. BELIEVE fully what God has said concerning your identification with Christ in His death, burial, and resurrection. His Word declares it to be so whether you can understand it or not. 2. RECKON is the next word: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Count on what God has said as being true. 3. YIELD is the next word: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." You will then know experimentally, in some measure at least, what has already been recorded as a fact, and with the apostle Paul can say, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). Don't try to overcome, reform, or eradicate the old nature. Have no confidence in the flesh whatever. Surrender yourself fully to the will of God. Let God Himself do the work, for it is God that worketh in us both to will and to do of His good pleasure. You do the yielding and the trusting, and then the responsibility is upon God to do the work. The more we become occupied with the Lord, and His will concerning us, "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord." The work will be gradual and progressive in the measure that we grow in grace and in the knowledge of the Lord; and when we see Him face to face, we shall then be like Him, for we shall see Him as He is. This is God's plan and the real secret of the happy and victorious Christian life.

## THE SANCTIFICATION OF JESUS

(Continued from p. 126)

gave His only begotten Son." In Christ's discourse on the vine He stated the same fact, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Paul wrote to the Roman believers, "Scarcely for a righteous man will one die: . . . but God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7-8). And John declared, "Hereby perceive we the love of God, because He laid down His life for us" (I John 3:16).

Wonderful love of the Crucified!

Wonderful love of the One denied!

Oh, wonderful love, that for me He died,

Wonderful, wonderful love!

This love, this wonderful, amazing, astounding love, was Jesus' motive in sanctifying Himself.

### III. THE PURPOSE OF HIS SANCTIFICATION

WE HAVE stated that the sanctification of Jesus was a setting apart to a death for sin. We have seen that His motive was love. What, though, was His purpose? What was the goal in view? The answer to this we find in the closing words of the text: "That they also might be sanctified through the truth."

Christ set Himself apart to the death of the cross that we might be set apart to eternal life. He was sanctified unto sin, that we might be sanctified to righteousness. "Him Who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him." Jesus was without sin. We were without righteousness. He needed not to sanctify Himself. We could not sanctify ourselves. Therefore, Christ set Himself apart from His righteousness and took upon Himself our guilt, in order that we might be set apart from our sin and might be given His righteousness. That we might be sanctified was the purpose of Christ's death.

Unbeliever, you are thwarting that purpose! You are mocking His death! You are spurning His love! Trust in Him. He will save you and set you apart forever from the guilt of your sin.

Believer, you cannot fully thwart the purpose of Christ's sanctification. In your standing you are fully set apart from sin. At His coming you will be sanctified in your state. As far as your present walk is concerned, however, the choice rests with you. You may choose to be set apart from your sin, or you may choose to continue in sin. God grant that you shall not, by the latter choice, rob Christ of the fruit of His death.



To say that we need not sin is to state a Christian privilege; to say that we cannot sin is a deceit and a delusion.

—C. H. M.







## SANCTIFICATION A TWOFOLD TRUTH

(Continued from p. 124)

is not, therefore, speaking of unsaved or unsanctified ones, as we have heard it ignorantly objected. He is speaking of saints whose sins WERE FORGIVEN never to be remembered (Heb. 10:17), but who had sin IN them, and were deceived if they said they had not. In I John 1:9, we have one side of the provision God has made for restoration of communion broken by sin being allowed to act and bring forth its fruit, namely, CONFESSION. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In chapter 2:1-2, we have the other side of the provision. "If any man sin, we have an ADVOCATE with the FATHER, Jesus Christ the Righteous." God is still our Father, though sin has marred our fellowship with Him. God is not the Father, nor the Lord Jesus the Advocate, of the unregenerate. From the above it is evident the apostle John, who leaned on Jesus' bosom, when He was here, did not profess to have reached sinless perfection in his life and walk!

From the Word of God, then, we learn:

1. THAT THE BELIEVER IS SANCTIFIED IN JESUS CHRIST. This is perfect and absolute, and is the effect of the threefold work of the Father, Son, and Holy

Spirit. It can not be added to, or made more complete for we are "complete in Him" (Col. 2:10).

2. THAT THE BELIEVER IS BEING SANCTIFIED as, day by day, he is submitting himself to the cleansing power of the Word of God, which, negatively, shows him what he should not be and do; and positively, shows him what he is to be and do. Thus God gives no license for self-will in anything—it is God's will in everything, as it is revealed in the Word of God. Paul took the first step in practical sanctification when he asked, "Lord, what wilt Thou have me to do?" (Acts 9:6). His own will was set aside, and God's will became the only rule of conduct or service.

Heaven is a holy place, and nothing unholy shall ever enter there (Rev. 21:27), and yet it is to be filled by some of the vilest and most hell-deserving of earth's sons and daughters, all "made meet to be partakers of the inheritance of the saints in light" (Col. 1:12). How? By virtue of the precious blood of Christ. So perfectly has Christ answered every claim of divine justice, on account of sin, that He, as "the first born among many brethren" (in resurrection), the Head of the new creation, has entered into the holiest of all, and by virtue of His blood we have boldness (or liberty) to enter with Him (Heb. 10:19-22). Praise His Name!

## AS THE EDITOR SEES IT

(Continued from p. 118)

### *The League of Nations*

WHEN the League of Nations was first organized, many hailed it as the fulfillment of prophecy, believing that it was the confederacy of nations which the Scripture declares shall be established in the last days. But the League of Nations, while undoubtedly indicating the undercurrent of human affairs which shall sweep the nations of the world into a confederacy under the leadership of Antichrist, yet was lacking in a number of essential features which shall characterize the tribulational confederacy of nations. Prominent among the missing characteristics was the element of centralized authority.

The League of Nations now existing is organized along the lines of democracy.

The confederacy of nations of the Tribulation will be an autocracy—the Antichrist wielding the power of dictator.

It was to be expected that democracy should have its opportunity to solve the problems of international relationships before the world would be ripe for the autocracy of the Antichrist.

It was to be expected also that the world would witness the collapse of democracy, before the nations thereof would be willing to surrender themselves to the leadership of an autocrat such as the Antichrist, for, according to the teaching of Scripture, their confederacy shall be a voluntary matter.

Democracy has had its climacteric opportunity to solve world problems, and the League of Nations is the flower of its efforts.

We are now witnessing the blighting of the League of Nations and the failure of the efforts at establishing world peace.

The Manchurian situation was the first real crisis which confronted the League of Nations after its organization. Its impotence there was clearly demonstrated.

And every effort of the League to adjust the situation in China, thus far, has met with dismal failure.

The League of Nations has proven powerless to cope with real international difficulties.

What will we see next? We know what civilization's climacteric attempt at self preservation will be—it will be the confederacy of the nations under the dictatorship of the Antichrist. But what are the connecting links?

Will the League of Nations be entirely abandoned? Or will it be reorganized in such a way as to make it possible for the Antichrist, when he appears, to seize the reins?

What changes may occur we do not know. But that changes will occur, and that in the near future, seems certain. And those who are familiar with the teaching of God's Word concerning the last days are confidently expecting the changes which do occur to be such as to make the picture of world affairs even more closely resemble the picture which God's Word draws of the conditions in the kingdom of the Antichrist, for that we are approaching the last days of this age cannot be doubted.

In the meantime, let us remember that our Lord is coming to catch away His people into His presence. In the midst of these dark and troublous days, what a blessed hope that is! "Even so come, Lord Jesus, come quickly."

### *"Seducing Spirits and Doctrines of Demons"*

The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons (I Tim. 4:1).



EVERYWHERE we turn we see evidences that we are living in the "latter times," and one of the most impressive of these is the multiplication on every hand of false religions and of adherents to these religions, drawn from supposedly orthodox churches, for, in many cases, it can be demonstrated of these false religions that they are related to demon activity, either in their genesis or in their practices.

One of the most outstanding of these modern false religions, in its claims to converse with familiar spirits, is Spiritism. Of no little significance, therefore, is an article in the "American Magazine" for January, 1932, written by Johnny Mulholland on the subject, "Profiteering Prophets." Mr. Mulholland is dealing with fortune telling, which, when it is not pure fakery, is demonism, and which is one aspect of Spiritism. Says he:

Four out of every ten persons in the United States believe in fortune telling, and two more out of the same ten are willing to believe.

Fortune telling has become a \$125,000,000.00 a year racket.

New York City alone spends \$25,000,000.00 a year on fortune tellers.

Chicago supports 2,000 of the brood.

In the light of these staggering figures, which the writer assures us have been carefully checked, surely it is timely to call attention to the fact that God has warned His people against having anything to do with the demons.

In the Law He says,

Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the Lord your God (Lev. 19:31).

And in the writings of the apostle Paul, He says,

I would not that ye should have fellowship with devils (demons) (I Cor. 10:20).

### *Demon Prophecies*

IT IS a well known fact that the demons throughout the world have prepared their dupes for the coming of a great world leader—a great teacher and deliverer.

A recent example of the prophecies of the demons appeared in an item in the "Rocky Mountain News" for January 2, 1932:

Wars and rumors of wars, upheavals and revolutions were predicted in the New Year forecast by Mrs. Allie Hazzard Moore, internationally known Kansas City astrologer, and treasurer of the American Academy of Astrologians.

Mrs. Moore was credited by her friends with forecasting the World War in 1912. Now she sees in the stars another period of world-wide chaos.

"The United States is asleep on the edge of a volcano," she warned. "Even now, China, Japan, India, and Spain are in distress, and Russia, Italy, and Germany are not far from chaos. This country sleeps, all unmindful of the subterranean rumblings which presage a period of upheaval and conflict."

But her prediction was not entirely pessimistic. She continued: "When the smoke clears away a great teacher comes who will lead the world out of violence, confusion, and bloodshed into light and peace, about the fall of 1936."

It is interesting to note that these demon prophecies of the coming teacher present him as a great benefactor—one who "shall lead the world out of violence, conflict, and bloodshed, into light and peace."

God's Word also prophesies the coming of this world renowned leader, and says that he shall "come in peaceably," and shall say, "Peace! peace!" when there is no peace. But it also reveals his true character.

The coming teacher and world leader is the Antichrist. That he will present himself to the world as its benefactor is certain; but he does it for the unspeakably blasphemous purpose of leading men to worship him and to trust him as their saviour, in this decision rejecting the Lord Jesus Christ. And woe betide him who is beguiled by this wicked one, for of such the Scripture says,

If any man worship the beast . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation (Rev. 14:9-10).

### *If the Dead Could Return*

THAT versatile paragrapher, Arthur Brisbane, in his column, "Today," for January 27, says,

William Wrigley, Jr., having worked hard every day of his seventy years since childhood, is dead of heart disease, with his wife and children around him.

He was a typical American builder, created a great business that has made his name known all over the world, developed and helped to develop half a dozen industries, built great hotels, bought and developed Catalina Islands, establishing a steamship line from the island to the mainland. He gave work to thousands of men and women, profits to those who shared with him as stockholders.

If he could return and live another life to order, he would select exactly the same kind.

It is to the last paragraph of this item that we wish especially to refer.

This is the language of abysmal ignorance of spiritual things. What does Arthur Brisbane know about what the effect of the experiences of a soul after death would have on it, if that soul could be permitted to return and live its life over again? Nothing, apparently.

In the light of God's Word we will guarantee that there would be some radical changes if Mr. Wrigley or any other soul could return from the dead to live his life over again in view of the experiences of his soul after death.

If he had not trusted the Lord Jesus Christ as his Saviour, doubtless he would do so, for one searing breath of the flames of Hades very effectually convinced the rich man of our Saviour's parable of the folly of neglecting one's opportunities to accept the Saviour and escape such torments (Luke 16:23-30).

And if he HAD trusted the Saviour, in the light of what God's Word teaches so plainly about the advisability of laying up treasures for ourselves in heaven, beyond all question a soul, after once catching a glimpse from the other side of the opportunities of this life, if permitted to return to live his life over again, would live it, not unto himself, but unto Him Who died and rose again. In other words, he would spend his time, strength, and wealth, not for selfish pleasure, or for the material aggrandizement of others, but to bring glory to the Lord Jesus Christ, and to bring the message of life to perishing souls.

But why worry about what William Wrigley would do if permitted to return? We have God's Word to teach us how to live in this life, and what will be the results in the life to come. Let us heed the earnest entreaties of God's Word and order this life with eternity in view.

For what is a man profited, if he shall gain the whole world, and lose his own soul? (Matt. 16:26).

If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire (that is, as though he had been through a fire in which all his earthly possessions were consumed, but he, himself was saved) (I Cor. 3:11-15).



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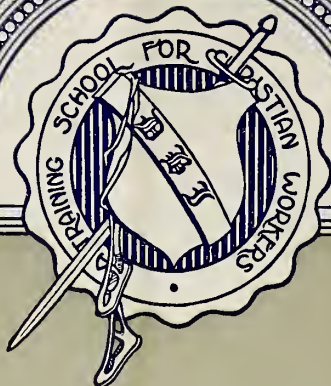
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### ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

# AS THE EDITOR SEES IT

## "This Beginning of Miracles"

**T**HE miracles of our Lord Jesus Christ have a clearly defined threefold message. They have a dispensational message, for they typify future events. They have a message concerning the believer's spiritual blessings, for they portray in the physical realm the blessings which come in the spiritual realm to all who trust the Saviour. And they have a message concerning the Person and work of our Lord Jesus Christ which involves and is central in both of the other two messages.

The Christo-centric message of the miracles is most plainly seen in the turning of the water into wine at the wedding feast at Cana of Galilee. When the story of this miracle has been narrated in the second chapter of John, we are told, "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory, and His disciples believed on Him" (John 2:11).

Consider this miracle for a moment. It was a marvelous exhibition of power. Only the Creator Who ordained the life processes of the vine, by which water is transmuted into wine, could have wrought such a miracle as this, in which the same wonderful change occurred in a moment, and without the agency of the vine. But there is more to it, even, than the marvelous exhibition of divine power which it affords. The symbolic significance of the things involved also presents a striking testimony.

The water pots of this miracle were obviously a sort of vessel; and vessels in the symbology of Scripture stand for the human body (see I Cor. 4:7; Rev. 2:27).

These water pots were of stone, however, and the stone in the Scripture is a symbol of Christ (I Cor. 10:4; I Pet. 2:4). The symbol "stone" or "rock" in the Old Testament stood connected with the God of Israel, which gives special significance to the fact that these water pots were of stone, for hereby they become a testimony of Jesus' deity (Deut. 32:4).

The number of these pots is also significant, for there were six of them, and six in Scripture is the number of man (Rev. 13:18). In the fact that there were six of these water pots of stone, therefore, is attested the truth that the One of Whom they speak was both God and man.

These water pots were filled with water, and water in the Scriptures is a symbol of the Holy Spirit (John 7:37-39); so herein is pictured the fact that our Lord Jesus Christ was filled with the Spirit (John 3:34).

But when the water was drawn out of the water pots, lo and behold! it had turned to wine, which in the Scripture is a symbol of teaching (note, for instance, the Lord's supper, in which the wine represents the blood of Christ—Luke 22:30). Certainly this is suggestive of the ministry of our Lord, for He not only went about teaching in all the cities of the Jews, but the blood which He shed on Calvary is also central in all Christian doctrine (Matt. 4:23).

So upon investigation we see that every detail of this miracle points directly in its symbolic significance to our Lord Jesus Christ and magnifies His Person and work. This is a key to the study of the miracles. When we have learned their true significance we may be sure that we will find our Lord Jesus Christ at

*"M*EN ought always to pray and not to faint," said our Lord Jesus Christ. He said this, no doubt, because He knew how prone is the human heart to faint when faith is tested, and because He knew that in the infinitely wise providence of God, times of testing must come to His children. Has your faith been tried by the fact that as yet full provision has not been made for the pressing need in the work of D. B. I.? Faint not, dear heart, but let the promises of God's Word encourage you to renewed prayer and supplication that by the grace of God we may be enabled shortly to

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the very heart of their message, for He is central in the miracles as well as in all the rest of the Scripture.

### *A New Radio Broadcast*

**W**E HAVE just recently received word from our good friend, Paul Holsinger, pastor of the First Fundamental Church of Salt Lake City, Utah, in which he says that he has signed a contract with Radio Station KSL, Salt Lake City, under which he is to broadcast every Tuesday and Wednesday morning at 7:45.

We rejoice that our blessed Lord has opened this door of testimony to Holsinger. His is a clear, ringing fundamental message, and he will magnify our Lord Jesus Christ in these broadcasts. There is sore need for just such a testimony throughout the state of Utah and adjoining states into which KSL reaches.

Pray for Holsinger's radio testimony; tune in on KSL (1100 kilocycles) next Tuesday and Wednesday mornings at 7:45; and then send in an enthusiastic letter of appreciation to the radio station for putting our brother on the air.

### *Free Pastors' Service*

**W**ITH this issue we discontinue our "Free Pastors' Service." When this service was established we hoped that it might be greatly used of God

in bringing together fundamental pastors who were without churches, and pastorless churches who needed and desired a good, strong, fundamental testimony. In this department we have served many pastors who wished to take advantage of our offer, and we have been happy to do so. But close observation has convinced us that such advertisements are not meeting the need for which the department was established. We are sorry, for we would give us great pleasure to be permitted to be of assistance either to fundamental Christian workers in needy churches; but in view of the fact that apparently this department is not meeting the need, we believe God would have us discontinue it.

### *"Predictive Prophecy"*

**I**N A recent editorial note on open letters in the *Sunday School Times* appears the thought-provoking expression "predictive prophecy." The average man cannot read that expression without wondering just why the editor should have used it. "Is not all prophecy predictive?" is the question which springs instantly to mind. But this expression was well chosen, for in the scriptural meaning of the word, *not* all prophecy is predictive.

The word "prophecy" in Scripture simply means "forth-telling." Among the meanings of the word translated "prophecy" in the New Testament, in addition

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## *A Merely Human Christ*

by PAUL HUTCHENS

*I went to church last Sunday morn  
With spirit broken, tired, and worn;  
I thought perhaps that I should hear  
Some message my poor heart to cheer.  
I seemed to yearn for some kind Friend  
Who would my failures understand;  
Who'd take my sins, within, without,  
And, in His mercy, blot them out;  
And for my weariness give rest,  
And hope and peace plant in my breast.  
I'd fallen short. I'd missed the mark.  
I needed light where all was dark.*

*But as I waited in the pew  
My hope and courage to renew,  
The speaker talked of flowers and trees,  
Of butterflies and honeybees.  
He told us of the latest news,  
And on earth's problems aired his views.  
My soul reached out with yearning hand  
To take of Christ, my Lord, my Friend,  
And cried, "Oh, tell me, preacher, tell me how  
This load of sin—Oh, tell me how  
The Saviour died to set me free,  
To grant me life and liberty."*

*But though he mentioned Jesus' name,  
Along with other men of fame,  
His words my soul could not suffice,  
For he preached a merely human Christ.*

*And as I left the church that day,  
E'en as I came, I went away,  
My spirit, broken, tired, and worn,  
My soul still bleeding and forlorn.*



# GOD'S RIGHTEOUSNESS OBSCURED BY THE JEW AND GENTILE

## STUDIES IN THE BOOK OF ROMANS—NO. 5

by THE EDITOR

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IN OUR last study we saw how complete was the obscuration of the righteousness of God by the antediluvian or prehistoric peoples. By their sin, namelessness, and iniquity, they actually covered up the act of God's holiness.

That the Gentiles had "held down" the truth in righteousness was not such a bitter pill for Paul's Jewish readers to take. They were quite ready to believe that the Gentiles were a pack of sinners. But in the action which comes before us in this study, Paul presses his argument a little further and demonstrates that not only have the Gentiles been guilty of the obscuration of the righteousness of God by the putrid wickedness of their deeds, but the Jews are heartbreakingly guilty also. This, to the average Jew, was a most unwelcome line of thought. They were quite willing, indeed, for Paul to exhaust his vocabulary in depicting the depths to which the Gentiles had sunk; but it was another matter for him to tar the Jew with the same stick.

Paul knew the Jewish mind on this point, hence his method is a little different than that which he used when he proved the Gentiles to be sinners. He opens his argument by laying before his readers the fact that man does not judge, but God is. This is indeed divinely imparted wisdom, for no Jew, no matter how immersed in pride, will deny that God is Judge.

The Old Testament testifies at scores of places that judgment is in the hand of God. As early as Genesis 18:25 we find Sarah saying to Abraham,

The Lord judge between me and thee.

While in Genesis 18:25, God's servant, Abraham, refers to Him as Judge in that pointed and striking inquiry,

Shall not the Judge of all the earth do right?

As in Deuteronomy 32:35 that God sets forth an escapable averment on the subject:

To Me belongeth vengeance, and recompense.

An illuminating agreement with these declarations is the testimony of the Psalmist, who says in Psalm 89:14,

Justice and judgment are the habitation of Thy throne.

JOHN Wesley once said that the authorship of the Bible could be attributed only to five possible classes of beings in the universe—good men or angels, bad men or devils, or God. "Good men or angels could not have produced it," said he, "for they would not have falsified in attributing its authorship to God. Bad men or demons could not have produced it, for they would not so plainly have rebuked their own sins or predicted their own doom as is done in the Bible. We are therefore shut up to the conclusion that God must have been its Author." The passage which comes before us in this study in the book of Romans is one of the passages in which the sin of men is most clearly shown, for in it we learn that the sin, both of the Jew and of the Gentile, is so black and vile that it has actually obscured the righteousness of God.

And how practical and vital the truth is in such a passage as Psalm 96:13:

The Lord . . . cometh . . . He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.

When Paul opened this portion of his discussion by declaring that God is Judge, he could scarce have taken a position which would have aroused less opposition. The Jews had no ground to object to his teaching that judgment is of God, because he was teaching something they had all known and believed from childhood.

Paul is now ready to plunge into the subject. Having quieted their minds, and having allayed their possible fears, he is ready to show how both Jew and Gentile have obscured the righteousness of God by their evil deeds. In seeking to do this he presents God's four principles of judgment.

THE FIRST shows that God judges according to truth. In Romans 2:2 we find the statement,





THE place of the miracles in the Gospels is exactly what we should have expected from One Whose Person was what His was.  
—W. H. Griffith Thomas

But we are sure that the judgment of God is according to truth against them which commit such things.

There is a question surging in the hearts of men today. It is a question on which the issues of time and eternity hang. It is a question which angels and demons can conjure with. It is a question which has agitated whole nations of men and rocked continents. It is a question which has occupied the hearts of thousands in the quiet of the home. It is a question which has brought about some of the most devastating wars in history. The question is, "What is truth?"

Our Lord Jesus Christ Himself has answered this question. His answer is so satisfying that it is pathetic to find multitudes still seeking the truth when God has answered the riddle, nearly two thousand years ago, in the words of His Son. We find the Saviour's answer in two passages. The first is John 17:17, where He says,

Thy Word is truth.

And the second is John 14:6, where He says,

I am the . . . truth.

The Lord Jesus declares that He is the truth. The Lord Jesus also declares that God's Word is the truth. Hence the truth is comprehended in two expressions—the Christ and the Book.

Christ is the living expression of truth. The Bible is the written expression of the truth.

The Bible perfectly reveals the Christ, and the Christ perfectly fulfills the Bible.

He is the personification of it, and it is the revelation of Him.

The question, "What is truth?" has one answer: "All truth centers in Christ and His Book."

To be without Him and the Book is to be without the truth.

To have truth is to have Him and the Book.

Paul declares that we are sure that the judgment of God is according to truth. Thus we see that to be judged according to truth is to be judged according to this appalling, unapproachable standard—the standard of Christ and the Bible—a standard which no man can attain. Where is the man who can stand in such a judgment? Where is the man whose life will endure a judgment based upon the blazing white light of Christ's impeccable righteousness and the immutable perfection of God's holy Word? No such man exists.

We fully believe that God will one day judge all men, but if this terrible principle of judgment were the only principle which God had to employ, there would be no man that could have any hope in that coming day.

If God judges according to truth and then stops there, all men are lost, and damned, and doomed. How far does every man fall short of the perfection of Jesus and the beauty of His Word, that to sit down before a man and say, "There is the Truth; this is the Model; live up to it the best you can, for you will be judged thereby," is only to plunge him in endless and abysmal hopelessness. The day of judgment is coming, and God is to be the Judge. When the souls of men come before that awful tribunal of God, one of the principles which He will employ will be truth. He shall judge men according to truth, but that could only condemn them, for all have sinned.

And so we press on to God's second principle of judgment.

GOD judges according to *works*. This is so clearly stated that it would seem incredible that any one should ever seek to controvert it.

Notice, if you please, the exact language of our chapter in verse six:

Who will render to every man (that is, who will judge every man) according to his deeds (according to his works) (Rom. 2:6).

Paul reinforces this in the next few verses where he says

To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.

What a terrible and impossible condition is laid down! Our God says, "To them who by *patient continuance* in well doing seek for glory and honor and immortality" He will give eternal life. Here is salvation on the ground of good works. But note how much good work it takes—"patient continuance in well doing." Patient continuance cannot be anything less than unbroken continuity during an entire lifetime. Unbroken continuity from the cradle to the grave in good deeds only, the passage demands. This passage, properly understood, requires that there shall not be one dishonest act from the cradle to the grave, if you would be saved by works—not one dishonest word from the cradle to the grave, if you would be saved by works—not one impure thought from the cradle to the grave, if you would

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# "AS" AND "SO"

## *A Study of the Miraculous*

by R. E. NEIGHBOUR

**N**ONE but God could reach back through hundreds of years and say, "As"; and then reach down through many years and say, "So."

"As" stands for God's inerrancy in historic statement.

"So" stands for God's inerrancy in prophetic forecast.

If the "As" is not historically true, the "So" is either acceptable nor dependable.

If the "So" becomes a literal fulfillment of prophecy, the "As" must immediately be reckoned as a literal statement of history.

God could not build a fact on a fable, any more than He could build a fable on a fact. Both links of the chain of "As" and "So" must be trustworthy truths; otherwise the chain as a whole has collapsed.

Prove that the "As" is false, and you have proved that the "So" is false.

Prove that the "So" is false, and you have proved that the "As" may be false.

"As Jonah . . . so the Son of man," stand or fall together.

"As Moses . . . so the Son of man" stand or fall together.

"As Noah . . . Lot . . . shall it be when the Son of man" stand or fall together.

"As and So," spoken together, stand for God's inerrancy in the realm of typology.

Three typical statements are before us:

First, there is the "As and So" of the cross (Moses).

Second, there is the "As and So" of the resurrection (Jonah).

Third, there is the "As and So" of the second coming (Noah, Lot).

First:

AS Moses lifted up the serpent in the wilderness even SO must the Son of man be lifted up.

Second:

AS Jonah was three days and three nights in the whale's belly; SO shall the Son of man be three days and three nights in the heart of the earth.

Third:

AS it was in the days of Noah, SO shall it be also in the days of the Son of man.

Likewise AS it was in the days of Lot . . . SO shall it be in the day when the Son of man is revealed.

In these three typical groupings, two times the "As" and "So" types have been literally fulfilled; we judge therefore, that the third "As" and "So" must await as literal a fulfillment.

When Christ said, "As" and looked back into the realms of historic facts, and then said, "So," and looked forward into the realm of prophetic truth, He spake as no man ever spake.

A miracle is not only that which man *cannot do*, it is also that which man *cannot say*. The Bible, therefore, is a miracle; and "As and So," thrice stated, is a miracle—a statement beyond the power of man.

Let us look separately at each of these three typical comparisons. In each we will recognize the "As" as prophetic history, and the "So" as assured prophecy.

### I. THE "AS" AND "SO" OF THE CROSS

AS Moses lifted up the serpent . . . SO shall the Son of man be lifted up.

**W**HEN Christ spoke these words, He not only placed His stamp of approval upon the historicity of Moses, but He also asserted that Moses' historical act, which was done under the command

**S**OME years ago it was our privilege to hear Dr. Neighbour in a message on the Book of Jonah. In that message he called attention to the vital relationship of the "as" and "so" in a number of Scriptures. This message brought such rich blessing to our hearts that it came instantly to mind when we began to plan for the "Miracle Number." Accordingly we asked Dr. Neighbour if he would prepare a discussion on "As" and "So" for the readers of "Grace and Truth." Here is his gracious response.





of God, was a typical act, looking down through the centuries to the cross.

Christ's words also revealed the fact of His foreknowledge of His cross. Back in the days of Moses, He knew that He was destined to die. Again, in the early days of His earth ministry, when He was speaking to Nicodemus relative to the plan of salvation, He knew that He had to die.

It was a miracle that brought healing to all who looked at the uplifted serpent. It is a miracle that brings salvation to all who believe upon the uplifted Christ of Calvary's cross.

The "*As Moses*" was a historic miracle; the "*even so must Christ*" was a miracle in anticipation.

Let us look into this more carefully.

There are three Greek words which are translated into the one English word "miracle."

The first Greek word is "*semeion*." This word means a *sign* by which anything is designated. The miracle in the wilderness, with its uplifted serpent and the healing of the Israelites, was a sign, because it anticipated and foretold the salvation of sinners through Christ uplifted on the cross.

It was, moreover, a sign in that it foreshadowed Christ's death by crucifixion long before such a mode of capital punishment was known to man. It was a sign, again, because the serpent was "accursed," and, therefore, foreshadowed Christ Who was to be made a curse for us. The healing of those who looked was also a sign of the salvation of those who believe in Christ.

The second Greek word is "*dunamis*." This word suggests divine power in action. The uplifted serpent was a "*dunamis*," because whosoever looked upon it was healed by the *power of God*. In this sense, the "*dunamis*" of the uplifted serpent anticipated the "*dunamis*" or the *saving power of God* through the cross. Paul said, "I am not ashamed of the Gospel of Christ: for it is the *power of God* unto salvation to every one that believeth."

The third Greek word is "*teras*." This word means a *wonder*. It suggests the marvel of a miracle, the amazement that is caused among men by the miraculous. When the bitten Israelites looked to the uplifted serpent and were healed, they marvelled at the healing

grace of the eternal God. They knew there was power in a serpent of brass to heal them from the bite of living serpents—therefore, they *glorified God*. In the case of Christ uplifted, the believer never ceases to marvel at the grace of God made manifest in His redemption through the Christ of Calvary's cross. He is filled with praise and wonder as he thinks upon what God hath wrought.

Thus, we have seen how the miracle of "*As Moses*" is linked to the miracle of "*even so Christ*"—a miracle builded upon a miracle; faith builded upon faith. Once again the brazen serpent lifted up by Moses is indissolubly joined to the Christ Who was lifted up by God.

## II. THE "AS" AND "SO" OF THE RESURRECTION

ONCE more we have before us a miracle based upon a miracle.

Jonah three days and three nights in the whale belly, and afterward, Jonah cast alive onto the land, was a miracle.

Christ three days and three nights in the heart of the earth, and afterward, Christ raised from the dead and alive after His passion was a miracle.

The miracle of Jonah was a "*semeion*"—a *sign*.

Christ said, "No sign shall be given . . . but the sign of the prophet Jonah."

Christ knew the depths of the Jonah sign, where the sign was first set forth in the experience of Jonah, for it was He Who wrought the miracle of Jonah swallowed and undigested; and it was He Who spoke to the fish, commanding it to cast out Jonah upon the land.

We need not marvel, therefore, that Christ could in wisdom, declare to the Jews the sign of the prophet Jonah, and could, with the same wisdom, base His own deity, with His death and resurrection, upon the Jonah sign.

The miracle of Jonah was a "*dunamis*"—*power*. The power of God alone could prepare a fish that could safely house the runaway prophet; and the power of God alone could cause the fish to cast Jonah alive upon the land.

Thus, also, Christ raised from the dead was "*dunamis*," because only God has power to raise the dead.

May we suggest that as Christians we need to know the "*dunamis*"—the power of Christ's resurrection—in our daily walk and life.

The miracle of Jonah was a "*teras*"—a *divine wonder*.

It was the *wonder* of Jonah cast alive on the land and walking alive upon the streets of Ninevah that caused that great city to repent.

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HOW great are His signs! and  
how mighty are His wonders!  
His kingdom is an everlasting  
kingdom, and His dominion is from generation to generation.

—Dan. 4:3



# THE CHALLENGE OF THE MIRACLES

*For the Personal Life of the Child of God*

by H. A. WILSON

THE primary purpose for which our Lord wrought His miracles was not to relieve human suffering but to teach spiritual truth. We cannot doubt that He took delight in bringing sight to the blind, in causing the lame to walk, the deaf to hear, the dumb to speak, in relieving the suffering of others, in liberating those whom Satan had bound under the horrid power of the demons, in ministering to the physical necessities of the multitudes, in raising the dead, and in comforting those who mourned. But if this were the primary purpose of our Lord's miracles, one could not help wondering why He did not work many more such miracles than He did. On the other hand, our Lord's own discussion of the significance of His miracles, and the circumstances under which they were wrought, convince the thoughtful student that His primary purpose in working those miracles was to impress spiritual truth upon the hearts of those who stood by, and through the inspired record of these miracles upon our hearts as well.

As we study the miracles, therefore, we may very profitably ask the question, "What may I learn from these miracles? What truth do they teach for my personal Christian life?" One who studies the miracles with this question in mind will find in them a mighty challenge and a blessed promise.

## I. THE MIRACLES REVEAL OUR LORD'S POWER TO DELIVER

ONE truth which comes home to our hearts with tremendous force as we study the miracles is that our Lord is able to deliver our souls from the enemies which oppress them.

Take, for instance, the miracle which our Lord wrought in delivering the demoniac of Gadara. Here was a man possessed, not with one unclean spirit, but with a legion of them. So powerful were these demons, and so great was the exercise of their power in the body of their poor, unfortunate victim, no man could bind him. They had tried it often, only to have the chains which bound him broken to pieces and the fetters shattered. And no man could control him by any means. But in spite of the prodigious strength which the demons gave him, this man was in a sorry plight, for day and night he was in the mountains and in the tombs, cutting himself and crying out. A more hopeless condition

*IN THE historical incidents of the Bible God has hidden a rich treasure of personal truth, and each of these incidents has some vital and valuable lesson to teach us for our profit in the Christian life. As Wilson points out, the mighty power of God displayed in the miracles of Christ should encourage us to lives of deeper trustfulness and yieldedness.*

could scarcely be imagined, or a more difficult case to deal with.

And yet when our Lord met this poor man the power of the demons was compelled to yield to a power infinitely greater than theirs. At a word from that all-powerful One the demons came out of him, leaving their erstwhile victim in his right mind.

The demons are only one of Satan's tools. His other tools are the world, and the flesh; and the world gains its power over the soul because the soul is under the dominion of the flesh—that traitor within the gates which betrays the soul to the will of the evil one. What man has not at some time or another, if not all of the time, been conscious that by nature his soul is sold under sin? Who has not wrestled desperately with this enemy of his soul, only to find himself crushed and defeated? Who has not in some hour of bitter defeat cried out with the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

To such an one the miracles of our Lord Jesus Christ present a mighty, convincing demonstration that He is able to deliver our souls from the power of whatsoever enemy may beset. That was a great miracle when the demons were cast out of that man in Gadara, but is it not as great a miracle to see a man who has been bound for years by his carnal nature rise victorious? Is it not a miracle to see the poor, helpless slave of drink, or dope, or lust, delivered from the power of the old nature, delivered from the awful habits which have





*M*ANY other signs truly did Jesus in the presence of His disciples, which are not written in this Book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name. —John 20:30-31



blighted his life, and made to walk in newness of life? A genuinely victorious life is truly a miracle of our Lord's working, for only He can break the power of sin and set the prisoner free—but thank God He *can* set us *absolutely free*, even as He did the demoniac of Gadara.

This I say then, walk in the spirit and ye shall not fulfil the lusts of the flesh (Gal. 5:16).

## II. THE MIRACLES EXHIBIT OUR LORD'S POWER TO TRANSFORM

*T*HERE is no greater miracle than the miracle of a life transformed by the power of God.

Bear in mind that the transformation of a life involves not only the purging of that life from the old sins, but also the producing in that life of positive virtues. The transformed life is both negative and positive. It involves putting off, as pertains to the former manner of life, the old man which waxeth corrupt according to the lusts of deceit; it also involves putting on the new man, which, after God, is created in righteousness and true holiness.

The transformed life is a life that is delivered from lust, and filled with purity.

The transformed life is a life which, having put off the old outbursts of temper, now becomes kind and gentle.

The transformed life is a life which, having risen, victorious over inconsiderateness and self-seeking, now becomes thoughtful and considerate of others, and pours itself out in sacrificial service for its fellows.

In the transformed life hatred gives place to love, even for one's enemies, melancholy gives place to joy, turbulence of soul gives place to an abiding inward peace, impatience and irritability give place to long-suffering, brutality to gentleness, wickedness to goodness, skepticism to faith, arrogance to meekness, incontinent self-indulgence to temperance, worry to trust.

"But is such a life possible this side of heaven?" someone may ask; to which the answer of God's Word is clear and plain. Such a life is blessedly, gloriously possible in the power and might of our Lord Jesus Christ dwelling in our hearts by faith. "Be not conformed to this world," is the appeal of the Holy Spirit, "but be ye transformed by the renewing of your minds,

that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2). And lest any man should think that the renewing of his mind depend on his own efforts, the assurance is given, "We have the mind of Christ" (I Cor. 2:16).

The miracles give blessed assurance of this transforming power of Christ.

One day He stood, with two weeping women before a tomb. Within that tomb lay the dead body of the brother of these women, a man dearly beloved to our Lord. For a moment He mingled His tears with theirs for He was not insensitive to their sorrow, and then He gave the command, "Take ye away the stone." And to the protest of the sisters who said, "Lord, by this time he stinketh, for he hath been dead four days," He said, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" And then the stone being rolled away, He cried with a loud voice "Lazarus, come forth." And instantly Lazarus *came forth*.

If our Lord can raise the dead, can He not transform our lives? If the mere sound of His voice can change a putrid corpse into a living, breathing man, in the full flush of health and strength, can His indwelling presence not change our weak, sinful lives into lives of strength and purity and usefulness for Him? Assuredly! And it is just this kind of a miracle which must be wrought if the child of God is to live a transformed life, for the Scripture says to the believer,

Awake thou that sleepest, and **ARISE FROM THE DEAD**, and Christ shall give thee light (Eph. 5:14).

## III. THE MIRACLES DEMONSTRATE CHRIST'S POWER TO SATISFY

*O*F COURSE it is impossible for us, in this brief discussion, to give a comprehensive treatment of the challenge of the miracles to the personal life of the believer, but we cannot refrain from adding one more suggestion. The miracles of our Lord demonstrate His power to satisfy the deepest longings and to meet the greatest needs of our souls.

Christ stood on another day in a desert place, in a mountain, beside the Sea of Galilee. About Him stood a little knot of His disciples, and around them thronged

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# SALVATION TRUTH in the MIRACLES

by H. A. SPRAGUE

**G**OD'S holy Word is abundant in its record of miracles. These miracles in turn are continually setting before us some phase of salvation truth. We expect this, however, for the Lord Jesus declares that "in the volume of the Book it is written of Me." This being true, and since He came "that we might have life and have it more abundantly," we expect to find in the recorded miracles some suggestion as to the giving and the receiving of this life.

In our study of miracles we must not forget that the scripture reveals to us three different aspects of salvation truth: namely, salvation past; salvation present; salvation future. The three phases of this truth are often well expressed as follows: salvation from the *penalty* of sin; salvation from the *power* of sin; and salvation from the *presence* of sin. The first aspect of this truth has reference to that gift of the eternal God which is received the moment a lost soul by faith accepts Jesus Christ as his personal Saviour. That soul is given eternal life. It passes from death to life (John 5:24) and is saved forever. A verse which has reference to this phase of salvation truth is Acts 16:31: "Believe on the Lord Jesus Christ and thou shalt be *saved*." This is salvation from the penalty of sin.

The second aspect of salvation truth is set before us in Psalm 27:1: "The Lord is my light and my *salvation*; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" The wicked enemies of the Psalmist have arrayed themselves against him, but, having faith in God, he does not fear, for the Lord, he declares, is his Salvation. The experience of the Psalmist is that of every one of God's children. Daily that wicked enemy, the old nature, seeks to deceive the soul and bring it into captivity. There is no need, however, of fear, or dismay, or defeat, for Calvary's cross has

already provided a glorious and complete victory for the trusting soul. This is salvation present.

The third aspect of salvation truth—salvation from the presence of sin—is future. In the application of this truth to the nation Israel and to the individual soul the Scriptures draw a clear line of demarcation. To the nation Israel it has reference to the coming hour when Christ shall come to deliver that nation from the presence of the sinful one (the Antichrist), and to purge them in their actual experience from all their sins and the abominable things in which they have transgressed (Ezek. 37:23). To the individual soul, this phase of salvation looks forward to the time when the Lord Himself shall descend from heaven, to snatch His own out of this world to be with Him. At that time He shall change these vile bodies and shall make them like unto His own glorious body, which is utterly free from the presence and contamination of sin (Phil. 3:20-21). What a salvation! How marvelous! How wonderful! This is salvation future.

With these thoughts clearly in mind, let us turn to a study of the miracles and discover how, in them, the Holy Spirit presents these same three aspects of salvation truth. In our study we cannot refer to every miracle in Scripture, for they are too numerous, so we shall only use three, which may be regarded as typical of the rest in their salvation teaching.

## I. SALVATION FROM THE PENALTY OF SIN IS REVEALED IN THE MIRACLES

**T**HE miracle which we choose to set forth this phase of salvation truth is that well-known incident in which Moses lifted up the serpent in the wilderness (Num. 21:6-9). The sin and rebellion of the children of Israel had greatly vexed the Lord. As a result fiery

**O**NE of the purposes for which Christ wrought the miracles was that men might know His saving power. On one occasion, as He healed a man, sick with the palsy, He prefaced His miracle with the words, "That ye may know that the Son of man hath power on earth to forgive sins," then saith He to the sick of the palsy, "Arise, take up thy bed, and go unto thine house." To develop this salvation message of the miracles is the purpose of Sprague's delightful discussion.





serpents were sent among them, the bite of which was deadly. The Scripture record is, "Much people of Israel died." Finally the people acknowledged their sin and asked for deliverance. At the instruction of the Lord, Moses made a serpent of brass and put it on a pole, "And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." What a miracle! To look meant to live. Let us note the salvation message.

In John 3:14-15 the Lord Jesus connects this miracle with the cross: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Is it not strange to see the serpent used apparently as a picture of Christ? The serpent, in the symbology of Scripture, is the devil, or Satan, that enemy of God and man who goes about seeking whom he may devour (I Pet. 5:8). But the reason why the serpent on a pole is used as a picture of our Saviour appears when we consider that it was a serpent of brass. Brass in the Scripture stands connected with God executing judgment. An illustration of this is seen in Revelation 1:15. Here, in describing our blessed Lord in His second coming glory, as He is about to destroy the Antichrist and his followers and set up His own Kingdom reign, the Holy Spirit says, "His feet are like unto fine brass." Remember, too, that when Christ comes He is represented as "treading down" His enemies in His fury (Isa. 63:3), a fact which serves to confirm and emphasize the judgment significance of His "feet of brass." Hence the message God is giving us in this miracle is: Calvary is the place where that old serpent, the devil, was judged by God, and his power broken. The Scripture states this in the following passage:

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil (Heb. 2:14).

Everyone has been affected by the poison of the serpent. The fangs of sin have fastened upon his soul. Its deadly poison is working in his veins. The Scriptures declare that "all have sinned and come short of the glory of God"; and again, "There is none righteous, no, not one." Though this be true, yet we may greatly rejoice, for through a marvelous miracle of God, perfected at Calvary's cross, salvation has been provided for all. There, on that cross, the matchless One, Christ Jesus, judged that old serpent, the devil. The instant a lost soul looks by faith to this Saviour, eternal life is given,

*THE miracles belong to the very idea of a Redeemer, which would be most incomplete without them.*  
—Archbishop Trench

*M*ANY believed in His Name,  
when they saw the miracles  
which He did. —John 2:23

and that soul passes from death unto life. He is saved by a look at the crucified One. Thus we see salvation truth in this miracle.

## II. SALVATION FROM THE POWER OF SIN IS REVEALED IN THE MIRACLES

*T*HE miracle which we select to set forth the second phase of salvation truth—namely, salvation from the power of sin—is that wonderful miracle wrought by the power of God in connection with the defeat of the great multitude which came against the children of Israel during the reign of king Jehoshaphat (II Chron. 20). So great was the multitude that king Jehoshaphat declared in his prayer, "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee." The Lord instructed him to go out against the enemy, with the reminder that "the battle is not yours, but God's . . . ye shall not need to fight in this battle, set yourselves stand ye still, and see the *salvation* of the Lord." Early the next morning, as the king led his army out against the multitude from the east, he called upon them to "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." God worked a mighty miracle that day. The enemy began to fight among themselves. They killed one another until none escaped. And so the army under Jehoshaphat returned in triumph, for the Scripture record is, "The Lord had made them to rejoice over their enemies. They had seen the salvation of the Lord."

It is well to note here that the word "salvation" has been used by the Holy Spirit in connection with the story of this miracle. This is a convincing proof that salvation truth is found in the miracles.

This miracle pictures the daily experience of every believer. The enemy (the old nature) continually seeks with all his power and subtlety to get control of the soul. At the most unexpected moments his attacks are made; and how fearful is his malignity, and how irresistible, seems his power. But though he is fiercely assailed, the soul that has learned to trust the Lord will not be anxious, for God has promised the victory. The promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3); and "Sin shall not have dominion over you for ye are not under the Law, but under grace" (Rom.

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# THE KINGDOM OUTLOOK OF THE MIRACLES

by A. H. YETTER

**T**HE miracles of our Lord stand connected with the Kingdom. When He performed them, one of His purposes was the accrediting of His Kingdom message. This appears in Matthew 4:23: "Jesus went about all Galilee, teaching in their synagogues, and preaching the *Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people.*" In addition to confirming our Saviour's message, the miracles portray Kingdom events and conditions. As our title indicates, we purpose to consider this phase of the miracles. Due to our limited space we must confine our discussion to three of the miracles.

## I. JESUS WALKING ON THE WATER

Jesus constrained His disciples to get into a ship, and to go before Him to the other side . . . . The ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the forth watch of the night Jesus went unto them, walking on the sea . . . . And when they were come into the ship, the wind ceased (Matt. 14:22, 24, 25, 32).

**T**HIS miraculous event, which caused the disciples to exclaim, "Of a truth Thou art the Son of God!" (Matt. 14:33), is pictorial of our Saviour's deliverance of Israel from her enemies when He comes again. In the account before us, the disciples represent the nation Israel (Matt. 19:27-28). The sea represents the nations (Isa. 5:25-30). Israel then, as pictured by the disciples, is being tossed to and fro by the nations. These nations have determined to make an utter end of her. Hear their hate-inspired words, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83:4).

In Israel's extremity she cries unto her Messiah and King. He heeds her cry for succour, rends the heavens, and comes down, trampling Israel's enemies under foot in the fierceness of His wrath (Rev. 19:15). His coming brings peace and security to Israel, even as He brought peace to the stormtossed disciples (Matt. 25:34). This is in accord with the words of the prophet Isaiah: "His Name shall be called . . . the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:6-7).

## II. THE RAISING OF LAZARUS

Jesus therefore again groaning within Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud

voice, Lazarus, come forth. And he that was dead came forth bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go (John 11:38-44).

**Y**ETTER calls attention to the Kingdom teaching of the miracles. As he shows, one of the outstanding purposes for which the miracles of Christ were wrought was the accrediting of the Kingdom message. This is illustrated also in the healing of the centurion's servant. In performing that miracle Christ explained its significance, saying, "Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of heaven." Or, in other words, "Even as this Gentile, who trusts in Me, is benefitted by this miracle, so shall believing Gentiles share the blessings of Israel in the Kingdom." We trust that God will use Yetter's all too brief discussion to start many to thinking of the dispensational teaching of the miracles, for in this aspect of their teaching they will find much blessing and instruction, as well as in the personal truths which they teach.

**T**HIS miraculous resurrection of Lazarus is prophetic of the resurrection of the believing dead of Jewish ages. As our Lord called on that day, and Lazarus came forth, so shall He call at the begin-





ning of the Kingdom, and the countless believing dead of Jewish ages shall come forth. Our Lord spoke of this great event in John 5:28-29, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Then, too, as the raising of Lazarus gave to him the privilege of renewed fellowship with Christ, so the resurrection of the believing dead shall usher them into the Kingdom of Christ, and give to them the glorious privilege of reigning with Him. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6). We catch a fuller glimpse of the blessedness of their state in the elder's words to John: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:14-17).

### III. THE HEALING OF THE MAN BORN BLIND

As Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the Light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, "Sent"). He went his way therefore, and washed, and came seeing" (John 9:1-7).

In this healing miracle Christ presents a picture of Israel's healing from physical and spiritual blindness. As there were many afflicted with physical blindness when He was on earth, so there shall be many who are blind when He comes again. The prophet reveals that in His matchless grace He shall heal them all, not only of blindness, but of all their afflictions. "Your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart,

and the tongue of the dumb sing" (Isa. 35:4-6). These gracious benefits shall come to Israel in the Kingdom, for, "God will come . . . then the eyes of the blind shall be opened."

Returning to the record of Christ's dealing with the blind man, we find that he is also typical of Israel in her spiritual blindness. After Christ had healed this man from his physical blindness, he was still blind to our Lord's identity. So when Christ found him again He asked him, "Dost thou believe on the Son of God?" (John 9:35). Whereupon the man replied with a question that revealed his spiritual blindness, "Who is He, Lord, that I might believe on Him?" (John 9:36). Our Lord then dispelled his blindness of heart by declaring, "Thou hast both seen Him, and it is He that talketh with thee" (John 9:37). Immediately the man declared, "Lord, I believe. And he worshipped Him" (John 9:38).

Israel was likewise blind to the identity of Christ when He came to earth the first time. "He came unto His own, and His own received Him not," we read in John 1:11. Israel rejected her Messiah and crucified Him as an imposter. And they are still blind to the fact that the Lord Jesus Christ was their King. "Their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament" declares the apostle Paul in II Corinthians 3:14. But he also adds this word of promise, "Nevertheless when it shall turn to the Lord, the vail shall be taken away" (II Cor. 3:16). This promise shall be realized, for Israel shall turn to the Lord in the Kingdom, and He shall end her blindness of heart. He shall put His laws in their minds and write them in their hearts, and He shall be their God, and they shall be His people (Heb. 8:10). "And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest" (Heb. 8:11).

In closing, let us call your special attention to one thing which these three miracles have in common. The events they portray shall be brought about by the second coming of the Lord. When He comes, He shall bring to Israel deliverance from all her enemies. When He comes, He shall call forth the believing dead into resurrection life. When He comes, He shall heal all of Israel's diseases, both of soul and body. When He comes, He shall solve every problem of needy man. When He comes, He shall establish His long-looked-for Kingdom.

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21:3-4).



*That men might see the will of God at work, Jesus did the works of His Father.*

—George MacDonald



# A MODERN MIRACLE

*"From Hobo-Land to Glory"*

by WM. F. SHARPE

**T**HAT the Gospel is legendary, that Christianity is impracticable, that God's children are poor deluded creatures, bat-blind before the white light of rationalism, is the consensus of opinion of the ungodly ones of this generation.

These gainsayers openly avow that God's Word is mythical; that God's Son was a deluded Jewish enthusiast who came to an untimely end; that God's salvation is visionary, and brings no results except those of a purely imaginary nature.

We who believe unto salvation, however, do not regard eternal life and heaven as attained Nirvana—an ethereal stupor in some hazy, vague, and unknown shadowland. To us God's Word is factual and infallible; God's Son is Lord and Saviour and coming King; God's salvation is a glorious reality—the new life in Christ Jesus—unfading, unailing, unending.

Many of the miraculous results of salvation are easily demonstrable and intensely practical. We grant that the new birth and the resultant spiritual blessings are incapable of demonstration to the natural man. Spiritual things are spiritually discerned; to the dead in trespasses and sins they are assuredly foolishness. On the other hand, the tangible, temporal, everyday, here-and-now, earthly blessings of the really regenerate are such as should stop the mouths of the rankest moderns and grossest materialists that Satan boasts.

The following sordid pages from my wretched wanderings in Hobo-land, are written with a threefold purpose. I wish to set forth the need of the new birth and to show the uselessness of reformation—in so far as eternity is concerned; to witness of the grace, mercy, and love of God, which is manifested to all sinners through our Saviour, the Lord Jesus Christ; and to extol the glories of our great salvation, telling what great things the Lord hath done for me, whereof I am glad.

## "SATAN'S TOBOGGAN"

**A**FTER a consistently evil boyhood, at sixteen I threw off all the restraining influences of home and left the old town, to see the beckoning world. Beginning with railroad construction, I ran the gamut of occupations, gradually evolving from a shiftless worker into a full-fledged hobo. It is not my purpose to here trace this evolution, or rather devolution—

**N**O PHYSICAL miracle ever surpassed in wonder the miracle of the new birth. Here is the personal testimony of one who experienced such a miracle and then went on to experience the miracle of a transformed life, for "Wild Bill" Sharpe, gunman, gangster, hobo, became, by the grace of God, Evangelist Wm. F. Sharpe, a man mightily used of God in winning souls to Christ. Mr. Sharpe recently went to be with the Lord; but the story of his marvelous experience of the grace of God lives on to bless the souls of men.

sufficient to say that God is not mocked. I early sowed to sin, I early reaped a frightful harvest.

After several years of aimless wanderings over many states, my inherent wanderlust led me to Europe as stoker on a tramp steamer, than which there is no more ignoble life. My sweat-wage squandered, I left the continent for England, why I know not. It really mattered little to me, during my years of vagabondage, whither I went; but I must, willy-nilly, keep trekking. Some men are rambler born—pity them.

As a young ruffian of twenty-three I landed on England's shores—William the Defeated. A drunken, brawling stoker, without hope, without money, without friends, without ambitions—and, saddest of all, though I never considered it—"without God in the world."

For a time I eked out a precarious existence as a beach-comber; never working, seldom eating, always drinking.

After "carrying the banner" (rogues' patter for walking the streets all night), sleeping in freight cars, docks, vestibules, even in the open with snow for my blanket—after going to the jails and poorhouses for bread and being given literally a stone—I decided that any change must be for the better. Finding two congenial ne'er-do-wells for companions, I bade farewell to the coast cities and struck out for the Midlands.



OUT of the Jesus into which the naturalistic criticism has issued, the Christianity which has conquered the world could never have come.

—B. Warfield

I cannot here enter into the ways, habits, lives, and villainies of the Vagabonds, or "Moochers," of the Tight Little Island. These unspeakables are a nation within a nation; a folk with their own language, hopes, ambitions, and aspirations, and their own peculiar horrors. Cradled in poverty and vice, they drift down their appalling, bestial way, into the ever-yawning Potter's Field. Pray for them, that God may raise up some agency to give them, not religion, not ritualism, but *"the glorious Gospel of the Son of God."*

We speak of progress and affluence, of culture, science, art, and literature; of our mighty uplifting civilization. As I write of those dreadful years, to me it seems like some horrible nightmare. But I well know that this very night countless hordes of men and women will walk the streets, homeless, hungry, hopeless—stolidly facing the inevitable.

We found panhandling in the Midlands flat, stale, and unprofitable. After "padding the hoof" in the North Country, living in the "spikes," as the casual wards of the jails and poorhouses are called, we naturally gravitated to the Mocher's Mecca, known in the argot as "The Smoke."

How vividly I recall the last leg of that sorry journey. After receiving a crust of bread and a little "skilly," we were thrust forth from Watford jail, into the cold, gray, misty street. Footsore, hungry, and despairing, we walked the interminable miles to London Town. Limping past the Marble Arch and through the fashionable West End, where the hated "Toffs" lived, we went to our own place, the slums. Just three more undesirables; unexpected, unwelcome, even unnoticed, except by the ever-present bobbies. We were swallowed up instantly by the dreadful quicksands of London East Side. "Who enter here, leave hope behind."

Space forbids that I recount the grisly details of limehouse life; of the flotsam and jetsam of the "kip-houses," as the rabbit-warrens in which we stayed were called; of the hunger, the cold, the nights out-of-doors, the whole wretched existence. Misery loves company, and surely the most hopeless and desolate are never lacking equally miserable companions in this monstrous No Man's Land.

And yet, withal, there is the ever-present pub, where, though starving, one could get beastly drunk; there flourish the dens of shame and iniquity. Mighty, squalid London Town: how unutterably sad your condition! Within your gates are prince and pauper; plenty and penury; pomp and poverty. All this—and yet no room for God, or for His Son.

As I roamed the streets, my bizarre appearance

caused even the most blasé Cosmopolites to turn and stare. Although it was in the dead of winter, I was without overcoat, underwear, or socks. My dilapidated brogans were heel-less, my dingy continental trousers were of a grotesque pattern, and, together with my greasy, tight-fitting pea-jacket, showed the rents and wrinkles of the winter's campaign. My body, emaciated through dissipation and insufficient food, was covered with the ubiquitous "cooties." A sin-scarred face, a mop of unkempt hair, and a dinky little cap atop, finished off the picture. In a word, I was a wreck.

One blustery night, a drunken derelict, who had in some mysterious manner procured a few coins, allowed me to help him squander them. Our journeyings led us to the tuppenny heaven of a big theater. Though the actors were seemingly miles away, as I watched a famous quartet, I thought I detected some Americans. An abrupt leave-taking from my now stranded friend was effected, and I was at the stage door instant. I managed to get a dirty, hastily scribbled note to them, and one came out and looked me over. Soon they all came out, and asked me a few leading questions.

Before stepping into their motor they handed me half-a-crown and told me to be at the stage door the following night. I rushed for the nearest pub to quench my ever-present thirst, but looking carefully around, saw that I was being watched. Throttling my desires, I went into an eating place and ordered some knick-knack, thus stalling until they went on their way. Strange that a man in my deplorable condition, with no bed for that night, and who had eaten nothing that day but an ancient herring and a bit of bread, should rush for whiskey as soon as the coast was clear, forgetting even hunger in the alcohol lust.

#### "UP AND OUT"

THE next night I shivered at the stage door, wondering what the evening had in store for me. At last the auto drew up and the actors got out, their arms full of mysterious bundles. Taking me up to their dressing-rooms they opened the bundles and displayed a bewildering assortment of clothes. As soon as it dawned upon me that these were really for me, I doffed my miserable rags, and donned my new regalia, amid a fusillade of questions.

In brief, these royal good fellows had brought me a complete outfit—everything from a great coat to silk pajamas. Not a single detail had been overlooked, and everything was of the finest material. To complete the picture they gave me a cane, and right merrily I swung it too.

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# THE WITNESS OF OUR LORD'S MIRACLES

by HENRY WACE

OUR Lord's own declaration on this question, which is now so keenly debated, is decisive. We are told in Matthew 11:2-6 that when John the Baptist went to ask our Lord, "Art Thou He that should come, or do we look for another?" Jesus answered, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the Gospel preached to them."

TO APPRECIATE the significance of our Lord's answer, it is necessary to realize the import of John's question. It involves the whole controversy which, in all ages, and in our own as much as any, centers around the message of the Gospel. Is our Lord the one Person that should come, or do we look for another? Is He the ultimate authority and the ultimate hope of human beings, for this world and for the next, or are we to look beyond Him for some further answer to our difficulties, and some other help amidst our weaknesses and trials?

It will be seen at once that all the forms of thought and teaching which fall short of absolute submission to the Christian faith involve a denial of this final and supreme position on the part of our Lord. A philosophy which proclaims that it knows nothing of the great spiritual problems of life or of the mysteries of death, denies, of course, flatly, that the recorded teaching of our Lord gives an answer to those problems and reveals the main truths of those mysteries. But the denial is equally decisive, and in some respects more painful, on the part of the large class of writers who, in all ages, and none more than this, are ready to pay a certain amount of homage to our Lord, but who withhold their entire and unconditional allegiance. I say, such an attitude is more painful, because, to those who recognize in our Saviour the Lord and Judge of all men, there is something profoundly repellent in language of praise respecting Him, which implies that those who indulge in it are in a position of superiority to Him, and are able, in point of fact, to sit in judgment on Him.

When this school of writers, in a spirit of something like condescension, acknowledge His greatness, but dare not speak of His limitations, they practically confess that they abjure the allegiance which is involved in an affirmative answer to John's inquiry. He is not to them the final and only One Who should come, but they are

HERE is a pointed message from an English preacher. It is taken from the book, "Some Questions of the Day, Biblical, National, and Ecclesiastical, First Series," published by Charles J. Thynne, London. (This book may be ordered from The Institute Book Nook, price \$1.50.) In an hour when many men, learned in the wisdom of this world, are questioning or denying the reality of the miracles, it is good to hear such positive insistence upon the literal character of the miracles and their fundamental importance in the Christian faith.

looking for another. They are looking for some development of humanity which will raise it above and beyond His teachings, and they boast their independence of the dogmatic—that is to say, the positive—doctrines which He delivered. This, of course, is essentially the attitude of the best Judaism of the day, which can no longer venture, as the older Judaism did, to despise the Nazarene, which admits Him to the honor of one of the greatest, perhaps even the greatest, teacher of their nation, but which will not acknowledge Him as the Messiah on Whom the whole expectations of their nation have been founded, and Who is the answer to all their hopes and to the hopes of mankind at large.

Above all, perhaps, any such partial homage to our Lord deprives Him of the full significance of that title which is His greatest glory, the title embodied for the comfort of mankind in His very name—that of Saviour. If He be not the One to Whom all human eyes turn in the last extremity, whether of life or of death, He is not, in the last and fullest sense of the word, the Saviour of mankind. Here is the issue, accordingly, of all controversies respecting Him from first to last, from the Jews of His own date, and the Judaism of a later age, to the Unitarianism, the Deism, the various evasions of our own age—is He the One that should come, the last as well as the first, or must we look beyond Him for another?

NOW, it is remarkable that our Lord's answer to this solemn question is, in the first instance, an appeal to the miraculous works of which John had heard, and is thus an express assertion that in those

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# SECURITY AND ASSURANCE

STUDY NUMBER FIVE IN A SERIES OF OUTLINE STUDIES ON

## THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

*A*N EVANGELIST was once talking with a woman who had trusted the Saviour but thought she had lost her salvation. He pointed her to John 5:24, and from this Scripture he showed her that a child of God could never lose his salvation. She went home very happy, and she told her little boy that she was not going to worry any more about her salvation; that she was saved and knew it. "But how do you know?" asked the little fellow. "Because the Bible says, 'He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life,'" was her reply. The little fellow, much impressed, asked where it was found in the Bible and was shown the place. The next morning the mother was downcast and discouraged. Once more the old doubts and fears assailed, and she voiced these fears in the hearing of the little boy to whom she had given such radiant testimony only the evening before. Without a word the little fellow rushed into the next room and was quiet for a few moments; and then he rushed out, crying, "It's all right, mother! It's still in the Book! It's still in the Book!" Her assurance had waned, but her security remained unchanged. It is the vital distinction between the two which is presented in this study.

Here is a distinction involving heavenly fact and earthly experience. Security is the heavenly fact granted by God's grace to every believing soul. Assurance is the earthly experience, presented as a delightful possibility, in their earthly walk, to those who have accepted, by faith, the wondrous heavenly gift—the fact.

### I. SECURITY

The believer in Christ Jesus is eternally secure. There is no power in earth, heaven, or hell that can take from him the blessing of eternal life which the grace of God bestowed upon him when he trusted Jesus, the Son of God, as his Saviour.

John 10:28—"I give unto them eternal life and they shall never perish."

He gives eternal life. If it is eternal, then it cannot be temporary. Furthermore, He says specifically, "They shall never perish." If they perish, He falsified.

John 5:24—"... He that heareth My Word, and believeth on Him that sent Me, hath everlasting life."

Rom. 8:38-39—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Phil. 1:6—"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

I Cor. 3:11-15—"For other foundation can no man lay than that is laid, which is Jesus Christ . . . . If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Ps. 89:27-33—"Also I will make him My firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and My covenant shall stand fast with him. His seed also will I make to endure for ever . . . . If his children forsake My law . . . . If they break My statutes . . . . then will I visit their transgression with the rod . . . . Nevertheless My lovingkindness (grace) will I not utterly take from him, nor suffer My faithfulness to fail."

### II. ASSURANCE

Assurance is simply believing what God says about Security.

Isa. 32:17—"The effect of righteousness (the Lord's righteousness) shall be quietness and assurance forever."

Heb. 10:22—"Let us draw near with a true heart in full assurance of faith."

I John 5:13—"These things have I written unto you that believe on the Name of

(Continued on p. 185)

# RADIOGRAMS

## ALT LAKE CITY, UTAH

Sunday evening draws to a close. We have had a strenuous day preaching the Word. It is ten o'clock, and now we are ready for the treat of the day—The D. B. I.—Fundamentals Radio Bible Class. . . . The family turn off the lights and sit before the fire while they join the D. B. I. Radio Choir in the singing of the beautiful choruses, and listen to the wonderful exposition of Romans.

## TRIPPLE CREEK, COLO.

Your broadcast is just what is needed in this day of religious confusion and apostasy. Keep up the good work.

## WYONA, COLO.

We listened to the D. B. I.—Fundamentals program last night. It was fine. We hate to miss any of the Bible studies.

## PINE BLUFF, WYO.

I enclose offering for your Radio Bible Class. The lessons are indeed a wonderful blessing.

## LITTLETON, COLO. (Addressed to K L Z)

Words fail to express my appreciation for the D. B. I.—Fundamentals broadcast.

## MOOSE JAW, SASK., CANADA

I am always looking forward to your radio hour and thanking God for the blessing it brings to our souls.

## BUCKINGHAM, COLO.

It is a joy and a blessing to listen to your program.

## ST. LOUIS, MO.

We enjoy the D. B. I.—Fundamentals program more than any other on the air.

## GOD ANSWERS PRAYER!

Some weeks ago, owing to a conflict with a chain broadcast, the hour for the D. B. I.—Fundamentals Radio Bible Class was forced to a half hour later than our 'regular time. Our friends have been praying that the former hour might be restored. We are happy to report that God has answered prayer. Tune in on K L Z (560 kilocycles) Sunday evening at the regular hour.

**9:30 - 10:30**  
**Mountain Standard**  
**Time**

## BOULDER, COLO.

The D. B. I.—Fundamentals broadcast is the finest broadcast that comes over the radio.

## STERLING, COLO.

Can you tell me where I can obtain that beautiful song used by the male quartette last Sunday? We greatly enjoy your programs.

## DENVER, COLO.

The D. B. I.—Fundamentals program—an hour of enjoyment and blessing which is not surpassed by any other program.

## MEMPHIS, TENN.

The D. B. I. program came in as clear and distinct as our local stations. Dean Fowler was speaking on Rom. 6. At the close of the message he asked if anyone listening in would surrender their life to Christ, and I did. No one knows the joy and peace I received on that Sunday night at that midnight hour.

## SALT LAKE CITY, UTAH

The Sunday Night Radio Messages continue to come in clear, gloriously triumphant tones. May the Lord continue to bless all your forward efforts.

## DENVER, COLO.

I have listened regularly to the programs broadcast over K L Z by The Denver Bible Institute, and firmly believe that the Bible teaching by Dean Fowler is the soundest and best I have ever had the privilege of listening to.

The enrollment of this years radio Bible Class is nearly twice the enrollment of last year.

*M*ANY, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered. —Ps. 40:5



# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

The hearts of all at D. B. I. were saddened recently by the death of Miss Edith Fox of Boulder, Colorado. For about three years Miss Fox was a student at D. B. I., but was unable to complete the course because of ill health. It was her purpose to return to the Institute next September, but God, in His infinite wisdom, chose to call her home on March 7. We thank God for the fragrance and beauty of her life, which was so fully devoted to the service of her Lord and Saviour, and rejoice in the assurance that for her, to live was Christ, but to die was gain.

Ere this issue of "Grace and Truth" reaches our readers, Evangelist W. E. Pietsch, of the D. B. I. Extension Department, will have completed meetings in Sydney, Adelaide, and Melbourne, Australia. Then, after campaigns in other parts of the Commonwealth, he expects to go to New Zealand, and then back to the United States. Here his schedule includes meetings in Los Angeles, San Francisco, Denver, St. Louis, Chicago, Buffalo, and Montreal, Canada, followed by another trip across the Atlantic for a campaign in Scotland, beginning in Edinburgh about October 1. We thank God that He has thus opened doors for the ministry of Mr. Pietsch, and request your prayers for His continued blessing upon this faithful steward of the manifold grace of God.

Writing from Sydney, Mr. Pietsch says, "We are having splendid meetings with the blessing of God, and I am confident the Lord sent me here at this time."

FIRE! FIRE!—the cry spread over the campus. Then, after the feeling of relief that is always felt when it is discovered that the fire is somewhere else, many were the excited queries as to where it might be. But very quickly many eyes were turned upon a column of smoke and flame rising from a house not far from the campus, and many feet were speeding in that direction.

The bell in the fire station adjoining the high school a few miles away clanged its call to the local volunteer firemen. Two boys in the study hall rushed out and clambered on the truck as it sped away. When they reached the scene of the fire it was evident that their summons had come too late.

As he watched the fire, one of the boys from the high school who had come on the fire truck—we'll call him Bob—was drawn into conversation by a young man from D. B. I. Soon the discussion was turned to spiritual things, and Bob confessed that he was not a Christian. But after a few minutes of hearing the message of Life, he accepted the Saviour. The parting remark of the young man from the Institute was, "Well, Bob, you can remember that on the day of this fire you were saved from eternal fire." Though our sympathies go out to those who lost their

home in the flames, isn't it a blessing to realize that our Father can use even such unfortunate circumstances to bring together a willing soul in need, and a willing soul bearing the Gospel for the needy?

I. F. C. A.—Here are initials of real significance and importance. More and more they are being heard, and the power behind them is being felt. They are a boon to those who have sickened of the modernistic hierarchy, and are a plague to the hyper-denominationalists. Lest you have not learned it, these letters designate the name of an association of churches which have thrown off the galling yoke of "Modernism" and have banded together to contend for the fundamentals of the Faith—the Independent Fundamental Churches of America.

The third annual convention of this aggressive work of God is scheduled to meet June 13-17 with the Calvary Church of Grand Rapids, Michigan, of which Dr. M. R. DeHaan is pastor. In view of the great strides forward made at the last convention, and the progress which has been made since then, there is anticipation of abundant blessing and fruitfulness in this movement in the days to come, under the gracious, and mighty hand of God.

South America! A land that holds an appeal to every adventurous spirit, and should hold an appeal to every lover of souls in need. That our readers may be better informed concerning the field of the Inland South America Missionary Union, we quote the following excerpt from their official publication, "Inland South America":

"The field to which we invite you to become a co-partner in evangelizing is the Amazon Valley. If you accept, you will become one of a band that is engaging in an arduous, difficult, dangerous, stupendous campaign. The area is vast—half the size of the United States. There are about five million inhabitants and over three hundred wild Indian nations, with nearly one hundred different languages. These Indians are cruel and war-like, and distrust the stranger. They must be reached by the great river system of South America by launch, outboard motor, and canoe. The climate is unhealthy, and there are severe demands upon physical endurance. Above all, it is a region of spiritual darkness and a habitation of witchcraft, and demon possession is common.

"The evangelization of the Amazon Valley is the challenge of the present day to the Church. It has been a closed door. We believe God has opened the door and tells us, 'Behold, My land is before thee' (Gen. 20:15). Already a start has been made with over five hundred converts. I

(Continued on p. 184)



# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## KEYSTONES OF SCRIPTURE

Here is an unusual book. It opens with some striking illustrations of the synthetic structure of the Scriptures, drawn from both the Old and the New Testaments, and then it devotes itself to a keen, painstaking analysis of the entire text of the Epistle to the Ephesians in the light of this synthetic principle. The writer clearly demonstrates that the text of Ephesians is built upon a uniform plan—each major section consisting of a sevenfold introversion. And, best of all and most striking of all, this analysis of the book furnishes an outstanding and graphic example of the Christo-centric principle of divine revelation, for the Person and work of Christ are found to be at the heart of every section of the book. Readers of "Grace and Truth" who have been eager to engage in further study of the synthetic outlines of the Scripture will find this book one of the most valuable ever published.

"KEYSTONE OF SCRIPTURE, as Seen in the Epistle to the Ephesians," by Paul Grattan Guinness. 70 pages, 6x9 inches, art stock cover. Price \$.75. Published by the Evangelical Theological College, Dallas, Texas.



## IS EVOLUTION TRUE? (No. 3)

In this pamphlet Dr. Dawson presents a simple summary of what geologists learn from the rocks and fossils concerning the vegetation and animal life in earth's earliest ages. He concludes his remarks as follows:

"If we now look back over the three great stretches of time while living creatures have been in the world, we see in general that there is a sequence or succession of one class or type of creatures after another. It is like a procession, in which there are different companies. But there are some things that we should specially notice about it all.

"(1) Different classes of creatures have come into the world in succession; yet in each class there are some which still live in the world today . . . .

"(2) We find that in each class of creatures there were better and larger ones long ago, as well as a greater variety, than there are now . . . .

"(3) In the succession of life in the past, there are thus two things which are contrary to what we would expect if Evolution were true: First, there is no group or class of creatures which has disappeared entirely by turning into

something else; nor, again, is there any group or class which is better and more advanced at present than it once was . . . .

"(4) There is nothing to show that one class of creatures turned into another; but the new company took the place of those before them, as leaders and rulers of the world. To put it in two words, it has been replacement rather than development."

"IS EVOLUTION TRUE? No 3. The Story of Living Things of Long Ago," by W. Bell Dawson. Paper, 7¼x5 inches, 16 pages, price \$.04. Published by Marshall, Morgan & Scott, Ltd., Paternoster B'd'gs, E. C., London.



## IS EVOLUTION TRUE? (No. 4)

Dr. Dawson quotes from eminent evolutionists who admit that there is no real proof of their theory. He refutes the "Stone Age" fallacy in an illuminating fashion, showing that the Indians in North America were living in the Stone Age while Europeans were beginning to print books! Having quoted from noted archaeologists concerning the oldest skulls discovered, Dr. Dawson says, "We may safely say, therefore, that any evidence for the great antiquity of man is gradually fading away; and this places another difficulty in the way of evolutionary theories, which require a vast amount of time for men to improve from an animal." Contrasting with evolution the reasonableness of the scientifically-demonstrable Genesis account, Dr. Dawson's viewpoint is, "We may turn from these vain imaginations to the account that we have in the Bible about the earliest men . . . . The Bible is perfectly reasonable . . . . We may well believe that all Scripture is given by inspiration of God, to show us truly our relation to our Maker."

"IS EVOLUTION TRUE? No. 4 How Did Man Come to Be?" by W. Bell Dawson. Paper, 7¼x5 inches, 16 pages, price \$.04. Published by Marshall, Morgan & Scott, Ltd., Paternoster B'd'gs, E. C., London.

The pamphlets in this series may be obtained from The Upper Canada Tract Society, 128 University Ave., Toronto, Ontario. Price \$.04 each post free. United States stamps accepted in payment.

All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook.



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## CAN A BELIEVER KNOW HE IS SAVED BEFORE HE DIES?

Yes! "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God" (I John 5:13).

- I. THIS ASSURANCE IS LIMITED TO BELIEVERS  
John 3:16, 18, 36
- II. THIS ASSURANCE INVOLVES A PRESENT POSSESSION  
John 5:24
- III. THIS ASSURANCE IS BASED UPON THE FINISHED WORK OF CHRIST
  - A. Not our works  
Eph. 2:8-9
  - B. It is His work in saving and keeping  
John 10:28, 29
- IV. THIS ASSURANCE COMES BY BELIEVING THE WRITTEN WORD  
John 5:10-12

—H. A. W.

## THE DIVINITY OF MARRIAGE

Introduction:

Titus 2:1-8—"Speak the things that become sound doctrine." This is needed more than ever in a day of peril. We need to face the Book to find out the true nature and status of this institution.

- I. A DIVINE INSTITUTION  
Gen. 2:18-20—"I will make him a help meet for him"  
Matt. 19:4—"He which made them at the beginning"
- II. A DIVINE ACT  
Matt. 19:5-6—"One flesh"  
Eph. 5:31—"One flesh"  
I Cor. 6:16—"One flesh"  
"What God hath joined let no man put asunder"
- III. A DIVINE SAFEGUARD  
I Cor. 7:39—"Only in the Lord"  
II Cor. 6:14—"No unequal yoke"

Num. 36:6—God claimed right to control marriage  
Gen. 24:3-4—Abraham's desire for Isaac

### IV. A DIVINE PROHIBITION

I Cor. 7:39—"Bound by the law so long as he liveth"  
Rom. 7:1-3—"Bound by the law"  
"For better or for worse—until death do us part"

### V. A DIVINE PLAN

Eph. 5:25—"Husbands love your wives"  
Eph. 5:33—"Wife see that she reverence her husband"  
Matt. 19:5-6—"Cleave"  
I Tim. 5:8—"Provide"  
I Peter 3:7—"Dwell with them"

### VI. A DIVINE ILLUSTRATION

Eph. 5:32—"Christ and the Church"  
I Cor. 6:17—"One Spirit" —R. S. B.

## IS THE BELIEVER THE HELPLESS VICTIM OF BLIND CHANCE?

Introduction: Some very old versions of Romans 8:28 read: "We know that GOD worketh all things together for good to those that love Him."

- I. The TRYING OF OUR FAITH, God works for our good  
I Pet. 1:7-8  
Jas. 1:2-3
- II. Our PHYSICAL INFIRMITIES, God works for our good  
II Cor. 12:7-10
- III. Our DISSAPOINTMENTS, God works together for our good  
II Cor. 12:7-9
- IV. All our AFFLICTIONS, God works together for our good  
Heb. 12:6, 10-11
- V. The CHASTENING which we experience, God works together for our good  
Heb. 12:6, 10-11
- VI. Even our SPIRITUAL INFIRMITIES God works together for good  
Rom. 11:11  
Rom. 11:31-36  
Rom. 5:20; 6:1

—H. A. W.



# D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH  
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

## *Though the Vision Tarry, Wait for It*

**G**OD gave the prophet Habakkuk a vision of Israel's terrible need in the coming period of the Great Tribulation, and of the deliverance and restoration which God shall bring to her at the close of that period. And in connection with this vision He said, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3).

Without doing violence to the Scriptures, we may apply this vision to the experience through which God has been permitting The Denver Bible Institute to pass during the past several months. We have His sure promise, "My God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. 4:19). We have laid hold upon this promise, and are depending upon God to fulfill it in supplying the present need of the Institute, even as He has supplied our needs throughout the years which are past. We are sure that He will do this. We cannot conceive that His promise should fail. But, as Habakkuk's vision suggests, God may see fit to delay the fulfillment of His promises; and we may be sure that when He does, it is because in His infinite wisdom He sees that the delay will better accomplish His purposes for the time being than the fulfillment. This has been our experience for the past several months.

As we have told you before, the work of D. B. I. has been encountering a monthly deficit of between five and seven hundred dollars per month.

The fulfillment of the promise that God shall supply all of our need, in the financial realm at least, has been delayed.

In the meantime God has used the testings involved in the financial shortage to bring rich blessing in drawing us closer to Him, and in teaching us many precious and practical lessons. But in the midst of the testing, the confidence has been steadily deepened in our hearts that God will not fail to supply the need of His work.

We are looking to Him, therefore, in quiet assurance that the day is not far distant when He will supply the full amount of the five to seven hundred dollars

per month which is needed to supplement our present income and to "Stop That Monthly Deficit."

Pray on, then, dear friend of the testimony, and as you pray join with us in the confident expectation that the Lord hears our prayers and will supply the need.

Please ask specifically for two things: first, ask that He will make it plain to you what part He would have you play in meeting the need, and, second, ask that He will raise up friends who can and will give largely to help

"STOP THAT MONTHLY DEFICIT!"

## *A Sight-Seeing Trip to the Campus*

**C**OME with me for a visit to the campus of The Denver Bible Institute.

We will start from the downtown headquarters; but before we start our drive, let us stop a bit and look around. Look up for a moment at this downtown headquarters building. Does it not remind you of some mediaeval castle, with its brown stone front, its heavy oaken doors, with their wrought iron fixtures, and with its towers standing guard on either side? Surely this is a fit setting for such a militant testimony as goes forth from D. B. I. And notice how those shade trees on either side soften the lines of the building and cast a welcome shade over the lawn and the front of the building itself. Looks mighty cool and refreshing, doesn't it, for a hot summer day?

Now glance down this street at our left. Doesn't it remind you of a beautiful, shady country lane, rather than a busy city street? And do you see, through the leaves, that shining dome which appears to be covered with pure gold (as indeed it is)? That is the State capitol. It stands in a beautiful park, with Denver's beautiful new court house opposite, and the public library on the side nearest to us. But we must not take any more time here, and so now we are off!

At this next corner we enter the business section of Denver. Rather an abrupt transition to occur in one block, isn't it? from the beautiful, tree-shaded streets of the residential section to the massive masonry of these great business blocks, and the hurry and rush of



down-town Denver. But almost before we have had time to notice it we are out of the business district and speeding along this fine, surfaced highway (U. S. 40), over the West Colfax viaduct, and through the suburban district which adjoins it.

Notice what a beautiful view we have of the mountains from here, and see how snow-covered Mount Evans looms up, slightly to the left of the highway. We will take another look at the mountains from a vantage point on the campus.

And now here we are—eight miles nearer to the mountains than when we started. I see you have already begun to appreciate the advantages of living on the campus, for during the past several minutes you have been drawing deep breaths of the fragrant, pine-laden ozone which that gentle breeze is wafting down the valley. It seems that one can hardly get enough of it, doesn't it?

The campus property begins at this corner, where we are turning north off the main highway. This beautiful field to the left, with its gentle southern slope, is the campus. This low frame building on the right is Mueller Hall, used for a men's dormitory. And this cottage, across from the gate into which we are just about to turn, is the H. J. Smith dormitory. And now these larger buildings, which look so picturesque with their background of beautiful shade trees, are Torrey Hall, which is Dean Fowler's residence; Brookes Hall, our women's dormitory; and Chapman Hall, where our classes are held, and where the Institute family takes its meals.

Let us park here by Brookes Hall and walk to the crest of that knoll which rises just half-way back on the campus proper. These two cottages to the west of us are Broadview Number One and Broadview Number Two, both dormitories. Just over the hill to the northeast you may see the roof of our Fair Haven dormitory, and down here to the northwest, nestling in beautiful Clear Creek valley is our Happy Hollow dormitory. Do you see that notch in the foothills, over the Happy Hollow place, and slightly to the right of North Table Mountain? Institute Park lies just there; a delightful drive of only twenty-four miles from here. Notice now, if you will, the beautiful panoramic view which we have from this point. From Pike's Peak on the south to where the mountains disappear over the horizon on the north, we have an unbroken view of the mountains—about 150 miles in extent. Do you feel that cool breeze fanning our cheeks? It is blowing from the snows of the continental divide. No matter how warm the summer days may be, the evenings at D. B. I. campus are made delightfully cool and refreshing by just such a breeze.

Now turn about, and notice what a sweeping view we have from here of the Platte River valley, and of the city of Denver which lies in this valley. After supper we must come out again, for you will be entranced with the beauty of the city lights, twinkling

in the valley, like dim reflections of the stars which blaze in glory overhead.

Did you ever see such a delightful setting for a Bible school? Every time we think of it, our hearts go up to God in praise and thanksgiving for His clear direction to this, as the place of His choice for the home of D. B. I., and for the marvelous provision which He has made to make it possible for earnest Christian young men and women to train here for a life spent in the service of their blessed Lord.

### *A Word of Reminder*

**M**AY we remind you that the work of The Denver Bible Institute is still in need of \$17,000.00 to wipe out the deficit left over from the great building year of 1929-30? We trust that you are continuing to bear this need before the throne of grace, asking our blessed Lord to supply so that the school may be relieved not only of this deficit, but also of the burden of the interest which we are now compelled to pay on this amount.

### *What Is Being Accomplished at D. B. I.*

**L**AST month we digressed slightly to give you a bird's-eye view of the work at D. B. I. as a whole. Now we resume our series of more detailed answers to the question, "What is being accomplished at D. B. I.?"

This month's answer to this question is, *THE DENVER BIBLE INSTITUTE SERVES THREE MEALS EACH DAY TO ONE HUNDRED AND THREE PERSONS.*

This is a necessary part of the program of any such institution as this. Students and Workers, and the children of Students and Workers, all live in the dormitories of The Denver Bible Institute and eat at the Institute tables.

The Workers of The Denver Bible Institute receive no stated remuneration, but the school does provide room and board and laundry for them, and others of the necessities of life. But for many personal needs the Institute Workers are dependent upon God's provision of personal, designated offerings, given in answer to prayer. The supply of room and board for the Workers and their children is therefore a necessary item of expense. Those who are devoting their very lives to putting over such a great work as this could not be expected to pay their own expenses, though any of them would be happy to do so if it were possible.

The students of D. B. I. pay seven dollars per week for room and board; but this does not mean what it might seem to mean. Very few of our students are ever able to pay for their room and board in cash.



# Times Like These

challenge the real spirit of worship in the hearts of God's children.

From the beginning of time, one of the most clearly recognized means of worship has been the making of gifts to the One Who is worshipped.

To give out of ones abundance may be only a gesture, though not necessarily so.

But who can doubt that God's children have caught the real spirit of worship in giving when they give like the Macedonian believers, of whom it is written, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality"?

It is just this spirit of worship in giving which God will use to "Stop that Monthly Deficit!" in His work at The Denver Bible Institute.

Ask Him what He would have you do, then do it, with your heart filled to overflowing with love for Him Who loved us and gave Himself for us.

## USE THE COUPON!

When you have clipped this coupon  
and filled it in, mail it to  
THE DENVER BIBLE INSTITUTE  
2047 Glenarm Pl., Denver, Colo.

### My Offering to Help Prevent that Monthly Deficit

In consideration of the fact that the work of The Denver Bible Institute has been staggering for the past year under a monthly deficit in receipts for current expenses, and as a means of helping to prevent any further deficit, I hereby agree to pay .....dollars (\$.....) per month for the next twelve months. I regard it as a privilege, by means of this offering, to have part in a work of God which merits the support of all who love The Faith once delivered unto the saints.

NAME .....

ADDRESS .....

DATE.....

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).






Nearly all find it necessary to work out payment for their room and board.

In the facts just mentioned lie the chief reasons why, under God's blessing, at D. B. I. we are able to accomplish the gigantic program which we are accomplishing, with so little expense. Were our splendid corps of Workers receiving the salaries which workers and faculty members are normally paid in similar institutions, and were we compelled to hire men and women to do the work which the students are doing, who are working for their room and board, it would cost four to five times what it is now actually costing to carry on the work of D. B. I.

But with every possible economy, still, of necessity we must look to God to lay upon the hearts of His stewards to send in offerings to supplement what the students are able to pay for room and board, for to such offerings we must look for provision for the needs of the Workers' families and the students who are working for the school.

Bear in mind that *the cost of providing food for the one hundred three persons who eat three times each day at the Institute tables is included in the one hundred dollars per day which is necessary to carry on the work of D. B. I.*



*Honour the Lord with  
thy substance,  
and with the firstfruits  
of all thine increase.*

*Prov. 3:9*

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 1

Sunday, July 3, 1932

## CHILDHOOD AND EDUCATION OF MOSES

Lesson Text: Exod. 2:1-10; Acts 7:20-22  
(Assigned for Printing: Exod. 2:1-10; Acts 7:20-22)  
Devotional Reading: Psalm 119:9-16

### Golden Text:

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

For the next quarter we shall be studying in the book of Exodus. This book narrates the story of the deliverance of the children of Israel from the land of Egypt. In it we see the fulfillment of the promises made to Abraham, to Jacob, and to Joseph that God would bring their seed gain to the land of promise. It is from this fact that the book takes its name "Exodus," for this means literally, "A going out," the book of Exodus is the story of the going out of the children of Israel from the land of Egypt. And his fact is one of many in the book which teach the same truth, for the book of Exodus, in its primary message, is the book of redemption.

Today's lesson brings before us God's preparation for the redemption of the children of Israel from the land of Egypt. This we see in that our lesson presents, first of all,

### I. AN OPERATION OF PROVIDENCE

It was God Who protected Moses from the wicked purpose of the king to slay all male children among the Hebrews. It was God Who put it in the heart of Moses' mother to disobey the wicked behest of the king. It was He Who gave her wisdom to conceive and execute the plan which she carried out to insure his safety. And it was He Who used the cry of the helpless babe to move the heart of Pharaoh's daughter, so that she should take him as her own. Moses' deliverance from death in his childhood was, therefore, clearly an operation of providence.

Some may ask, "Why, then, did God not save the other children who were so cruelly slain?" He did put it in the hearts of the Hebrew mid-wives to disobey the king; and He did bless them for sparing the children whom they had been commanded to slay. But at best, there were doubtless hundreds, if not thousands, of Hebrew children killed, whereas Moses escaped. Why God permitted the other children to perish we cannot say. He will make that question plain, if we still desire the answer, when we are with Him in eternity. It is enough now to write over against this question, as against many other things which

God permits, "Shall not the Judge of all the earth do right?" But we may know why God spared Moses. In the light of what follows, self-evidently He did it that He might use Moses to be the deliverer of His people.

In sparing Moses, therefore, God had at heart, primarily, not to save a babe from physical death, but to provide one who should lead His people out of their bondage. Whenever God has wrought a miracle it is a good thing to seek beneath the surface for the reason why He worked that miracle, for in every case we may be sure that there is some purpose which He is seeking to accomplish which does not appear on the surface, or that there is some lesson which He desires to teach us by that miracle, which we will miss if we consider only the physical externalities. So in this case, while our souls are charmed and delighted with the story and with the dramatic rescue of the little babe, we will miss the point of the story if we fail to see that in this incident God was preparing for everything which follows in the book of Exodus.

In accomplishing His purpose God frequently uses human instrumentalities, and this is true in the deliverance of Moses from death at the hand of Pharaoh. His use of means makes the operation of His power none the less miraculous, but it may teach us many valuable lessons. For instance, when we are facing some problem or need in our own lives it were well in prayer to quietly face the situation and with our hearts open to His Spirit's dealing to consider the question, "Lord, what wilt thou have me to do?" God can work without our doing anything if He chooses to do so, but it is presumption to ask Him to work in this way unless we are willing for Him to use us, if He sees fit, to accomplish His purpose. For example, it is presumption to pray for the salvation of some soul for whom we are burdened and at the same time to be unwilling to speak the word of life to that soul. Perhaps God wants to use us as the instruments to answer our own prayers. In the case before us, doubtless Moses' mother prayed long and earnestly that if such were God's will her babe might be spared. But she must also have asked Him to direct her as to what steps she should take to secure his safety.

And this brings us to the next thought. Moses' parents present,



## II. AN EXAMPLE OF FAITH

That those parents took the step which they took in faith, the Scripture plainly tells us. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" (Heb. 11:23). It was the faith of those parents which led to everything else involved in our lesson. Since the Scripture speaks so definitely of their faith, we cannot doubt that they looked to God to protect their child and that they sought His mind concerning each thing that they did in seeking to protect him. This faith produced some very definite results.

First of all, the faith of Moses' parents produced a God-given fearlessness. "They were not afraid of the king's commandment" (Heb. 11:23). Such fearlessness in such circumstances could be produced only by an utterly trustful dependence upon the Lord. If He saw fit to permit the child to die, that child was in His keeping. If He

saw fit to preserve the life of the child, He was well able to do so. He had led them to disobey the king's commandment; the results were in His hands. He could protect them from the consequences of their disobedience if that were His pleasure, but if not, He could care for their souls whatever He permitted to happen to their bodies. Oh, the blessedness of thus committing ourselves to the Lord! What peace such committal brings—yea, perfect peace, the very peace of God Himself, guarding our hearts and minds. And so the Scripture admonishes us, "Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7—see also Isa. 26:3; I John 4:18).

The faith of Moses' parents also produced a God-given ingenuity or wisdom. It was no accident that Pharaoh's daughter found Moses at that point on the river where she went to bathe. It was the result of a carefully laid plan. It was the Spirit of God Who led Moses' mother to construct the ark of bulrushes, daubed with pitch to protect him from the water until He could be found by the princess. Perhaps the keen eyes of Moses' mother had marked that the princess was of a more tender and compassionate disposition than her father, Pharaoh. And doubtless she had observed that this princess was in the custom of visiting this spot for her ablutions. If so, God used this knowledge to lay upon the heart of Moses' mother the daring plan which she executed. Neither was it an accident that the sister of the babe was waiting near by. She was acting on instructions, and when that came to pass which Moses' mother had doubtless planned and expected—namely, the discovery of the babe by the princess and the stirring of her sympathies, that sister, again acting on instructions, made the inquiry, "Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child for thee?" Beyond all question this sister knew in advance whom she would call, for we may be sure that the mother was waiting not far off for just such a summons as this. As we have said, Moses' deliverance was clearly an operation of God's power and watchcare; but it was also an outstanding example of His use of means to accomplish His purposes, and the means which He used was the wisdom which He had given to the mother of Moses, in response to her faith, to devise and execute such a plan as this.

Surely this should awaken all of God's children to the need of a whole-hearted response to the admonition, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like the wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:5-7).

And now we must consider our lesson as,

## III. AN OBJECT LESSON OF RESPONSIBILITY

The parents of Moses were greatly concerned for the physical welfare of their child, and rightly so, for under God he was utterly dependent for physical life upon their care. Death hovered over that cradle and stalked the streets outside. Only the loving, prayerful care of his parents could protect him from the murderous purpose of Pharaoh. In seeking to protect their babe, Moses' parent did what any normal parents would do under the circumstances. But there is a lesson here for other parents even for those who have the same natural affection as was possessed by the parents of Moses.

Are we parents as concerned as we should be for the safety of our children? We are not now thinking of their physical safety, though we certainly should frankly face this question in that realm also. But we are much more likely to have a normal concern for the physical well-being of our children than to think as we should of a thing of far greater importance—namely, their spiritual well-being. We would do everything in our power to guard them from physical dangers, which threaten only temporal life, but are we doing everything in our power

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to protect them from the far worse dangers which threaten their eternal destiny? In asking this question, we are not putting up a straw man to knock it down. Our children are born with sinful natures which will do everything in their power to hinder them from coming to Christ. They are beset on every hand by the malignity of the world, warring against their souls. Apart from the grace of God they will go the way of the world and at last perish miserably in their unbelief. It is our privilege and responsibility while they are yet babes in tender years to breathe into their ears the message of salvation. And let us not think that we can begin too early. Blessed is that child who learns with his first baby words to lisp the Name of Jesus. Blessed is that child who listens at his mother's knee to the story of the Saviour's love, instead of non-sensical fairy stories and tales about Santa Claus. Blessed is that child who is taught in his infancy that Christ Jesus died to save sinners, rose again from the dead, and is coming again for His own. Blessed is that child who is Garrisoned about by the prayers of a godly mother and godly father. Blessed is that child whose eyes behold his parents walking in the fear of the Lord. And blessed is that child who, through normal discipline, early learns to submit himself to the authority which God has instituted. O parents! may the Spirit of God burn into your souls the realization of the privilege and responsibility which is yours. By your teaching, by your prayers, by your example, and by your discipline, if you are faithful in doing your part, you may bring these precious souls to Christ early in their childhood, and you may fortify them for life's battles by leading them into a close acquaintanceship with Him (Prov. 22:6; II Tim. 1:5; 3:15; Prov. 23:13-14; 29:5, 17).

Let us learn from the example of Moses' parents to seek for God's direction and blessing as we endeavor to meet our responsibility to our children. Remember that Moses was trained up in all the learning and wisdom of the Egyptians. But that learning was permeated with idolatry, and many abominations. The only thing to which, under God, we can attribute the fact that he grew up to be a devoted worshipper of the One true God, of Whom

the Egyptians knew nothing, is that the careful instruction of his mother was used to offset the learning of the Egyptians. Surely this should be an encouragement to Christian fathers and mothers who are seeking to rear children in the midst of this wicked and perverse generation. And surely it should be a challenge to us more earnestly to seek God's wisdom and blessing in our effort to meet our God-given responsibility (Eph. 6:4).

### VITAL-TRUTH ILLUSTRATION

An aged Christian, a widow past eighty years, relates the following experience of her early days. When she first entered upon her married life, she and her husband could lock their cottage door and go together, forenoon and afternoon, to the house of God. After the birth of their first son they had to enjoy this privilege in turn; one going in the forenoon and the other in the afternoon. But the sickness or fretfulness of the child not infrequently demanded that the mother stay at home during the whole of the Lord's day. This she felt to be a great privation. On one such an occasion, a neighbor, coming in to inquire about her welfare, found her in tears. The dejected young mother was a Christian; she had early been brought to the knowledge of the truth as it is in Jesus; she was a lover of the Lord's house and of the Lord's people; she trusted in Christ as her Saviour; but she had not yet learned lovingly to accept all His discipline. There were things connected with it "too painful" for her. She did not know what was to compensate for the want of the day in the courts of the Lord; and so she told her neighbor the cause of her dejection. "Woman," replied her friend, in the broad dialect of the land, "d'y'e no mind thy WAGES?" It was a word in season; and with greater or lesser power it sustained and comforted that mother during the whole of her subsequent nursing of ten children. "God is not unrighteous to forget your work and labor of love" (Heb. 6:10). No loving instruction of a faith-filled mother is ever wasted.

—The Illustrator

Third Quarter, Lesson 2

Sunday, July 10, 1932

## THE CALL OF MOSES

Lesson Text: Exod. 2:11-4:20  
(Assigned for Printing: Exod. 3:10-15; 4:10-12)  
Devotional Reading: Isa. 6:1-8

### Golden Text:

"Certainly I will be with thee" (Exod. 3:12).

A truth which needs continually to be emphasized because it is generally ignored is that God has called all of His children to service. Some of His servants have had a special call, to be sure, such as Moses, and Paul, and others. But while their experiences in connection with their call were exceptional, the fact that they were called was not exceptional, for God has just as definitely called every one who trusts the Saviour as ever He called them. We may not have such a sensational experience as theirs. We may not see a vision such as they saw. We may not hear an audible voice such as they heard. And yet the fact remains—God has called us, every one, and the call is plainly written in His Word. As we study the call of Moses, we shall see God's call to us, and we shall find that we may very profitably study his call as illustrative of the call with which God has called all of His people.

### I. THE CALL OF MOSES

The experience of which we read in today's lesson was not THE call of Moses, it was A call. Long before this time Moses knew God's will for his life, for even when he slew the Egyptian he knew that God would deliver the children of Israel by his hand (see Acts 7:24-25). The call

of which we read in today's lesson, therefore, is but a repetition of a call which had been given at least forty years before. In this we see that God had planned a life work for Moses.

The call of Moses was a call to be an instrument in God's hands in accomplishing His purpose. God had given many promises to Abraham, to Isaac, and to Jacob. The time had come for those promises to be fulfilled, and it was God's purpose to fulfill them, for He now was starting to accomplish the deliverance of His people from their bondage in Egypt and to bring them to the promised land. In the working out of this purpose it was His desire to use Moses as His spokesman. Moses was therefore called into a fellowship of surrender to God to be used of Him in His service (Exod. 2:23-25; 3:9-10).

Moses' call was also a call to be a blessing. For many years the children of Israel had dwelt in the land of Egypt, and now their lot had become very unhappy. Even in the childhood of Moses, eighty years before, they had been sorely oppressed, even to the point where Pharaoh sought to put to death all the male children among them, as we saw in our last lesson. And during that eighty years the weight of their oppression had steadily increased. Moses was called to be used of God to bring them out of the bitter bondage in which they served into joyous freedom in the land of promise (Exod. 2:23-24; 3:7-8).



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And Moses' call was a call to bear a definite testimony for His Lord. He was to bear testimony both to the children of Israel and to Pharaoh. To the children of Israel he was to bring the glad tidings of deliverance. To Pharaoh he was to bring a message concerning the one true God,

concerning His purposes touching His people, and concerning the judgment with which God should visit Pharaoh's rebellion against His will. Even as the apostle Paul later testified of himself, to the one, through his testimony Moses was to be a saviour of life unto life, and to the other a saviour of death unto death (II Cor. 2:14-16).

As God called Moses, so He has called every one of His children. He has planned a life work for us, for He says "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). He has called us to be instruments in the accomplishing of His purposes, for His appeal is very specific—"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). We are called to bring blessing to others, for our Saviour said "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). And we are called to bear testimony, for His appeal is "Let the redeemed of the Lord say so" (Ps. 107:2). Concerning this call, God's Word says, "The Lord hath called every one" (I Cor. 7:17).

## **II. THE RESPONSE OF MOSES**

Now let us glance for a moment at Moses' response to his call.

First, we note that he met his call with hasty, misjudged action. He tried to fulfill the will of God in the strength of the flesh. This we see in his dealing with the Egyptian before he fled from Egypt. In the book of Acts we are told definitely that when he slew the Egyptian it was because he knew that God purposed to use him to deliver the children of Israel, and that he supposed they would understand it also (Acts 7:24-25). But this action was ill-advised. To smite with the sword was not God's way of accomplishing His purpose, and this was not God's time. But many of God's children are making the same mistake as that which Moses made. Being assured in their own hearts of God's will for their lives, they are striving to accomplish His purpose in a carnal manner and without waiting to know His time. For instance, we know of a number of young men who know, beyond all question, that God has called them to the ministry, but instead of taking time adequately to prepare themselves for that ministry, they are rushing pell-mell into pastoral work, only in many cases, to have a brief, and perhaps spectacular ministry, and then to have that ministry end in shipwreck. It is just as great a mistake to run ahead of God as to hold back when His will is made plain. Let us rather surrender ourselves to Him without reservation, and look to Him for further direction (Jas. 1:5; Eph. 5:17; Prov. 3:5-6).

Next, we note that Moses met his call with excuses. When God appeared to him in the burning bush, first he said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exod. 3:11). This is the opposite extreme from the self-confident and self-sufficient spirit which he manifested in slaying the Egyptian; but it is just as wrong. What mattered it who he was, since God had called him and purposed to use him? Does God's use of a man depend upon his being somebody? Nay, rather, "Ye see your calling, brethren, how that not many wise men after the flesh, nor many mighty, nor many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence" (I Cor. 1:26-29). Further, Moses sought to excuse himself with the plea, "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue" (Exod. 4:10). Notice how foolish his objection sounds when we hear God's answer, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what





thou shalt say" (Exod. 4:11-12). Many of God's children are making this mistake also, for they are trying on every possible flimsy pretext to excuse themselves from answering God's call or from entering into His will for their lives. But all excuses are just as foolish as the excuse of Moses. Let us have done with them. It is enough for us to know that God has called us, every one. God knows all about our weaknesses and lacks. He will never ask us to perform any task which we cannot perform in His strength, and He is well able to give us whatever ability we need to carry out any mission which He gives us. Let us trust Him, then, stop making excuses, and gladly yield ourselves to Him for His will to be wrought out in us.

**We are happy to say that Moses finally reached the scriptural balance.** Though he swung from one unscriptural extreme to another, at last he committed himself to the will of God, started out in HIS strength to do the task to which He had called him, and to the end of his days he devoted himself to fulfilling his calling (Exod. 4:18, 28-31). This is the normal decision for all Christians to make. God has a plan for every life. His Word tells us so. Let us yield ourselves to Him, set aside all worldly and selfish ambitions, and let Him transform us by the renewing of our minds that we may put to the test what is that good and acceptable and perfect will of God (Rom. 12:1-2).

### III. THE PREPARATION OF MOSES

There is another thing in our lesson which needs to be emphasized, however, for the sake of souls who are trembling on the brink of so momentous a decision.

**Moses was prepared of God for the task which lay before him.** God's promise to him was, "Certainly I will be with thee," which implied that His power and His wisdom were at Moses' disposal, and "I will be with thy mouth, and teach thee what thou shalt say" (Exod. 3:12; 4:12). What more could Moses ask? With God's presence, power, and wisdom to draw upon, and with His Spirit to teach him what he should say, surely Moses was eminently fitted for the task to which he had been called. And so he was, for who can read the story of Moses' leadership of the children of Israel without being impressed with the quality and effectiveness of that leadership? As we read this story, however, let us bear in mind that the secret of Moses' leadership was not human power or human wisdom, but the power and wisdom of God, imparted in fulfillment of His promise.

**Likewise God has prepared the believer for the service which He has ordained for him.** He has put His Spirit in us, and in giving us His Spirit He has not only assured us of His abiding presence with us, but He has placed at our disposal His own power and wisdom. And as for teaching us what we should say—God's Word teaches that the Holy Spirit has given to every believer a spiritual gift to fit him for service. The Word not only says, "The Lord hath called every one," but also, "God hath distributed to

every man" (I Cor. 7:17). And what He has distributed may be learned, not only from the context of this Scripture, but also from other Scriptures bearing on the same subject. For instance, I Corinthians 12:7 tells us that "the manifestation of the Spirit is given to every man to profit withal," which is explained immediately by the listing of a number of the gifts which the Holy Spirit gives to the people of God, and then this is followed by the words, "All these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (I Cor. 12:11). This is further confirmed by Ephesians 4:7, which says that "unto every one of us is given grace according to the measure of the gift of Christ." Yes, God has prepared His children for the ministry which He desires to use them in performing. His Word tells us to study, of course, for God is not putting a premium on laziness; but the success of our study, and the fruitfulness of our ministry depends upon the exercise of the gift which God has given unto us and not upon any native ability of our own.

### VITAL-TRUTH ILLUSTRATION

A story is told of a party of English botanists who were spending a summer in the Swiss Alps collecting specimens of rare beauty and considerable value. They started out one morning from a small village, and after several hours' climb came to a precipice overlooking a green valley dotted with a peculiar flower which, examined through field glasses, proved to be of unusual value. From the cliff on which the party was standing to the valley was a sheer drop of several hundred feet. To descend would be impossible, and to reach the valley from another approach would mean a waste of several hours.

During the latter part of their climb a small boy had attached himself to their party and had watched with interest the maneuvers of the botanists. After discussing the situation for several minutes, one of the members of the party turned to the boy and said, "Young fellow, if you'll let us tie a rope around your waist and lower you over this cliff, so that you can dig up one of those plants for us, and let us pull you back up without hurting the plant, we will give you five pounds."

The boy looked dazed for an instant, then ran off, apparently frightened at the prospect of being lowered over the cliff by a rope. But within a short time he returned, bringing with him an old man, bent and gray, with hands gnarled and calloused by hard labor. Upon reaching the party of botanists the boy turned to the man who had made the proposal and said, "Sir, this is my father. I'll go into the valley if you'll let my father hold the rope!" The boy probably had confidence in the ability of the botanists to hold the rope, but he had FAITH in his father's protecting care. Shall we regard our Heavenly Father's watchfulness with less esteem?

—The Moody Monthly

Third Quarter, Lesson 3

Sunday, July 17, 1932

## THE PASSOVER

**Lesson Text: Exod. 11:1—12:36**  
**(Assigned for Printing: Exod. 12:21-28)**  
**Devotional Reading: Psalm 63:1-7**

### Golden Text:

"For even Christ our passover is sacrificed for us" (I Cor. 5:7).

In the story of the Passover we come to the very heart of the message of the book of Exodus—the message of redemption. There are other types of this redemption in the book, such, for instance, as the half shekel of the redemption money (Exod. 30:12), the redemption of the firstborn (Exod. 34:20), etc., but none of these types of

redemption is more clear than the passover type. As we study this type we see that it presents a twofold message.

### I. A MESSAGE OF SALVATION

**To the lost man the passover supper presents a clear message of salvation.** And in this connection four things are of specific significance.

**First, we learn from the passover type that salvation is necessitated by impending judgment.** God said to Moses,



"I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord" (Exod. 12:12). This judgment was all-inclusive. Apart from some special provision the firstborn of the children of Israel must die, as well as the firstborn of the Egyptians. This typifies the fearful need of the sinner. God has plainly declared that He has appointed a day in which He shall judge the world in righteousness by that Man Whom He hath ordained (Acts 17:31). And He has declared that "the wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). What hope, then, is there for any man to stand in the day of judgment? "All have sinned and come short of the glory of God" (Rom. 3:23). "There is none righteous, no, not one" (Rom. 3:10). If God is going to judge the world in righteousness, and if He is going to turn the wicked into hell, what hope is there for any man to be saved, for all are sinners and deserve eternal damnation? In the fact of impending judgment, therefore, we see the need of salvation (see also John 3:18).

**Second, we may learn from the passover type that salvation is provided by the shedding of Another's blood.** This is the message of all the types of the Old Testament. "For the life of the flesh is in the blood," says the Law, "and I have given it to you upon the altar to make an atonement for your souls" (Lev. 17:11). And the book of Hebrews adds, "Almost all things are by the Law purged with blood; and without the shedding of blood is no remission" (Heb. 9:22). When the lamb of the passover was slain, and its blood was shed, in this fact provision was made for the deliverance or salvation of the firstborn from impending judgment. Notice, we say provision was made, for something more was necessary in addition to the shedding of the blood, in order for this salvation to become effective, as we shall see. With the shedding of the blood, however, provision was made whereby the firstborn might be saved. So it is with the shedding of Christ's blood. In the shedding of His blood He made provision for the salvation of the sinner. And in making this provision He included all mankind. "Christ tasted death for every man" (Heb. 2:9). In this sense our Lord Jesus Christ is "the Saviour of all men" (I Tim. 4:10—see also John 3:16).

But again let us emphasize the fact that the shedding of the blood of Christ only makes PROVISION whereby a man may be saved if they will. If nothing else were necessary, then all men would be saved, for Christ died for all. But there is something else which must enter in before Christ's provision can become effective; and this brings us to our next consideration.

**Third, from the passover type we may learn that the provision made by the blood of the Lamb must be appropriated by a definite decision before it becomes effective.** In the case of the children of Israel it was not enough to shed the blood of the passover lamb—that blood must be sprinkled upon the top and the two side posts of the door of the house wherein that one dwelt for whose sake this sacrifice had been made. In this connection, in passing notice a very significant thing about the sprinkling of the blood. It was sprinkled upon the door in such a way as to form a cross, thus emphasizing what it was a picture of. In this sprinkling of the blood, there was a personal acceptance—an acceptance by faith of the provision which God had made for the salvation of the firstborn (Heb. 11:28). So, too, though Christ made provision for the salvation of all men in the shedding of His blood, each individual must accept that provision for himself by trusting the Lord Jesus Christ as his own personal Saviour. This is why I Timothy 4:10 says, "Who is the Saviour of all men **SPECIALLY OF THOSE THAT BELIEVE.**" And it is why the Scriptures are continually appealing to men to believe on the Lord Jesus Christ—it is by believing on Him that they are saved (Acts 16:31; John 3:18, 36).

And finally, we note that the salvation provided by the blood of the passover lamb involved the personal protection of the Lord. "When I see the blood," said He, "I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. 12:13). Northcote Deck has called attention to the fact that the word translated "passover" in this Scripture does not mean that the Lord would "pass by" and not smite the firstborn but that He would "pass over" them as a mother bird hovering over her young, to protect them. This thought is very clearly brought out in the language of Exodus 12:23, "The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." In

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her words, the safety of the firstborn was more than a mere passing by and failing to visit judgment upon that house; it involved the personal presence and protection of a Lord Who had made such a provision. That is exactly what He does in saving the sinner. God not only turns His judgment away from the soul who trusts in Christ, but He judges that He Himself will keep that soul from ever coming into judgment. Our Lord said, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 6:47). And in John 10:28 He explains that this marvelous security of the believer is assured by His own love in personally guarding him, for He says, "I give unto them eternal life; and they shall never perish, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND." In other words, when by faith we have trusted in the shed blood of our Lord Jesus Christ, our salvation is assured because from then on He undertakes to keep us saved (see also John 6:37-40; Rom. 8:33-39).

And now we come to the second message which this type teaches us.

## II. A MESSAGE OF SEPARATION

That the passover lamb was a type of Christ is plainly declared in I Corinthians 5:7, which says, "Christ our passover is sacrificed for us," but in this connection we are given additional light upon the meaning of the feast of unleavened bread which accompanied the passover supper. Therefore," continues this Scripture, "let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." This clearly shows us that the feast of unleavened bread, which accompanied the passover, is a typical setting forth of God's desire that His children shall be separate.

The meaning of leaven in the Scriptures has been greatly misunderstood. In connection with the woman who put leaven into three measures of meal until the whole was leavened, it is commonly taught that the woman represents the Church, the leaven represents the Gospel, and the three measures of meal represent the world. As a matter of fact, the three measures of meal was a very familiar thing to the Jews, for it was the amount of the meal offering which they offered with some of the sacrifices of the Law (see Num. 28:12, 20, 28). Inasmuch as the three measures of meal represents one of the offerings of the Law, all of which were types of Christ, it is the three measures of meal in this parable, rather than the leaven, which is a type of the Gospel. On the other hand, the Law specifically forbade the offering of leaven with any offering (Lev. 2:11). Leaven, therefore, could hardly be a type of the Gospel, but is rather an undesirable thing. As a matter of fact, throughout the Scriptures leaven has this same kind of connection. It stands, not for the Gospel of Christ, but for wickedness, and particularly for false teaching (Matt. 16:6-12). This meaning of leaven is most clearly indicated in the Scripture to which we have already referred, for I Corinthians 5:8 speaks of "the leaven of malice and wickedness." Leaven, therefore, stands for wickedness.

As God charged the children of Israel to purge all leaven out of their houses during the passover and the feast of the unleavened bread, so He appeals to the believer to be separate from all wickedness. I Corinthians 5:6-7 is one of such appeals, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us," and verse eight, which we have already quoted, emphasizes the appeal of the preceding verses. This is supplemented by Romans 12:2, which says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," and to this may be added the appeal of II Corinthians 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And

what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I Corinthians 5:7-8 also serves to point out the **CONNECTION between the passover and the feast of unleavened bread, and the reason why they are connected.** "Christ our Passover is sacrificed for us: THEREFORE let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The cross of Christ is the basis of God's appeal for separation. Because He died for us we SHOULD be separate, and because He died for us we MAY be separate. He died, says one Scripture, that "He might sanctify us by His blood" (Heb. 13:12). And yet another Scripture says, "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). For a believer to fail to be separated, therefore, is to rob Christ of the fruit of His passion. Out of sheer gratitude for what He has done for us, if for no other reason, we should permit Him to make His shed blood effective in these lives of ours in purifying us from sin. On the other hand it is because He died that we may be separate, for apart from the cross we would be powerless to cope with sin. It is only by the blood of His cross that our unspeakably wicked old nature is conquered and the soul set free. But now that we have trusted the shed blood of Christ we ARE free from the bondage of sin, and we should live in that freedom, a victorious, separated Christian life (Rom. 6:6-14). The passover, therefore, is the reason for the feast of unleavened bread, or, in other words,

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the sacrifice of Christ is the reason for His children to live clean, holy, separated Christian lives. Let us put the cross of Christ, not only between us and the judgments of God, but also between us and the land of Egypt (the world), for God would have the Egyptians to know that He doth make a difference between us and them (Exod. 11:7).

### VITAL-TRUTH ILLUSTRATION

The story is told of a faithful vicar in England who was told that one of his parishoners was dying. She was a good woman, but he hurried to her side to talk with her. As he sat down by the side of the dying woman he said very gently but solemnly, "They tell me you have not long to live." "No," she replied, "I know I have not." "They tell me you will probably not live through the night." "No," she replied, "I do not expect to live through the night." Then he said very earnestly, "Have you made your peace with God?" She replied, "No, I have not."

"And are you not afraid to meet God without having made your peace with Him?" "No, not at all," she calmly replied. Again he said to her, "Do you understand what I am saying? Do you realize that you are at the point of death?" "Yes." "Do you realize you probably will not live through the night?" "Yes." "And you have not made your peace with God?" "No." "And you are not afraid to meet God?" "No, not at all." There was something about the woman's manner that made him feel there was something back of her words, and he said to her, "What do you mean?" She replied, "I know I am dying. I know I am very near death. I know I shall not live through the night. I know I must soon meet God; and I am not at all disturbed, for I know that I did not need to make my peace with God, because Jesus Christ made peace with God for me more than eighteen hundred years ago by His death on the cross of Calvary; and I am resting in the peace that Christ has already made." The woman was right . . . Jesus Christ has "made peace through the blood of His cross."

—R. A. Torrey

Third Quarter, Lesson 4

Sunday, July 24, 19

## THE DELIVERANCE AT THE RED SEA

Lesson Text: Exod. 13:17—15:21

(Assigned for Printing: Exod. 14:10-16, 21, 22)

Devotional Reading: Psalm 37:1-7

### Golden Text:

**"The Lord is my strength and song, and He is become my salvation" (Exod. 15:2).**

Today's lesson Scripture presents a twofold type. Consistent with the fact which we have faced together many times before in this department, namely, that "The nation Israel is God's photograph of the individual believing soul" (Dean Fowler), the incidents of today's lesson at the same time prefigure Israel's national experiences during the Great Tribulation, and the experiences of the individual believer in this age. This is also consistent with the fourfold message of the Old Testament Scriptures to which we have repeatedly called attention. The local historical message, of course, pertained to Moses and the children of Israel and their actual experiences at the Red Sea. The national prophetic message looks forward, as we shall see, to a mighty deliverance which Israel shall experience in the Great Tribulation. The prophetic messianic message points to the cross, where our Lord Jesus Christ, by going down into the place of death, brought to death the enemies of our souls. And the individual devotional message teaches us the secret of victory in our own Christian lives.

### I. THE DELIVERANCE AT THE RED SEA A TYPE OF ISRAEL'S DELIVERANCE IN THE GREAT TRIBULATION

Israel's experience at the Red Sea is, first of all, typical of a similar experience which she shall have in the Great Tribulation.

In that coming period of tribulation there will arise a wicked blasphemer who will oppose his own puny will to the mighty will of God, even as Pharaoh did in the days of Moses (II Thess. 2:3-4; cf. Exod. 8:27-32; 9:27-35, etc.). God will send two witnesses to the court of this wicked king, even as He sent Moses and Aaron to the court of Pharaoh, and He will repeat in the kingdom of Antichrist the same plagues with which He smote the Egyptians (Rev. 11:3-6, cf. the plagues of Revelation, chapters 8-9 with the plagues in Egypt, Exodus, chapters 5-10). It is exceedingly significant also that one of these two witnesses who shall bear testimony in the kingdom of Antichrist will be Moses. The other will be Elijah. As Pharaoh persecuted the children of Israel, so shall the Antichrist persecute them. As Israel's entrance into Egypt in the

days of Joseph was peaceable, and as she was favored by the Pharaoh then living, so, in the beginning of his kingdom, Antichrist shall deal peaceably with Israel and she shall make a covenant with her by which she will be permitted to resume her temple worship, under his protection. But in the midst of the period of seven years for which this covenant will be confirmed, the Antichrist will throw off his mask of friendliness, will order the temple sacrifice stopped, will set himself up as God, and will command that all men shall worship him on penalty of death. And, since Israel will not obey his command, fierce indeed will be the persecution of her. Many Scriptures tell us of the details of the persecution which she will endure at the hands of Antichrist in that coming day of tribulation, but the one which most clearly shows how terrible that persecution will be is our Saviour's words in Matthew 24: "When ye therefore shall see the abomination of desolation (the image of Antichrist), spoken of by Daniel the prophet (Dan. 9:27), stand in the holy place (the holy of holies) in the temple at Jerusalem, cf. II Thess. 2:4), . . . Let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:15-21—see also Jer. 30:4-7).

As Israel fled from the face of Pharaoh in the Exodus so shall she flee from the face of Antichrist in the Great Tribulation. Our Saviour's words, "Let them which be in Judea flee into the mountains" refer to this flight (Matt. 24:16). And it is mentioned also in Revelation 12:6, 13-14: "And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days . . . And when the dragon (the devil) saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times, and half a time, from the face of the serpent."

And this brings us to the experience which today's lesson typifies, for in Israel's flight in the Great Tribulation





on she shall experience a deliverance very similar to at which she experienced at the Red Sea. "And the repentant cast out of his mouth water as a flood after the man, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the man cast out of his mouth" (Rev. 12:15-16). There can be no question that the "water as a flood" refers to the armies of the Antichrist who shall pursue the nation Israel in her flight, for in the Scriptures water frequently symbolizes nations, or the armies of the nations. In fact, in one Scripture it is said of the very armies which shall come against Israel in the Great Tribulation that, "In that day they shall roar against them like the roaring of the sea" (Isa. 5:30), and in another Scripture the prophecy of the judgment upon those nations is couched in this language, "Woe to the multitude of many people, which make noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them" (Isa. 17:12-13). It is being recognized that the children of Israel will be pursued by a mighty army, raised up of Satan, the parallel in the deliverance which she shall then experience and that which she experienced at the Red Sea becomes instantly apparent. At the Red Sea, the sea swallowed up the pursuing armies of Pharaoh. In the Great Tribulation the earth shall swallow up the pursuing armies of the Antichrist. In both cases there is a mighty deliverance wrought by the power of God.

So much for the prophetic national message. And now we turn to the individual devotional message, in which the messianic message of this lesson also becomes clear and plain.

#### 1. THE DELIVERANCE AT THE RED SEA A TYPE OF THE BELIEVER'S VICTORY

Israel's deliverance from Pharaoh at the Red Sea becomes a type of the believer's deliverance from the power of the enemies of his soul. In this connection we need to note four things.

First, we note that the experience at the Red Sea is a type of victory rather than of salvation. The passover was a victory. Israel had laid hold by faith on the provision made by the shed blood; and here we have a subsequent experience. When once a soul has trusted the Saviour, he is saved from judgment forever, and does not need to be saved over again, so far as that aspect of salvation is concerned. But he does need to be delivered from the power of the enemies of his soul. He does need victory. So victory may be said to be an experience subsequent to salvation—at least it is needed after we have trusted the Lord Jesus Christ as our Saviour, though one need not wait a single moment to begin the joyous experience of this victory (John 5:24; 6:37; 10:28-29; Rom. 8:38-39; 7:24).

Second, we note that the victory of the children of Israel was accomplished by a death and resurrection. When they went down into the Red Sea they were going down into the place of death. When they came up out of the Red Sea they came up in a type of resurrection. But the enemy was drowned in the sea. It is thus that God has provided victory for His children. When Christ died, the Scripture says that we died in Him. And when He rose from the dead, the Scripture says we arose with Him. But it says also that the old wicked nature died with Him, and no mention is made of a resurrection. It is because of this fact that victory is possible for the believer, for the Scripture says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:6-13).

Third, we note that the deliverance of the children of Israel involved an identification. The Scripture tells us that they were "baptized unto Moses in the cloud and in the sea" (I Cor. 10:1-2). So, too, our deliverance from the power of the old man involves an identification. As we have seen already, we are identified with Christ in His death and resurrection—by virtue of this identification, His death and resurrection are reckoned ours. Like Moses,

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Christ led us down into the place of death and led us up in resurrection life. But there is more to our identification with Christ even than this. The Scripture tells us that when we trusted Him as our Saviour our souls were "married to Him Who is raised from the dead" (Rom. 7:4). This fact is of tremendous importance as relates to our experience of victory, as we shall see in our next and concluding point.

Finally, we note that the deliverance of the children of Israel was accomplished entirely by the power of God. Listen to the stirring language of Moses: "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace" (Exod. 14:13-14). So, too, it is entirely in the power of the





Lord that our souls may be victorious over the old man with his lusts. God has actually begotten within us the nature of His Son. He has wedded our souls to Him Who is raised from the dead—"Christ in us the hope of glory" (Col. 1:27). And it is in the strength of this mighty One Who dwells in our hearts that we may actually experience the victory which He wrought for us at Calvary. And so the Scripture says, "This I say then, walk in the spirit (the new nature) and ye shall not fulfill the lusts of the flesh (the old nature)." It was this marvelous provision concerning which the apostle Paul testified when, after crying, "O wretched man that I am! Who shall deliver me from the body of this death?" he cried triumphantly, "I thank God through Jesus Christ our Lord (He shall deliver me)" (Rom. 7:24-25—see also Rom. 8:2).

**Moses and the children of Israel sang a song of worship to the Lord in celebration of their deliverance (Exod. 15:1-21).** Should not the realization that by His death and resurrection, our Lord Jesus Christ has provided, once for all, for the deliverance of our souls from the power of the old man, and that by His indwelling presence He strengthens us daily to live a life of victory—should not this realization, I say, cause our souls in worship to hymn His praises also? Let us, then, make the testimony of Moses and of the children of Israel our own. "The Lord is my strength and song. . . . Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee: Thou sentest forth Thy wrath, which consumed them as stubble. . . . Who is like unto Thee, O Lord,

among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. 15:2a, 6-7, 11)

### VITAL-TRUTH ILLUSTRATION

The Turkish army, flushed with its recent destruction of ancient Smyrna, which had horrified the civilized world, was assembled opposite Constantinople. The Christians there feared for a similar fate to themselves—the Bosphorus and the fleet at anchorage upon it being the only visible barriers to the enemy's approach. Then a strange thing happened. The current of the Strait is normally from east to west, impelled by the strong oceanward trend of the waters; and not for centuries had the current been diverted from this direction, so that the Turks had a well-established tradition that as long as the waters flowed westward no western foe could overcome them—that no enemy fleet could enter against that current. Then one day the vessels at anchor in the Strait were seen swinging around eastward; the current had reversed; other vessels in a few days began to arrive and cast anchor—all sorts of army craft, battleships, destroyers, ships bringing airplanes, transports with thousands of khaki-clad men. The current flowed eastward a week, more or less, which gave ample time to invest the endangered city with full protection. The moon having turned red the first night of the phenomenon, the superstitious Moslems fired at it with such a fusillade, so long kept up, that the Christians wondered if the threatened massacre had begun. But the city was saved; and while the article of which this is an extract does not so state, who of God's people would doubt that it was in answer to prayer?

—The Sunday School Times

Third Quarter, Lesson 5

Sunday, July 31, 19

## THE GIVING OF THE MANNA

**Lesson Text: Exodus 16:1-36**  
**(Assigned for Printing: Exod. 16:1-5, 14, 15, 35)**  
**Devotional Reading: John 6:32-40**

### Golden Text:

**"Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. 1:17).**

One day our Lord Jesus Christ was talking with the Jews in Capernaum. Just the day before, He had fed a multitude of five thousand men by miraculously multiplying five barley loaves and two small fish; and the next day the multitude came seeking Him, and hinting that they wanted Him to duplicate the miracle of the loaves and fishes. Said they, "Our Fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." In answer to this our Lord said, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven" (John 6:31-32). And then He went on to give an explanation of the typical significance of the manna, in which we find the first thought which we shall discuss in connection with today's lesson.

### I. THE MANNA A TYPE OF OUR SAVIOUR'S PASSION

**As He talked with the Jews our Lord plainly told them that the manna was a type of His own death upon the cross.**

This interpretation appears in several verses in the sixth chapter of John. "For the bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:33, 35). "I am that Bread of Life. Your Fathers did eat manna in the wilderness, and are dead. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the Bread that I will give is My flesh, which I will give for the life of the

world" (John 6:48-51). "This is that Bread which came down from heaven: not as your Fathers did eat manna, and are dead: he that eateth of this Bread shall live for ever" (John 6:58). In these Scriptures we are plainly told that the manna was a type of our Lord Jesus Christ and His death upon the cross.

**This type suggests the heavenly origin of our Lord.** The manna was "the bread of heaven" (Ps. 105:40; John 6:31). Consistent with this fact our Lord says of Himself, "My Father giveth you the true Bread from heaven. . . . the Bread of God is He which cometh down from heaven" (John 6:32-33). The very fact that the manna is said to be bread from heaven, therefore, typifies the deity of our Lord Jesus Christ, because it speaks of His heavenly origin.

**This type also speaks of the grace of God.** When the manna was given to the children of Israel they certainly did not deserve such marvelous provision. They had been murmuring and complaining against Moses and against the Lord, and they had been whining for the flesh-pots of Egypt. Their actions and their attitude deserved judgment rather than the supply of their needs. And yet in spite of the sin of His people, because of their very need, our Lord supplied. This is how He has dealt with us. No one of us by nature or by deed deserved aught of the mercy which He has shown us. We all deserve wrath; but God has dealt with us in grace, providing for the needs of our souls (Eph. 2:8-9; II Cor. 8:9; 9:8; Rom. 11:6).

**This type, therefore, suggests the provision which was made for our souls through the death of our Lord Jesus Christ.** It suggests the salvation of the sinner, for it is in trusting Him as our Saviour that we receive eternal life; and this is what is meant by eating His flesh and drinking His blood, concerning which our Lord said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up





the last day" (John 6:53-54—see also John 6:37-40; 3:16, 5). The provision of which this manna speaks, however, is of primarily provision for the spiritual needs of the lost man, but provision for the spiritual needs of the saved, for the nation Israel is a type or picture of the individual believer in any age. This brings us, therefore, to the second thought.

## II. THE MANNA A TYPE OF THE BELIEVER'S FELLOWSHIP

As we have said, the nation Israel is a type of the believer, and her experiences are types of the experiences of the believer in any age. "These things happened unto them for ensamples: and they are written for our admonition" (I Cor. 10:11).

As the children of Israel fed daily upon the manna, the believer needs to feed daily upon our Lord Jesus Christ. Nothing else can satisfy the hunger of our souls. Nothing else can sustain normal spiritual life and strength. It is for his reason that we need to feed daily upon the Word of God. It is on this account that Peter says, "As newborn babes desire the sincere milk of the Word, that they may grow thereby" (I Pet. 2:2). The Word of God nourishes our souls because it tells us of Jesus—as we read the Word we feed on Him. And how satisfying and delightful is such food; the manna was "like wafers made with honey" (Exod. 16:31), and so the Psalmist cries out, when in the Word he has caught a glimpse of our Lord Jesus Christ, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:103; 19:10).

It is this fact—that believers need daily to feed on the Lord Jesus, through the reading of His Word, and through communion with Him—which explains why the manna bred worms and stank after the first day (Exod. 16:20). The manna needed to be gathered daily—so with the believer; yesterday's experience will not suffice for today. Did we enjoy fellowship with our Lord yesterday? Let us thank God for that blessing, but let us not make the mistake of thinking that yesterday's experience of fellowship will carry us through today. We need to walk in fellowship with Him today, just as definitely as we needed to walk in fellowship with Him yesterday. We need to feed on Him today just as much as we needed yesterday to feed on Him. And how delightful it is to know that each day we may find in our Lord Jesus Christ just what we need for that day. How delightful it is to know that today He wants to teach us fresh lessons and to bring us fresh blessings in fellowship with Himself. It was because he had caught a glimpse of this truth that the writer of Lamentations said of the Lord's mercies, "They are new every morning" (Lam. 3:23; II Pet. 3:18).

There is a special significance, however, in the fact that the manna gathered on the sixth day was kept fresh and sweet for the seventh. The Sabbath is a type of the believer's rest in Christ. It is a beautiful type of salvation by grace, without works, for the Scripture says, "He that is entered into his rest, he also hath ceased from his own works as God did from His" (Heb. 4:10). How significant, therefore, that the children of Israel should have had to gather no manna on the Sabbath day. Their rest on that day was not to be disturbed by the least bit of labor. They were simply to rest and to feed on the provision thus made for them by a twofold miracle—the miracle of the giving of the manna in the first place, and after that the miracle of its preservation for their Sabbath needs (Exod. 16:22-30). This is to teach us that having trusted in the Lord Jesus Christ as our Saviour, we are saved by grace, without works, and need now only to rest for our salvation in the finished work of Christ; and as we rest in Him, we may feed on Him Who was provided for us by a twofold miracle, first, the miracle of His virgin begetting, and second, the miracle of His preservation from corruption by the resurrection from the dead (Matt. 1:18-23; Acts 2:24-32).

This does not exhaust the meaning of the manna, however, for it has also prophetic significance as pertains to Israel's future, and this brings us to our third consideration.

## III. THE MANNA A TYPE OF ISRAEL'S NUTRITION

Let us not forget that the experiences of the children of Israel narrated in our lesson were literally true. They literally fed upon the manna in the wilderness. And this manna was a miracle of the Lord's providing—not the natural product of a shrub, growing in that wilderness, as some pseudo-scientists would have us believe. God actually gave them the manna from heaven by a miracle, and they actually ate of it as the Scriptures declare. It in no wise militates against the literalness of the miracle, or of Israel's experience in connection with it, however, to say that the manna was a type of Christ's passion, and a type of the believer's fellowship, and that past literal experience of the children of Israel is also typical of a similar experience which they shall have in the future.

There is reason to believe that in the Great Tribulation God will once more feed the children of Israel with the manna. In our last lesson we saw that in that coming day of Jacob's trouble the children of Israel shall be compelled to flee from the persecutions of the Antichrist, even as Israel fled from Pharaoh. We saw also that Pharaoh's pursuit was typical of the Antichrist's pursuit of Israel, and that the swallowing up of the armies of Pharaoh by the Red Sea was typical of the swallowing up of the pursuing armies of the Antichrist. Now we notice another point of similarity between Israel's past experiences and the experiences which she shall have in the Tribulation. When she had fled into the wilderness, in the Exodus, God miraculously fed her. So when she flees from the persecutions of the Antichrist, stirred up by Satan, God will once more feed her by a miracle, for the Scripture says, "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (Rev. 12:6); "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12:14). Considering that the feeding of this woman, Israel, is to be a miracle, what could be more likely than that the manna should be restored once more? Certainly the similarity between other details in Israel's future experience to those of her past experiences would suggest that this is to be the case; but whether it is or not, at least we cannot escape the conclusion that the feeding of the children of Israel with the manna when they fled into the wilderness from before the face of Pharaoh is typical of the miraculous provision which God will make for her needs when, in the Tribulation, she flees from the face of the Antichrist (read Matt. 24:15-21; and all of Revelation 12:1-17).

## VITAL-TRUTH ILLUSTRATION

One of his scholars once asked Rabbi Ben Jochai, "Why did not the Lord furnish enough manna to Israel for a year, all at one time?" Then the teacher said, "I will answer you with a parable. Once there was a king who had a son to whom he gave a yearly allowance, paying him the entire sum on a fixed date. It soon happened that the date on which the allowance was due was the only day in the year when the father ever saw his son. So the king changed his plan and gave his son DAY BY DAY that which sufficed for the day. And now the son visited his father every morning." How he needed his father's unbroken love, companionship, wisdom, and giving! Thus God dealt with Israel, and deals with us.

—The Sunday School Times

Manna lay all around the tents of Israel. An Israelite could not stir from his tent without doing one of two things: he must either GATHER the manna, or TRAMPLE upon it. Every man is doing one of these two things to Christ the living Bread.

—The Expositor





## IN THE HARVEST FIELD

(Continued from p. 170)

we accept this service as a co-partner, the burden of the work will be ours, whether we are in the homeland or on the field."

There are many who speak lightly of belief in evil spirits, referring to it as superstition. No doubt there is much superstition in the Africans' demon religions, but the demons themselves are by no means imaginary. The chief misconception of the heathen mind regarding them is the belief that these spirits are the souls of the dead, whereas we know them to be the beings called "devils" in the Scripture.

These "powers of darkness" are very real to the African natives, and to the missionaries working among them. Miss Katherine Harder, who for several years was a student in D. B. I., writes from Kafumba, Belgian Congo, concerning taking some native Christians with her and visiting a sick man who was being tortured by evil spirits. Through the ministry of the Word he was brought to the Lord and was induced to pray for deliverance from the demons. Later, Miss Harder learned that the man had not seen the spirits any more, and that he was very happy.

Mrs. Hannah Roach, class of '30, is giving her time chiefly to language study at Iquitos, Peru, where she has been stationed by the Inland South America Missionary Union. After telling how the children especially have captured her heart, she says:

"A great work has already begun among those children and their parents. Regardless of the influence and strong hold the Roman church has over these people, the Lord is breaking down the barriers of religious darkness and many come to the meetings, and souls are being saved."

Denver's veteran pastor, Rev. Joshua Gravett, now in his forty-first year of ministry to the Galilee Baptist Church, recently brought a stirring message to the students at the D. B. I. Inspirational hour. Illustrating a point of his message, he told of an evangelist who gave a scriptural sermon and invitation, but when no one responded, he changed the invitation to include "all who want to go to heaven"—the reason evidently being to save his reputation. Mr. Gravett's admonition is, "Let it look like a failure!"

Robert Bowne Haines, Jr. of Philadelphia, faithful ambassador of our Lord Jesus Christ, has been called home to the court of his King. He was the founder of the American Scripture Gift Mission, and continued as its head until failing health necessitated his retiring from active control about three years ago. On Wednesday, March 30, 1932, this man of God went to be with his Lord.

There is sadness at the thought of the departure of one whose life counted so much in the service of the Saviour. It has been fittingly said of him:

"As we think of our brother we are reminded of Philemon, Paul's dearly-beloved fellow-laborer who refreshed the saints. He was a faithful laborer, laboring together with his brethren in the furtherance of the Gospel, therefore a 'fellow' laborer, yea, indeed, he was more than that—he was a 'beloved' fellow-laborer, for his heart was in his work, and he was doing it as unto the Lord, ever mindful of others, hence there was no ostentation, no self-seeking, but a quiet, diligent ministry, which provoked the love of his brethren."

Such a testimony as this can but cause us to rejoice that, missed though he is, one who so earnestly served the Lord has been privileged to enter into the enjoyment of His glorious presence. Then, too, there is the happy anticipation of that nearing day when "the Lord Himself shall descend from heaven with a shout"—that wondrous day when "death is swallowed up in victory!"

Our hearts are moved with sympathy for Mr. and Mrs. William R. Hunrichs in the loss of their little daughter Marjorie, who was called home to be with the Lord on February 12. Mrs. Hunrichs received a part of her training at D. B. I., and we thank God for these faithful missionaries of the cross. They are working under the Inland South America Missionary Union, and we are happy to learn of their testimony:

"We feel definitely that the going of our little one will redound to His glory in the salvation of souls here in Burity (Brazil)."

Rev. Maurice G. Dametz, class of '22, one of our contributors to "Grace and Truth," is now pastor of a church at Valley, Nebraska.

Miss Frances Paul, missionary from D. B. I. with the Bible Lands Gospel Mission at Schweifat, Mt. Lebanon Syria, writes of two new teachers being added to their force at the school. One point of interest is that these two young ladies, Miss Marian Thomas, and Miss Elizabeth Fitz, are both graduates of Wheaton College, from which Miss Paul graduated before coming to D. B. I.

And here's a bit of local color:

"School began again Monday—that is, it started to begin. The children are not all back yet, as it takes several weeks to get everybody in the notion of school again. Our Palestinians all came back, however."

Good news from the Dallas Colored Bible Institute. This faithful school, under the direction of Dr. E. H. Ironside, ministering to a neglected people within our own borders, is soon to have its first graduation day. The men who are to receive their diplomas have been in classes five days a week for four years, doing secular work for a living, and most of them have been serving in churches each Sunday. Reports concerning their labors cause us to rejoice with Mr. Ironside that the Word they have received has borne fruit so abundantly in their lives and ministry.

The graduation service will be held in one of the large Colored churches of Dallas, with Dr. H. A. Ironside of the Moody Memorial Church, Chicago, as special speaker.

We rejoice in this good news from Rev. R. S. Beal, member of the D. B. I. board of directors, concerning the First Baptist Church of Tucson, Arizona, of which he is pastor:

"The Lord gave us a great victory Easter Sunday. We set our goal for the main Sunday-school at 1111, and we exceeded the goal by 374 with a total of 1485. The attendance in our missions was as follows: Coronado Heights 136; Mexican Baptist, 120; Vaughn Baptist, 85; Adams Street, 66; Jaynes Station, 56; the total attendance being 1948."

Thus we see the fruit of unbounded zeal, a spirit-filled life, and a fundamental testimony.

## "AS" AND "SO"

(Continued from p. 158)

No Jewish prophet, crying, "Yet forty days and Nineveh shall be destroyed," could have made the Ninevites to sue for mercy. It was the marvel and the wonder that Jonah lived that startled the Ninevites into believing. They knew that God, and only God, had preserved the prophet.

Men of the cloth may doubt the historicity of Jonah and the possibility of Jonah being swallowed and then cast alive upon the land, but the repentance of Nineveh is the great attest to its truth.





Thus Christ in saying, "As Jonah . . . so the Son of man" based a miracle upon a miracle, and a fact upon fact.

If Jonah did not live, Christ did not live.

Christ, however, did live.

How else can you account for the three thousand saved Pentecost? It was the "teras"—the marvel of Christ's resurrection—that, under the testimony of Peter and the apostles, and under the power of the descending Spirit, caused the people to cry out, "What shall we do?" and caused them to repent and be baptized.

### III. THE "AS" AND "SO" OF THE SECOND COMING

WE HAVE something different before us in the "AS" and "SO" of the Lord's return. The days of Lot and of Noah are likened unto the days of the coming of the Son of man.

Our Lord did not hesitate to reach back into the historical misty past, and then look forward to the prophetic misty future, and say, "AS" and "SO."

He knew the details of both the days of Noah and the days of Lot, for He was there. He knew the details of the day of His coming, for He lives in one eternal "now," and He is there. That which is "misty" to man is "clear sky" to Him.

In the days of Noah and of Lot the wickedness of man had come to the full, and the judgments of God, with miraculous power, fell upon man to his utter undoing.

In the day of the coming of the Son of man, the world will be ripe in its iniquity and sin; and the judgments of God will again fall in miraculous power.

The Greek words "semeion" and "dunamis" and "teras" all had their part in the judgments of God in those days, and they will be followed in close parallels in the day of Christ's return to the Mount of Olives.

The comparisons of those historic times, with the times of the ending of this age, are too many for the space of our study.

With bowed head, we marvel at the majesty of the Lord's vision as He spoke this final "AS" and "SO." His words went across the whole opinion of men. He dared to say what unregenerate man had never dared or cared to say. The world wants smooth words, and flattering words, and words of optimism, and of the "upward trend." Christ spoke words to the contrary.

The world wants to prophesy "success," Christ prophesied "failure." The Lord even brought the success of the ministrations of the Spirit, and of the Church, in this day of grace, into seeming disrepute. He was, however, in fact, not speaking of the Spirit's failure, nor of the Church's collapse. He was showing that man, even under such benign privileges, cannot prove himself altogether corrupted.

The wonder of wonders is that the nineteen hundred years that have passed since our Lord reached back to the days of Noah and of Lot, and said, "AS," and looked down to the days of His coming again, and said, "SO," have proved that the Lord's words were true.

The "SO" of our day is even now fast running into the fold of the "AS" of that early historic day. It is NOW as it was THEN. Our only conclusion is that we are drawing very near to the days of the coming of the Son of man.

Just this one word more. Let no one become discouraged or shaken in his faith by means of the present postasy, and the prevailing world-wickedness of men. The present day, with all of its sin and sorrow, should only settle, strengthen, and establish faith—for Christ's own prophecy has become history; His "AS" has become "SO," even as He said.

When darkness shrouds the earth around,  
When wickedness and sin abound,  
His coming draweth near;

Then shout and sing, hosannahs ring,  
Lift up your heart with cheer,  
Christ comes again, with heavenly train.  
Why should you doubt and fear?

## SECURITY AND ASSURANCE

(Continued from p. 168)

the Son of God; that ye may know  
that ye have eternal life . . . ."

II Tim. 1:12—" . . . For I know Whom I  
have believed, and am persuaded that  
He is able to keep that which I have  
committed unto Him against that day."

### CONCLUSION:

Security is an inalienable possession.

Assurance is an experience.

Security is the sure possession of the believer, whether he has an experience or not.

Assurance becomes the possession of the believer as he grows in grace (accepts God's Word by faith).

The believer's Security never changes—it neither grows less nor more.

The believer's Assurance may fluctuate any day.

The believer's Security can never be lost.

The believer's Assurance, alas, alas, is often quite easily lost.

Both the believer's Security and Assurance rest on the finished work of Christ at Calvary. But the believer's Security flows from a single act of faith, while his Assurance flows from an attitude of faith.

The believer's Security is the guarantee of his glorious STANDING in Christ Jesus. While the believer's Assurance is the blessed experience which should characterize his STATE.

After a man has trusted the Lord Jesus for his salvation he is SECURE whether he has ASSURANCE or not.

But the happy Christian is the one who has seen the mighty power of Calvary, recognized his Security in Christ, and stepped out into blessed Assurance.

Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, washed in His blood.

## CHALLENGE OF THE MIRACLES

(Continued from p. 160)

the great multitudes who had followed Him to this lonely spot. His heart being moved with compassion upon them, because they fainted and were hungry, Christ inquired what food there was at hand; and learning that there was a lad there who had five barley loaves and two small fish, He took them, and blessed them, and gave them to His disciples, and they to the multitude. By His blessing those loaves and fishes were so multiplied that not only were the five thousand fed to satiety, but twelve basketfuls of fragments were left over when they had eaten. That was a great throng to be sure—five thousand men, to say nothing of women and children. And one cannot wonder at the question of the disciples as they considered the utter inadequacy of the food supply at hand—"What are they among so many?" But our Lord was fully sufficient for this, as for every need, for with that handful of food He satisfied the hunger of that great multitude.

Surely He Who could work such a miracle as this, can satisfy the longings and meet the needs of our souls, for such heart hunger is of vastly greater importance than





the mere bodily craving of food. From our Lord's miracle, then, let us learn that He can satisfy.

And to the power of our Lord to satisfy the Scriptures bear repeated and convincing testimony.

Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!

For He satisfieth the longing soul, and filleth the hungry soul with goodness (Ps. 107:8-9).

**W**OULD you like to have our Lord work a miracle for you? Of course you would. Who would not?

But if we insist upon His duplicating in our experience the physical miracles which He wrought on the behalf of a few with whom He came in touch in His earthly life, we shall miss the message and the blessing of those miracles. Our Lord CAN work such miracles today if He sees fit, of course, though He has clearly indicated in His Word that this is not His order for this present age. But which, think you, is the greater miracle—the miracle of physical healing, or the miracle of a life delivered from bondage to sin, transformed by the power of the indwelling Christ, and abundantly satisfied with His goodness?

In the East is a frail, crippled little woman, who for many years has lain on a bed of suffering. In young womanhood she had great musical ability and had planned a career as a concert pianist. But arthritis seized upon her body and wrought with such relentless and irresistible force that nearly every joint in her body was locked, and she was made a helpless invalid. Would it not have been a mighty miracle if our Lord had seen fit to heal that body and restore the strength and vigor of youth? Undoubtedly! He did not see fit to do this, but He wrought a greater miracle. He caused the soul which dwelt in that crippled body to soar in triumph above the infirmity of the flesh. To that bed of suffering He brought the joy of an abiding fellowship with Himself, and the vision of a life of usefulness and fruitfulness in His service instead of a career which would satisfy prideful ambitions. And so, day by day, that little woman delights her soul in momentary fellowship with her Lord, and then she pours forth from her innermost being innumerable songs of faith, and hope, and love, and sends out to others the messages of cheer with which God has comforted and sustained her in the midst of her afflictions. Here is a truly marvelous miracle; for though she is a helpless cripple, God has used the poetry of Annie Johnson Flint to bring untold blessing to hundreds—yea, to thousands of His children the world around.

In conclusion, we bring you one of the many songs of faith, and hope, and love, which have poured forth in such a rich flood-tide of spiritual melody from that bed of suffering, illumined with the radiance of Christ's presence.\*

#### "I SHALL BE SATISFIED"

I shall be satisfied, when I awake, with Thy likeness (Ps. 17:15).

"I shall be satisfied when I awake"—

Not only on some future day of days  
When I shall hear Him call me, and arise  
To leave the earth and all its changeful ways;

But now and here, each morning, when my sleep  
Drops from me like a garment of the night,  
When with the darkness all its fears depart,  
And I awake to find that it is light,

To feel the sting of memory's reproach,  
The consciousness of yesterday's defeats,  
How much was purposed and how little done  
In all its small advances and retreats;

To know a new day waits me, with its tasks,  
Its disappointed hopes, its vain desires,  
Its oft-repeated failure to achieve

The heights of faith to which my soul aspires,

\*Miss Flint's books of poems may be obtained from the Institute Book Nook for \$40 each. Order "By the Way," "Songs of the Saviour," "Songs of Faith and Comfort," "Songs of the Blessed Hope," "Songs of Grace and Glory," "Songs in the Night," "Out of Doors."

Its humbling knowledge of my life's deep need,  
Its weary ways o'er which my feet must plod;  
Yet I am satisfied when I awake,  
Because I see His face, my Saviour God;

Because I know He saves me, and He keeps,  
That I am folded in His watchful care,  
And that He loves me with so great a love.  
No discontent can dim a sky so fair.

Despite all chance, all change, all circumstance,  
If in His changeless will I may abide,  
Whate'er of seeming ill today may bring,  
Yet I shall wake tomorrow, satisfied.

## SALVATION TRUTH IN THE MIRACLES

(Continued from p. 162)

6:14). The victory which the soul needs at such a moment as this has already been provided. Like salvation from the penalty of sin, it was provided at Calvary. It remains only for the soul to accept it by faith. Faith will bring victory every time. "This I say, then, walk in the Spirit and ye shall not fulfill the lust of the flesh" (Gal. 5:16). This is salvation present.

### III. SALVATION FROM THE PRESENCE OF SIN IS REVEALED IN THE MIRACLES

**T**HE walking of Jesus on the water is a well-known miracle. It is to this that we turn to set forth the third phase of salvation truth. It was a dark night upon the Sea of Galilee. The sea had arisen by reason of a great wind that blew. In the midst of the sea was a group of disciples, toiling in rowing. About the fourth watch of the night Jesus came to them, walking on the water. They received Him into the ship, and immediately the ship was at the land whither they went. Note the message which the Holy Spirit has placed in this incident.

The night is the Great Tribulation (I Thess. 5:5). The sea is typical of the unbelieving nations (Isa. 17:12-13; 57:20). During the Great Tribulation God's people Israel will be tossed to and fro by the raging tumult of the nations. But when it appears that all hope is lost, and they are about to be overwhelmed, our Lord Jesus Christ will come to the rescue of His own. He will go forth, treading the unbelieving nations under foot in that great battle of Armageddon, even as in the miracle He trod the waves of the sea under foot. He will bless His people with peace and will bring them safe to their desired haven, the Kingdom (Zech. 14:1-9). The miracle in which Christ walked on the waters, therefore, gives us a picture of the nation Israel's deliverance from the presence of her enemies. In speaking of this deliverance, the Psalmist says, "I have remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God" (Ps. 98:3). This is salvation future.

So, too, throughout our earthly life our souls are distressed and pressed beyond measure by the raging assaults of that wicked enemy—the sin nature. God has provided victory for us, even in the present hour, but deliverance will not be complete until our souls are removed from the very presence of sin. And so our hope is laid unto that of Israel, for we are looking for the coming of our Lord Jesus Christ, Who, at His coming shall utterly away with this enemy of our souls, and shall take us on to be with Him forever. When Christ comes for us, our sin natures will be eradicated, for, as we have seen, in the day He shall change this vile body—vile because of the presence of sin—and shall make it like unto the body of His glory in which sin never was and never will be.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (Phil. 3:20-21).





## A MODERN MIRACLE

(Continued from p. 166)

After their performance, we motored to the West End. It seemed that I was on another planet—so complete was the metamorphosis. On arriving at the Criterion Hotel my friends introduced me to some of the fashionable habitués, and we sat, a merry throng, carousing the hours away. From there we went to an all-night actors' club, where I was made an honorary member. As I sat there, effortlessly attired, teaching some sportive Londoners the intricacies of poker, it was hard to believe that I was not earning. I recall eating two big dinners within an hour, which was no great feat, considering that I had not really fed for many weeks.

Through the night we drank and sang and danced and gambled—a veritable orgy. The laughter, the music, the babel of high-pitched voices, the loose revelry of these butterflies of night-life, was seductive, alluring, and altogether enjoyable to me, and I plunged recklessly into the vortex.

And yet, my erstwhile companions in misery were down at the Embankment, "On the Doss!" Within a stone's throw were multitudes of men and women, yes, and boys and girls too, without food and shelter. Shivering wretches, huddled on benches and steps or slushing along, or along, through the stinging wintry drizzle. This heedless, callous world has ever echoed the cry of Cain, "Am I my brother's keeper?"

I truly lived in style. My benefactors found me employed at the Oxford Music Hall, and through them I had access to the inner life of theatrical London. No one would have recognized in the gay, carefree, well-fed, well-dressed young man-about-town, the quondam Limehouse Rat—the victim of the hunger, rags, and vermin.

### "REVERSION TO TYPE"

AND yet, I was the same old man—underneath. My sinning with the up-and-outers was smooth, polished, and veneered; with the down-and-outers it was red, raw, revolting. But sin is sin in Salmon Lane, and sin is sin in Leicester Square. The natural heart is perpetually wicked, whether it beat in gilded club or dingy den.

Some time of this Bohemian life and then, receiving a mittance from the homeland, I set sail for the good old U. S. A. I arrived in New York, new clothes, new cane, new solves, and all. A visit to the old haunts, a lurid sky-rocket spree, a dull sickening thud, a reversion to type. The old story—back to the cheap whiskey, to the gang plug-uglies, the free-lunch and the park bench. Kismet!

Why, after all that had been done to lift me, to give me a new start, did I not remain on the higher level? God says in His Word, "All we like sheep have gone astray, we have turned every one to his own way"—and my way led down, down, ever down.

The world would tell us, "Hope springs eternal in the human breast." Such words are surely folly. No hope to escape from Satan's chute-the-chute; no hope when one has sunk bottom and plunged through; no hope when one is galley slave to passions, savage, fierce, and uncontrolled; no hope when one is manacled to habits unspeakably vile; no hope when one hates God and all mankind! Such an end is surely "without hope and without God in the world," from any natural standpoint.

"But God commendeth His love toward us in that, while we were yet sinners, Christ died for us. For where sin abounded, grace did much more abound."

### "THE END OF THE ROAD"

A FEW years after the foregoing experience, I shuffled into a rescue mission in the slums of Chicago, having meanwhile fallen to even greater depths of sin and shame. With hardly a glance around, I

slumped into a chair and promptly fell asleep. I had just beat my way from New York, and that week my nights had been spent as follows: all night walk from Coney Island; a bench in Central Park; a freight car from Hoboken to Buffalo; the deck of a lake steamer; the coal car of the Cleveland-Chicago Express; an uncarpeted hall floor.

My face was haggard and bloated; my ill-fitting clothes were greasy, grimy, and torn; my emaciated frame was shaking from the tremens, which, together with my husky, whiskey-marred voice, combined to make anything but a charming personality.

With the exception of the few times the door-keeper shook me, I heard nothing of the service. I had ever held a deep-rooted hatred and contempt for Christians and Christianity. I knew too much, was far too wise a free-thinker to entertain any silly religious ideas. Professing to be wise, I was in reality a fool overtaken by his folly.

After the chairs had been piled up at the close of the service, we evil-appearing, vile-smelling wretches were permitted to sleep—with newspapers as mattresses and our shoes as pillows. How degrading and de-humanizing it all was! and yet we felt no shame. Like so many sheep we huddled there—penned tight in the shambles of sin. A little over yonder, the Gold Coast gleamed, a wondrous land of lights and laughter, of mirth and song, of all the good that this world has to bestow. In Utopia, life moves along like a glorious song; to the Great Unwashed of the mission-hall floors, gravitating downward, ever downward, each succeeding day seems a bit more black, dismal, and hopeless than its predecessor. And some wet morn, as the first streaks of dawn light the glistening streets, the derelict is found—huddled in doorway or sprawled in filthy alley. "Another bum 'gone west!'" Only another withered leaf fallen from the mighty, towering Oak of Humanity. Ah! 'tis more than that! Another soul for whom Christ died, gone into eternity. Gone from our highly efficient Christian civilization, from amid our towering spires—and gone without salvation, to the outer darkness.

### "TRUE FRIENDS"

AS I sat that night, seeking a place to sprawl out among the restless hoboos, a young man walked up and asked how it was with me.

With rough sarcasm and a sneer I said, "Oh! Fine!"

"And how is it with your soul?"

I told him with a surly growl that I had no soul and advised him to "beat it," as I was "going to flop."

But, praise God! this man was not so easily discouraged. He said that if I would go out and listen to him he would give me a meal and a bed. Music to my ears! I followed to the street and as we stood on the curb, he began to unfold to me God's plan of salvation, to tell me of the riches of the grace of God in Christ Jesus.

A friend joined him, and in relays they talked to me of sin, of judgment, and of eternity. I confess with shame that I heard little or nothing at first. Was not I the great barroom philosopher, the clever sceptic, freethinker and know-all? My only thoughts were, "When do I eat? Where will I sleep? How much can I shake these fanatics down for?"

After about an hour of their united labors in giving me Scripture after Scripture, I began to take notice and really think. God's Word is "quick and powerful," and it was cutting and convicting me. I forgot about cadging and listened intently. Those men are both in the ministry now, but I warrant that they will never have a better listener.

Everything that they said was strictly new to me. I was brought up in a so-called Christian environment, had gone to church and Sunday-school as a boy, had read rather widely, had encircled the globe in my wanderings, had hob-nobbed with all sorts and conditions of people, and had argued against the Bible and Christianity with might and main. Notwithstanding all this, I was as ignorant of the Gospel of the grace of God as the most benighted headhunter in darkest Africa.





I have just read a letter from a friend who is entering into missionary effort among the Anamese of Indo-China. Some years ago I was far up the Saigon river in that distant land, and, while exploring the fever-infested swamps and rice fields, became quite friendly with some of those primitive people. And they, in their paganism, were further advanced spiritually than the white man in their midst. They had a code of morals and conformed to it, while I was a moral leper. It may seem unbelievable, but in my years of Rescue Mission work in our own fair land, I have asked many questions of many men, who, being pressed, admitted that they were as much in the dark as to the true Gospel of Jesus Christ as were these little brown pagans.

### "GOOD NEWS"

**A**ND so my new-found friends told me the old, old story—though to me it was news, the good news. No one had ever cared for my soul, it seemed. Many had urged reform, many had helped financially, many had given a word of cheer, but no one had cared for my soul until God sent these faithful witnesses to me with the message of hope.

At midnight we were still standing on the curbing. They informed me that they were Moody Bible Institute students and asked me to go over there with them. I had never heard of the Institute, but was willing to go anywhere by this time. Taking me up to one of the offices, they continued their labors with unflagging zeal.

To record all that was told me that night in the four hours that they dealt with me, would necessitate writing a treatise on personal work. I do not think that one point was overlooked. With great patience they told me the Gospel story, again and again.

A man may break every law of the land, may be bestial in his life, may have a crimson record, and yet not admit that he has sinned against God—against One Who will surely hold him accountable. And so I must needs see that it was God that I had sinned against; that it was God to Whom I was accountable.

They showed me from the Bible that "all have sinned and come short of the glory of God," and that "there is none righteous, no, not one." That "all we like sheep have gone astray, we have turned every one to his own way," and that "against Thee, and Thee only, have I sinned, and done this evil in Thy sight!"

I saw in the Bible that "sin, when it is finished, brings forth death." Also that "the soul that sinneth it shall die"—for "the wages of sin is death."

I saw that I was facing certain judgment and was deeply convicted, but could neither understand the grace of God nor grasp the precious promises. One would talk and the other would be praying, and then both would pray for me. After the prayer they would begin all over again and tell me how God loved this sinful world; how the Son of man was God manifest in the flesh, how He lived among men; how He Who knew no sin, became sin for us, and died, the just for the unjust, that He might bring us to God. How that if I would believe God's record that Jesus died as my Ransom, my Substitute, my Sinbearer, and would by faith receive Him as personal Saviour, eternal life and forgiveness of sins would be mine.

How well I recall my answers to all their pleadings: that I could not be a Christian, such a thing was impossible. All my life I had inferred that being a Christian meant doing good and keeping in the straight and narrow way, and I knew that such a course was impossible for me. I thought that attaining heaven was dependent upon what a man did; salvation through Christ's finished work on Calvary seemed incredible.

### "REGENERATION"

**A**T LAST I saw that salvation through faith was for sinners, but I could not believe that it was for me. The devil would whisper, "But it is not for you, not for you." And I believed him, protesting that God might save every one else, but never a wretch like me. How could He ever forgive such sin? I told them that they had no idea of my misdeeds, of the awful black

record that stretched back there. And then they would quote such promises as, "Come now, let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." "For the Son of man is come to seek and to save that which is lost." "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

At length I reasoned that God might forgive all my sins and misdeeds, with the exception of my blasphemy. The reader may consider this a strange deduction; I record what really took place. I had sworn constantly since childhood; cursing was a fixed habit; oaths were an integral part of my vocabulary.

This was not what cast me into such despondency however. It was the horrible blasphemies of which I was guilty. I recall, as I write, an incident that will illustrate the depravity of the human heart. One night a gang of us were having a carouse in the mountains of West Virginia—all rough fellows. As we drank and gambled, terrific thunder storm broke upon us. I was losing heavily and blaspheming in my awful manner. The men looked uneasily at each other and stopped the game, saying that if I did not stop they were going out into the storm and God would surely strike the place with lightning. This from profane roughnecks.

Scenes such as this came to my mind that night, and could not conceive how God could ever forgive such sin. My friends finally concentrated on John 6:37, "Him that cometh to Me, I will in no wise cast out." To my ever objection they quoted these blessed words until the seemed to burn into my booze-sodden, nicotine-soaked brain. "I will in no wise cast out—I will in NO WISE cast out!"

They prayed again, but I would not. Again they entreated, and I knelt down, thinking of the promise "I will in no wise cast out." After they had finished praying, I reasoned, "Everything to gain, nothing to lose. God says that He will receive and forgive me; I don't see how He can, but I will trust Him."

My prayer wasn't much—halting, stumbling, trembling. I remember saying the so called publican's prayer. I did believe that Jesus Christ was the Son of God; I did believe that He died for me and in my place; I did receive Him as my Saviour; I did believe that God received me and that He forgave my sins, through Jesus Christ.

At two o'clock—four hours after I was asked about my soul—I could say, "It is well." I came to Jesus, weary heavy laden, and bowed down with guilt and with a waste of life. He in no wise cast me out, but received me and gave me rest and joy and peace. I rose to my feet and through my tears I cried, "Something's happened!" And something had! I was saved by grace, through faith, and had become a child of God, a new creation in Christ Jesus.

## THE WITNESS OF OUR LORD'S MIRACLES

(Continued from p. 167)

miraculous works is to be found the primary answer to all such questions as he asked. It is an answer from which men are much tempted at the present day to shrink but it will be found, on consideration, that it is an essential foundation for any other part of the reply. A Person Who holds the ultimate solution of all human problems and to Whom men are finally to look in life and death must be a Person Who possesses supreme power over all the circumstances of their lot. One to Whom we are to commit ourselves in body and soul, for this world and for the next, must be, and must show Himself to be "the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Now this is the grand witness of the miracles, and it is this which renders them the first and most important as our Lord here proclaims them, of all the evidences of His mission.

It is not simply because they are miraculous works





The argument used, perhaps, to be too much pressed, that their mere miraculous character was sufficient attestation of His mission. Undoubtedly the exhibition of miraculous power is a practical proof that the person who exerts it is endowed with faculties beyond those of ordinary men, and that consequently he has a claim to special deference. The old argument of Nicodemus will never lose its practical force, "Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him."

This, however, is but the threshold of the belief to which our Lord's miracles introduce us. He exhibits such unbounded power, whenever it pleases Him to exert it, over all the sufferings of mankind, and even over death, his last enemy of all, that we are compelled to regard Him as the Lord of life and death and of all things to them pertaining. He exhibits this power in union with perfect goodness and grace, and thus displays, as has never been elsewhere displayed before the eyes of men, that union of unbounded power with perfect goodness which is the essential characteristic of the Godhead. He does not work miracles to prove a doctrine, but to exhibit a fact, to reveal His real nature and character, and He leaves men to judge by the evidence of their senses of His nature and His authority. To all inquiries about His claims, the answer is simply one of fact: Go and show men again what things were heard and seen; how the blind received their sight and the lame walked, the lepers were cleansed and the deaf heard, the dead were raised up and the poor had the Gospel preached to them.

The last phrase loses perhaps something of its significance to our ears from the almost technical character of the translation. Its true significance is that the poor, all the poor and suffering, have good tidings preached to them. "To comfort all that mourn" had been proclaimed by Isaiah as the mission of the Messiah, and in this accordingly our Lord sums up, as in a last word, the whole of His function. Just as the blind received their sight and the lame walked, the lepers were cleansed and the deaf heard, so did He bring good news—the news of comfort, of deliverance, of grace, to all the sorrows and all the sins of mankind—to all the poor in spirit. That is His mission, that is His glory which He cannot give to another, and which, indeed, no one else in human form has ventured to claim. He alone stands among us, as the Epistle to the Hebrews says, "as one touched with the feeling of our infirmities, emptied in all points like as we are, yet without sin," and exhibits by miracles innumerable His power to save us from all our sufferings, to deliver us, even from the grave, and bring us tidings of comfort and hope in all the poverty of our natural human weakness. "To the poor good tidings are preached"—this is the final voice of the Saviour to every one who is sensible of his need of salvation, whether from sorrow or from sin. In proclaiming His Name we are not insisting on a mere speculative truth in opposition to other speculative truths. We are directing every soul in its weakness to a holy and merciful Saviour, Who can purify it from all its evil, Who can sustain it with a sympathy at once human and divine, and Whose hand it can grasp in that valley of the shadow of death through which we all must pass.

IT WOULD appear, therefore, from this momentous statement of our Lord, that, so far from miracles being a secondary part of the Gospel story, they form a primary and cardinal feature in it; so that the concentration, or instance, of St. Mark's narrative on our Lord's great works is in perfect harmony with His own revelation of His character and mission. Without the miracles, as St. Mark relates them; our Lord could not have returned the reply He thought requisite to John's question, and He could not appeal to our faith as He now does in the four Gospels. The miracles, in short, are not merely, nor so much, the proof of His revelation; they constitute the revelation. Without them, we do not see God Incarnate in His full manifestation; with them, we see Him in act and in power, as well as in word and truth. The fact of their occurrence requires evidence of unusual strength; and that evidence is afforded, not only in the varied testimony of eye-witnesses, but in records composed under the guidance and control

of the Spirit of God. The criticism which would eliminate them from the Gospel is destructive of its most precious element. Without the miracles, our Lord might remain the greatest of teachers, but He would not be Jesus the Saviour—the Saviour in body and soul, in life and death, and after death, Who is the one and only trust of our hearts.

## GOD'S RIGHTEOUSNESS OBSCURED BY THE JEW AND GENTILE

(Continued from p. 156)

accept this offer of salvation by deeds—not one angry tone of voice from the cradle to the grave, if you take on God's proposition concerning works—not one explosion of temper from the cradle to the grave—not one attitude of selfishness from the cradle to the grave—not one surge of envy or jealousy from the cradle to the grave. Yes! ah yes! God offers salvation by works, but He makes the condition plain. He demands "PATIENT CONTINUANCE IN WELL DOING," or, in other words, unbroken continuity in good deeds from the very first breath of life to our last.

There has never been such a human, save only One, and that One is Jesus Christ Himself. Among mere men there are none such.

"But," someone says, "surely God does not demand perfection?"

To which we must reply, "Yes!" He says, "patient continuance in well doing."

"But," you say, "He surely would not hold it against a person if he slipped once in a while?"

Taking time out for a lie now and then, and a few lustful thoughts, could hardly pass for patient continuance in well doing. The fact that this principle of judgment is going to be employed by God, when He judges the souls of men, does not mean that this will give some an opportunity to get by. It means that no one has a chance to pass the judgment examination, for, "Whosoever shall . . . offend in one point," says the Scripture, "is guilty of all" (Jas. 2:10).

If this principle of judgment were all that God had left of His judgment principles, we would be as bad off as when we saw that He will judge according to truth. If God were to judge men according to works and nothing else, there would be none saved. Hell would be crowded and heaven depopulated, for the Scriptures declare, "There is none righteous, no, not one" (Rom. 3:10). We can see very clearly the righteousness of God in judging according to works, but we can just as plainly see that unless there is something else to be reckoned on, man's works will bring damnation.

For all have sinned, and come short of the glory of God (Rom. 3:23).

Thus we have seen two of God's principles of judgment, and neither offers any hope for the souls of men.

If these two are all of God's principles, then all of us are lost and undone, for we have not lived up to God's standard of truth, and our works have been positively evil.

THE third principle of judgment set forth by Paul in this passage is, God judges according to LIGHT. This is taught in Romans 2:12:

For as many as have sinned without Law shall also perish without Law: and as many as have sinned in the Law shall be judged by the Law.

The teaching is radiantly clear. God is going to bear in mind what man knows about God and His truth when it comes to the hour of judgment. Here is the satisfying demonstration of the unfailing fairness of our blessed God. He is going to judge us men according to our knowledge,





or according to our light. This is proved by a large number of passages from the Scriptures. Take, for instance, James 4:17:

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

He knows better, consequently God judges him according to his light. Or take such a passage as John 9:41:

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Again we find that our blessed Lord Jesus Himself teaches that God will deal with man on the ground of light. Or again we see it taught in such a passage as John 13:17:

If ye know these things, happy are ye if ye do them.

And Luke 23:34 is a very familiar passage, setting forth this self-same truth:

Then said Jesus, Father, forgive them—

And then He gives the reason why,

for they know not what they do.

And Acts 3:17 says,

And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

And the passage in the twelfth chapter of Luke is singularly striking in revealing to us that God deals with men on the ground of their light, for in the forty-seventh and forty-eighth verses we read,

He that knew not—

Notice, He is basing the whole thing on the servants' light:

and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

And I Timothy 1:12-13 is a presentation of this same precious truth:

I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful, putting me into the ministry;

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

And John 15:22 comes along to confirm this mass of truth which we have been finding in God's Word, proving that God deals with man on the ground of his light. John 15:22 says,

If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

Yes, God shall judge us in that coming day by our light; but what advantage will this bring to us? So depraved and corrupt is man that there is not one of us who has lived up to his light. We do the things we know are wrong in spite of exhortation and admonition, in spite of God's Word and the appeal of Christian friends. When man grows impatient he is sinning against his light. When a man permits his soul to entertain hatred, he is sinning against his light. When a man drifts into lust of the flesh, he is sinning against his light. When a man takes the Name of God in vain, he is sinning against his light, and his conscience smites him. It is not to our credit, but we do well to recognize that there are no men who are living up to their light. Hence, when God arranges in wondrous justice to judge according to light, we are not advantaged, for if God judges us according to our light and goes no further, every soul will be condemned, for we have failed to attain to the meager light which is ours.

So thus far we have seen three principles of God's judgment. He shall judge men according to TRUTH; He shall judge men according to their WORKS; He shall judge men according to their LIGHT. These three principles are

not local; they are involved in the very being of God. They are not revealed for an occasion; they inhere in His very character. They are His principles of judgment, for He could not be God and ignore how a soul measures up to His truth. He could not be God and fail to take note of the character of men's deeds. He could not be God without holding men responsible for their light. But these three principles of judgment hold out no hope. Man is an acknowledged and dismal failure on all three counts. When God applies these three principles, man's sinfulness is revealed and accentuated, and his condemnation made more sure. And right here is the point Paul is making in proceeding with his argument: his presenting of God's principles of judgment is to demonstrate that by his wicked and corrupt life man has obscured and hidden the righteousness of God. In this section he carefully and cautiously mentions the Jew in only two places, but his purpose is to show that the Jew has obscured God's righteousness as well as the Gentile. When the message develops a little farther, Paul's reticence about naming the Jews along with the Gentiles disappears.

WHEN we turn to God's fourth principle of judgment we find the first ray of hope. The first three principles show up man's wickedness and guarantee condemnation instead of salvation. But the fourth principle is found in verse sixteen:

God shall judge the secrets of men by Jesus Christ according to my Gospel.

God's fourth principle of judgment is rich with blessing. He shall judge according to the GOSPEL.

What is this Gospel which Paul named as the fourth principle of judgment? The word means "good news" and the character and nature of that good news is set forth in many passages of the Scripture. Take, for instance, II Corinthians 5:21:

For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

This passage reveals to us that the good news is that Jesus came, and was made sin for us. The perfect One took upon Himself our imperfection and died in our stead. Once again in II Corinthians 8:9 we read:

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

And what is the good news here? The same as in the other passage, only a little differently expressed. The good news here is that though the Lord Jesus Christ was very, very rich, He was willing to lay aside His riches and take upon Himself our appalling poverty that we might become rich in Him. And another wonderful statement of the Gospel is found in Colossians 2:10:

And ye are complete in Him, which is the head of all principality and power.

Here the good news is that we have been identified or hidden in the Son of God—hidden in Christ; and when we are hidden in Him, we are complete in Him Who is the Head of all principality and power. We are absolutely perfect in Him, His perfection being reckoned and accredited to us. Hence we find the wondrous declaration of Ephesians 1:6:

To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.

The good news is that because Jesus died in my stead I am accepted in His presence. We are accepted in Him because we are identified with Him.

Our identification with Him is so complete that when we stand before God to be judged according to the truth, He sees us in Christ, and in Him we have all truth embodied.

When He proceeds to judge us according to our deeds we are hidden in our Substitute; His deeds are without flaw and we are accepted in the beloved One.





When He would judge us according to our light, He who is our light stands to take the judgment, and it is said that He lived up to infinitely perfect light.

And when God judges according to the Gospel, it is seen that our Lord Jesus Christ has died for our sins and risen again, and that in Him our sins have been put away and we stand robed in His righteousness.

When God thus judges Jesus, that includes us, for we are in Him. We are "accepted in the beloved One," and that includes all who believe in Him.

O friend, whosoever stands before the judgment bar of God without having accepted Jesus Christ is in a situation most abject, for he has no Saviour; he has no Substitute, he has no Friend; he is entirely dependent upon the record of his life; and such a plight means condemnation and eternal loss. Don't put it off any longer. Believe on the Lord Jesus Christ, and thou shalt be saved," and thus when the judgment comes you will be found a remarkable fulfillment of I John 4:17, for in Christ Jesus thou mayest have "boldness in the day of judgment."

## AS THE EDITOR SEES IT

(Continued from p. 154)

On to "prophecy," Liddell and Scott gives, "an expounding of Scripture; public instruction; preaching"; and of the word translated "prophet," this lexicon says, "strictly one who speaks for another, especially one who speaks for a god and interprets his will to men." A prophet, therefore, is one who speaks on behalf of the Lord—one who tells forth His Word, whether that Word concerns future events or present conditions.

To observe the fact that the scriptural use of the word "prophecy" has this broader meaning, rather than the meaning which attaches to the word in popular thought, will help to avoid confusion in our study of God's Word, and will fill our hearts with appreciation for Bible teachers who are careful to make such clear and careful distinctions as is involved in "The Sunday School Times" use of the expression, "predictive prophecy."

### "The Price of a Laugh"

ALBERT Payson Terhune, whose stories about dogs have been read and enjoyed by most of us, has recently written a very interesting article entitled, "The Price of a Laugh." In it he calls attention to incidents in history and daily life in which men have held back from doing the reasonable thing because of fear of being laughed at. Napoleon was convinced that by adopting Robert Fulton's invention, the steamship, he could conquer England, yet he rejected the idea because he knew that should it fail, he would become the laughing-stock of Europe. King John of Portugal was convinced that Columbus was right in his theory that the world was round. He tentatively agreed to finance the expedition. His counsellors showed him, however, that he would be laughed at, and he rejected the plan. Napoleon lost his opportunity for world conquest. King John lost the opportunity to make Portugal the richest and most powerful of nations.

Do we not, however, see enacted about us daily a loss far greater than that suffered by either of these two men? The Saviour asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Yet, how many thousands of men have held back from accepting Christ because they have feared they would be laughed at. Yes, and how many Christians have held back from doing personal work and from a life of separation because of this same fear? How many a minister today is compromising with "Modernism" because he fears to be laughed at for standing for the old-fashioned things of God? How many a college student has lost faith in the Word of God because he feared the laugh of the professor and his fellow student? The result to the unbeliever who feared a laugh—a soul in eternal damnation. The

result to the believer who feared—a life wrecked, eternal rewards lost, the heart of the Saviour broken anew.

Terhune says—speaking of the ordinary things of life—that the price we pay is too high. What then of the price we pay in matters related to the eternal welfare of the soul? The mind reels at the thought of a soul in hell because he or someone else feared to be laughed at. Staggering, too, is the thought of the reward the Christian loses when he holds back from God.

May the One Who is able to "save them to the uttermost that come unto God by Him" save us from the fear of a laugh. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" (Prov. 29:25).

### "Ye Shall Be As Gods"

IN THE battle between the "Modernist" and the Fundamentalist, is being waged the battle of the ages.

The Fundamentalist seeks to give God His rightful place and due as God.

The "Modernist" is determined to fulfill the promise of the serpent: "Ye shall be as gods."

The Fundamentalist accepts the Bible as the verbally inspired Word of God, and as the final authority in all things spiritual.

The "Modernist" denies the verbal inspiration of the Bible and makes his own reason the final court of appeal.

Let us illustrate this attitude of the "Modernist" by a few quotations from his writings. Harry Emerson Fosdick peruses the Gospel of Luke, reads the account of Christ's resurrection, marks the Saviour's words, after His resurrection, "A spirit hath not flesh and bones as ye see Me have," and then he lays the Bible aside with the comment,

I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh" ("Modern Use of the Bible," p. 98).

And why does the learned doctor reject the declaration of the Bible concerning the resurrection? We will let a fellow "Modernist" answer. In his "Faith of a Modernist" Shailer Mathews says,

Whether his body came out of the tomb or his appearances to his disciples are explicable only by abnormal psychology, he is still living in whatever may be the condition in which the dead now are.

If it is to be argued that such a position is just as truly miraculous as the belief in the emergence of the physical body from a tomb and its ascent through the air into the sky, the answer is immediate. IT MAY BE JUST AS INEXPLICABLE, BUT IT IS NOT SO INCREDIBLE ("Faith of a Modernist," p. 153).

The "Modernist" believes only what his unregenerate reason can approve. His reason cannot approve the miracles of the Bible, therefore the miracles never happened.

This is sheer infidelity, but it is the "faith of a Modernist."

The faith of the "Modernist" rests upon his own superior intellect, whereas the faith of the Fundamentalist rests in the "thus saith the Lord" of holy writ.

The Fundamentalist worships God.

The "Modernist" bows down at the shrine of his own intelligence.

The spirit of the "Modernist" is the fruition of the seed which Satan sowed in human hearts in the garden of Eden, when he said, "Ye shall be as gods."

The spirit of the "Modernist" is the spirit of the Antichrist, who "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4).





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## DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.



## AS THE EDITOR SEES IT

### *Should We Oppose False Teachers?*

**I**S IT right to oppose false teachers? Is there any need for such a thing?

As surely as a servant of the Lord Jesus Christ poses the deadly heresies of false religions, or denounces one who is propagating such doctrine, just so surely multitude of critics will arise to accuse him of everything from heresy hunting to committing the blasphemy against the Holy Ghost. And strangely enough, these critics will frequently be found in the ranks of those who for months or even years have sat, apparently with blessing, under the ministry of the one whom they now upbraid. This leads us to raise the questions, "Is it right to oppose false teaching? Is there any need for such a ministry?"

One whose heart has been stirred by such questions these cannot read the Word of God without being deeply impressed with the strong denunciations of false teaching and false teachers which pervade it. Moses and the prophets of Israel spoke with one voice warning God's people against all such. Our Lord Jesus Christ Himself spared them not, even though they were of the socially prominent and politically powerful fraternity of the Pharisees. And the writers of the epistles, without exception, moved by the Spirit of God, voiced excoriating denunciations of the false

teachers and false teaching which they encountered, and clearly and solemnly warned God's children against them.

The apostle Paul speaks for all of the inspired writers of Sacred Writ as well as our Lord Jesus Christ Himself when he says,

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).

And then he adds by way of emphasis:

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal. 1:9).

And the Word of God plainly indicates that to expose and oppose false teaching and false teachers is not the exclusive prerogative of the apostles but the responsibility of everyone who would be a faithful servant of Jesus Christ.

Try the spirits whether they are of God, says the Holy Spirit, through the pen of the apostle John,

because many false prophets are gone out into the world (I John 4:1).

Through Isaiah he gives the ringing challenge,

To the Law and to the Testimony: If they speak not according to this Word, it is because there is no light in them (Isa. 8:20).

And to Titus He says,

There are many unruly and vain talkers and

**H**AVE you ever stopped to think that it would be utterly impossible to carry on such a work as the work of D. B. I. without the cooperation of those who help to support it with their prayers and with their gifts? In a very real way we count the members of the "Grace and Truth" Family as workers together with us in the great task which God has given us to do at D. B. I. For your information, that you may be able to pray intelligently, and because we believe that God desires by this means to stir the hearts of many of His children with the consciousness that He would have them give to the work, we publish D. B. I. Building News, facing page 212 in this issue of "Grace and Truth." Turn to it. Read it thoughtfully. And then bear up to God in prayer the work and the needs of which it speaks.





deceivers .... whose mouths must be stopped....

Rebuke them sharply, that they may be sound in the faith (Tit. 1:10-11, 13).

And so the "Isms and Schisms Number" of "*Grace and Truth*" is sent forth with the prayer that God will use it, both to warn His children against the heresies of the day, and to awaken some who have been ensnared in these heresies by the wiles of the wicked one.

### *Lindy's Baby—Where Is He Now?*

**T**HE heartfelt sympathy of our whole nation has gone out to Colonel and Mrs. Lindbergh in this hour of their bereavement; and how glad we would be if we might be able to offer some word which would afford comfort in their sorrow. There are others, too, who are mourning the loss of precious little ones, to whom such a word will be most welcome.

In the light of God's Word there can be no question as to where the souls of the precious children who have been snatched from us by the hand of death in their infancy have gone. Our loving heavenly Father has given us positive information on this point.

In the eleventh and twelfth chapters of II Samuel we are told the heart-breaking story of David's twofold sin of murder and adultery. A little child was born as the result of his sinful union with the wife of the man he murdered, and the prophet Nathan plainly said that this child must die as a chastening from the Lord upon the sin of his father David. The word of the prophet was fulfilled, and that child died when he was only seven days old.

Now listen to the testimony of David, whose heart had turned again to the Lord in confession of his sin:

I shall go to him, but he shall not return to me (II Sam. 12:23).

There are only two places to which souls can go at death—Hades and Paradise. The souls of the lost go to Hades—the souls of the saved to Paradise. David was certain to go to Paradise when he died, for he was

a saved soul, in spite of his sin and weakness. His testimony, therefore, "I shall go to him" is a plain statement that the soul of the little child had gone before him to the abode of the blessed, where David would join him at his own death.

Consider now the circumstances. If ever there was an infant whom we should not expect to see in heaven that was the one. He was the child of his father's sin and his mother's shame. He died as the result of God's chastening upon his father's sin. And he died before he was old enough to receive the rite of circumcision, the seal of the covenant which God had made with his father. For the children of the Jews were circumcised on the eighth day, and this child died on the seventh (cf. Lev. 12:3; Luke 1:59; Phil. 3:5). And yet in spite of the adverse circumstances the record is clear—this child's death went to Paradise, into the safe keeping of the Lord in the abode of the blessed. In the light of the facts we may boldly say that when children die in infancy they go to be with the Lord. Little Charlie Lindbergh is there, and we shall see him when we enter with joy into the presence of our Lord.

But those who have reached the age of responsibility can enter there only by a personal decision to trust the Lord Jesus Christ as their Saviour.

Of those who die in infancy, not having had opportunity yet to accept or reject the Lord Jesus Christ, the believing father or mother may say in the words of Holy Writ, "I shall go to him."

But to those who have passed the age of responsibility without trusting the Saviour the Word of God says, "Believe on the Lord Jesus Christ, and thou shalt be saved."

### *A Serious Joke*

"**H**A! HA! We religious educators look upon these silly differences of doctrine as a joke, a huge joke! Once you get this bigger outlook (Continued on p. 230)



## *"The Glory of God in the Face of Jesus Christ."*

by WILLIAM OLNEY

*We gaze upon the infant's face,  
Within the manger cradle laid;  
And marvel at the gift of grace  
God in our human flesh portrayed.*

*We look upon the smile and tear  
Which wooed the children, soothed the sad;  
And see our God in each appear,  
Making the weak and weary glad.*

*We see the countenance which shone  
Upon the mount in majesty;  
And mark the glory of God's throne  
Lent to the earth for man to see.*

*On Calvary in the face of Christ  
God was in clearest lines revealed;  
Mercy, for sinners, that sufficed,  
In drops of precious blood was sealed.*

*And as faith turns her eyes above  
And hears Christ for her intercede,  
She sees God in the unveiled love  
Of Him Whose accents for her plead.*





# GOD'S RIGHTEOUSNESS OBSCURED BY THE JEW

## STUDIES IN THE BOOK OF ROMANS—NO. 6

by THE EDITOR

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**W**E COME, in this study, to that place in the argument of the Apostle where he seeks to prove that part of his position which is most difficult for those to whom the epistle is addressed to believe. He has proved that the Gentiles have obscured the righteousness of God by their unrighteousness. He now seeks to prove that the Jew has obscured the righteousness of God by his evil living. When we recognize that the majority of believers in Paul's day were Jews, and that the Jews had a national consciousness, giving them a sense of superiority over other nations, we can catch a glimpse of the delicacy of the task to which the Apostle has addressed himself. Be understood that the Jew has never had any problem in believing that other nations were sinful and deserving of judgment. And in holding this view the Jew is absolutely right. The mistake he makes is in failing to include himself in the same classification with them, for Jews and Gentiles have the same need before God.

Paul opens this portion of his argument with verse fifteen. His method of opening is calculated to challenge attention. There is no introduction—no complimentary salutation. Without ceremony he plunges into the heart of his theme. In six masterful strokes he shows the six elements in the Jew's failure to walk with God. The opening words of the verse show whom Paul is addressing, and of whom he is speaking. The King James Version records it,

Behold, thou art called a Jew.

But other translations read, "If you bear the name of a Jew," or "If you happen to be a Jew," or "If thouarest the name of a Jew," or "Since you claim the name of a Jew," showing that Paul singles out the Jew and addresses him. Having made clear for whom these words are meant, he passes abruptly and without transition into his six affirmations.

**F**IRST he says,

Thou retest in the Law.

What an accusation! To the Jew's mind this would sound like a compliment, but comparison with Paul's writings will show the abject hopelessness and disaster of making one's boast in the Law. In Romans 3:20 Paul makes the statement,

**P**ERHAPS you have observed that when a skillful artist wishes to paint something beautiful, frequently he uses a dark background to accentuate the brightness and beauty of the object which he is painting. This is what the Holy Spirit does in the Book of Romans. The awful blackness of man's sin and iniquity is the dark background against which the mercy and grace of God stand out in glorious relief. In this first part of the Book of Romans we see that man has obscured God's righteousness by his sin, and in this fact we see the depth of his sin. But God so wondrously overrules as to cause the very sin of man to magnify His lovingkindness. And not only in the Book of Romans is this true, but throughout the ages to come He shall show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin.

This is bad enough, but Paul's approach becomes more amazing when he says in Romans 8:3,

The Law . . . was weak through the flesh.

Such an idea was very far removed from the Jewish mind, for the Jews loved and had confidence—yea, their confidence was fixed—in the Law. The Jew was indeed guilty of the very thing Paul had said. He rested in the Law; but Paul is going to show him, the Jew, that his resting place is staggeringly unsafe, and that to rest in the Law is to rest in that which is weak, very weak.

It is in Galatians 3:11 that Paul confirms the weakness of the Law and reveals its inability to save the soul when he says,



But that no man is justified by the Law in the sight of God, is evident: for, The just shall live by faith.

What a sweeping revelation! The Apostle's statement is so far-reaching as to preclude the possibility of an exception. If the Jews had desired to hold some view giving hope to the man who had become renowned for his piety and holiness, Paul sweeps all such ideas into the discard with incontrovertible finality, for he says, "No man is justified by the Law."

Furthermore, as he discusses the Law with the Galatians in this third chapter to which we have referred, he says,

If there had been a Law given which could have given life, verily righteousness should have been by the Law (Gal. 3:21).

Instantly it becomes evident that the Law which was given could not give life. This was the truth which the Jew could not see, hence, he was resting in a Law which could not give him life.

If Paul's teaching about the Law stopped right here, the situation would be bad enough; but, having shown what the Law could not do, he also showed what it can do. In Romans 5:20 he says,

The Law entered, that the offence might abound.

Then in Galatians 3:10 he pens to the Galatian church the flaming words:

As many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.

And when he sends to the Corinthian church the impassioned philippic in which he defends his apostleship, he boldly alludes to the Law as,

The ministration of death . . . the ministration of condemnation (II Cor. 3:7, 9).

Thus it becomes clear from the teaching of the inspired Apostle that when the Jew was resting in the Law, he was leaning on a broken reed, which could not support him or give him life, but could only bring spiritual death and condemnation.

THE second element in the Jew's falling away is now presented by Paul in the words,  
And makest thy boast of God.

ALL phases of false religion are alike. They all say: "Something in my hand I bring," the only difference between them being as to what the "something" is. The true religion says: "Nothing in my hand I bring."  
—H. A. Ironside

THESE is a corrective passage in God's Word for every error, every heresy, every delusion, every hobby, every fanaticism, and every unbalanced position.

—A. E. Bishop

This expression has been translated,

Priding yourself on God.

But perhaps the most unique group of words which our translator has used is this one:

You boast of "our God" as though He were your private property.

These translations show that the Jew had fallen into the pitfall of spiritual pride because of God's wonderful dealings with him. And this we must acknowledge God has not dealt with any other nation as with the Jews.

Where is another nation which can point to such a stirring and thrilling bit of history as Israel's deliverance from Egyptian bondage?

Where is another nation which God has called the apple of His eye?

Where is another nation which has maintained its national characteristics and national solidarity for centuries, without national headquarters and without land?

Where is there a nation besides Israel to whom the God of heaven has given His oracles?

Where is there another nation whose religious books have influenced the history of the world as has the Bible?

The Jew is the miracle of the ages; but the fact that God chose him is no ground for pride and bigotry. This pride in God is the second element in Israel's falling away.

THE third element grows out of the first one. It is found in Romans 2:18:

And knowest His will.

Yes, in some amazing particulars the Jews did know the will of God. They knew it was His will to send the Messiah. They knew that it was His will to bless the nations of the world in the coming Kingdom. They knew His will on this and other particulars; but instead of this knowledge humbling them, they became high minded. It is a sad hour in any man's life when he allows the grace of God to puff him up instead of humbling him.

(Continued on p. 227)

## GOD'S WORD OR THE "FAITH" OF MODERNISM—WHICH?

*Professing themselves to be wise, they became fools (Rom. 1:22).*

### MODERNISM SAYS:

The Bible . . . is not a book infallible throughout, in which error does not exist (Wm. Newton Clark, "Sixty Years with the Bible," p. 105).

Miracles are but vestiges of primitive magic (Leighton Parks, "What is Modernism?" p. 29). Certainly I find some of the miracle narratives of Scripture historically incredible (Harry Emerson Fosdick, "Modern Use of the Bible," p. 164).

Our knowledge of biological facts makes a human virgin birth as difficult of belief as our knowledge of astronomy makes it impossible for us to think that day and night were instituted before the sun was created (Shailer Mathews, "The Faith of Modernism," p. 142).

Salvation is as much a gift of God as daily bread, but on the same condition: man must work for it (H. C. Vedder, "Fundamentals of Christianity," p. 214).

Our theology continues to teach that the Almighty could find no better expedient to save men than to frame up a case against His own Son, and to put to death the innocent for the guilty. And that which fills us with horror when done by man to man, we praise and glorify when done by God to God. Does the orthodox Christian EVER think? . . . Hymns like Cowper's "There Is A Fountain Filled with Blood," have led thousands into a religious fool's paradise. (H. C. Vedder, "Fundamentals of Christianity," p. 192, 194).

Strictly speaking, Jesus was not a sacrifice. He was not offered for His friends upon an altar: He was executed by His enemies on a cross (Shailer Mathews, "The Faith of Modernism," p. 156).

Jesus . . . is still living in whatever may be the condition in which the dead now are (Shailer Mathews, "The Faith of Modernism," p. 153). I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh (Harry Emerson Fosdick, "Modern Use of the Bible," p. 98).

Paul expressly says that not all Christians were to die. Here, of course, their mistake is obvious (Shailer Mathews, "The Faith of Modernism," p. 84).

I do not believe in the physical return of Jesus (Harry Emerson Fosdick, "Modern Use of the Bible," p. 104).

Human nature is not corrupt, but atavistic (Shailer Mathews, "The Faith of Modernism," p. 98).

There is no hell ("Fundamentals of Christianity," p. 102).

*Avoid profane and vain babblings, and oppositions of science falsely so called (I Tim. 6:20).*

### GOD'S WORD SAYS:

All Scripture is given by inspiration of God . . . Thy Word is true from the beginning (II Tim 3:16; Ps. 119:160).

Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you (Acts 2:22).

When as . . . Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost . . . Now this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us (Matt. 1:18, 22-23).

By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works . . . Not by works of righteousness which we have done, but according to His mercy He saved us (Eph. 2:8-9; Tit. 3:5).

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life . . . Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God . . . Unto Him that loved us, and washed us from our sins in His own blood . . . be glory (John 3:16; I Pet. 3:18; Rev. 1:5-6).

Christ . . . hath loved us and hath given Himself for us, an offering and a sacrifice (Eph. 5:2).

This Jesus hath God raised up, whereof we all are witnesses . . . And He said unto them . . . A spirit hath not flesh and bones, as ye see Me have (Acts 2:32; Luke 24:38-39).

The Lord Himself SHALL descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord (I Thess. 4:16-17).

His feet shall stand in that day upon the Mount of Olives (Zech. 14:4).

The old man . . . is corrupt according to the deceitful lusts (Eph. 4:22).

The wicked shall be turned into hell (Ps. 9:17).



# IS THE "FOUR SQUARE GOSPEL" FOUR-SQUARE?

by CLIFFORD L. NIXON

*THAT particular brand of Pentecostalism which is propagated by Mrs. Aimee Semple McPherson Hutton is still spreading like wildfire throughout this country. It is planting its "Four Square Gospel Tabernacles" in every city of any considerable size, and it is sending so called evangelistic parties throughout the length and breadth of the land. Nixon sounds a timely word of warning.*

**B**Y THE expression "Four Square Gospel" is meant that denomination headed by Mrs. Aimee Semple McPherson Hutton, a branch of "Pentecostalism," and also the four cardinal doctrines of this sect. In raising the question, "Is the 'Four Square Gospel' Four-square?" it will not be our purpose to question the integrity, or lack of it, among the individuals designated by the name, but rather to examine the doctrines emphasized.

The four doctrines of the "Four Square Gospel" which give it its name are: 1. Salvation; 2. Baptism of the Holy Spirit; 3. Divine Healing; 4. Second Coming. These we shall proceed to discuss, using for our immediate purpose a somewhat different order than that followed by the "Four Square" people themselves.

## I. DIVINE HEALING

**T**HE teaching of the "Four Square Gospel" on divine healing is both its greatest drawing card and its greatest hoax. It seems, in fact, almost unnecessary to discuss the scripturalness of anything so full of deception as the "healings" of Pentecostalism.

I attended the last healing meeting conducted by Mrs. McPherson in the city of Denver, and I was astonished that anyone should be deceived by such a pretense. I was fortunate in securing a seat in the balcony of the city auditorium, almost directly in back of, and only a short distance from, the platform. What I record I know to be true.

At the opening of the healing service Mrs. McPherson explained that it would be impossible for

all who wished to be healed to come to the platform, and that, accordingly, only the worst cases—those in the greatest pain—could be treated personally. Then the line began to form.

Now reader, stop a moment and imagine what terrible cases are to be dealt with—the "worst" and "most painful" in all of that vast audience of something like ten thousand people. Can you not see the deformed, pain-racked men and women being helped or carried to the platform?

No! wait a minute! Come back to earth and look at the real picture. A line of healthy looking men and women are filing by. What is their trouble? In what way are they in agony? Ah, you are soon to learn. They are suffering (incon-

veniently would be a better word) from partial deafness. In the line there are also a girl with poor eyesight, a woman with a goiter, a woman using a cane, and one man on crutches. But no! Mrs. McPherson does not care to risk the man on crutches. She whispers something to a helper, and somehow or other, the man on crutches disappears from the line.

Two invalids in wheel chairs in the front of the hall seek in vain to reach the platform. According to a friend of mine who sat in a different section of the auditorium, a third man in another wheel chair actually started down the aisle. Mrs. McPherson noted him, spoke to a white robed helper, and the man was hurried out through a side door.

Meanwhile the healings are going on. Mrs. McPherson anoints with oil each of those to be healed and each one declares before the microphone that he has been healed, and walks off the platform. That is, they all walk off except the woman who used the cane. She merely made the attempt. But for the help of Mrs. McPherson's assistants, who practically carried her off the platform, she would have fallen. The other healings—well, it's a bit difficult to judge how much a partially deaf man has been helped. The throat of the woman with the goiter looked exactly the same before and after the service. The girl with eye trouble was asked, after the meeting, if she could see better, and replied, "No, I can't see as well." Still another girl who had been through the healing process was seen crying as though her heart were broken. Such are Mrs. McPherson's healings—and they call them divine!



Not only are Mrs. McPherson and her followers in error in that their type of healing is a million miles from the kind which our Lord performed, as narrated in the Scriptures; but also in that they contend that miraculous divine healing is part of God's plan for the present time. Space will not allow us to go to the Scripture proof of the fact that divine healing is a credential of the Kingdom message to Israel, and that, accordingly, it ceased to be exercised in the church when the Kingdom message was no longer being given forth. We will, therefore, rest our case on one definite passage of Scripture—Romans 8:22-23.

It is the contention of Mrs. McPherson that the cross provides healing for the body on exactly the same condition that it provides healing for the soul. The April "Bridal Call" of 1921 contained the statement:

In God's great plan of redemption, salvation for the soul and divine healing for the body were united in holy matrimony and destined to walk together hand in hand through the ages.

The Scripture, on the other hand, declares:

We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom. 8:22-23).

Thus, in the same chapter in which Paul speaks so definitely of our salvation as a finished matter—"There . . . now no condemnation to them which are in

Christ Jesus" (Rom. 8:1)—he declares just as emphatically that the redemption of our bodies is to be a future event—an event, incidentally, to take place at the coming of Christ, and not at the coming of Sister Aimee. It is quite evident that the Scriptures do not agree with the "Four Square Gospel" on the subject of "divine healing." You may take your choice between the two; but God pity you if you reject the Bible in order to follow one of the "old wives' fables" of the present day.

Even if we were to stop here, we would be compelled to the conclusion that the "Four Square Gospel" is not four-square. One of its sides is a non-entity. We shall go on, however, to examine the remaining three sides, for though, in a sense, the question of this article is already answered, it will be helpful for us to see how thoroughly unscriptural the whole of the basic teachings of the Pentecostal movement are.

## II. THE BAPTISM OF THE HOLY SPIRIT

**P**ERHAPS the simplest way to examine the teaching of the "Four Square Gospel" on this subject will be to consider Mrs. McPherson's own testimony concerning her "baptism." Remember, as you read, that *this is supposed to be an experience which takes place after her conversion*. We quote from her book, *This is That*, pages 45-47:

(Continued on p. 223)

## IS "CHRISTIAN SCIENCE" CHRISTIAN?

*Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world (1 John 4:1).*

### "CHRISTIAN SCIENCE" SAYS:

Man is incapable of sinning . . . . Man cannot depart from holiness ("Science and Health," p. 475).

Jesus . . . . the WAY SHOWER between God and men ("Science and Health," p. 30).

Christ Jesus is not God, as Jesus Himself declared ("Science and Health," p. 361).

The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the "accursed tree" than when it was flowing in His veins ("Science and Health," p. 25).

One sacrifice, however great, is insufficient to pay the debt of sin ("Science and Health," p. 23).

His disciples believed Jesus to be dead while He was hidden in the sepulchre, whereas He was alive ("Science and Health," p. 44).

Jesus . . . . was not Christ ("Miscellaneous Writings," 92nd Edition, p. 84).

(All the above quotations from "Science and Health" are from the 1917 Edition).

*Refuse profane and old wives' fables, and exercise thyself rather unto godliness (1 Tim. 4:7).*

### GOD'S WORD SAYS:

All have sinned and come short of the glory of God . . . . There is none righteous, no, not one (Rom. 3:23, 10).

I am the WAY . . . . no man cometh unto the Father, but by Me (John 14:6).

Christ . . . . is over all, God (Rom. 9:5). The church . . . . God hath purchased with His own blood (Acts 20:28).

Without the shedding of blood is no remission . . . . The blood of Jesus Christ His Son cleanseth us from all sin (Heb. 9:22; 1 John 1:7).

Now once in the end of the world (age) hath He appeared to put away sin by the sacrifice of Himself (Heb. 9:26).

Him . . . . ye have taken, and by wicked hands have crucified and slain, Whom God hath raised up having loosed the pains of death (Acts 2:24).

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son (1 John 2:22).





# IS HIGHER CRITICISM SCHOLARLY

by ARTHUR GOOK

*"MODERNISM was whelped by the mating of the faithless theories of the destructive Higher Criticism with the equally faithless hypotheses of Darwinian evolution; and these three today constitute a satanic trinity, working together to wreck the faith of men and women throughout Christendom. Our readers have become more or less familiar with the Christ-dishonoring teachings of "Modernism" and evolution, but the evil character of Higher Criticism may not be so familiar to many. Because this specious historical criticism is still at work in many theological seminaries and pulpits, undermining the faith of God's children, an article on this subject will meet a real need. This pointed discussion by Arthur Gook is taken from the book, "Can a Young Man Trust His Bible?" published by Pickering and Inglis, London. (This book may be ordered from the Institute Book nook, price twenty cents.)"*

**T**HERE has sprung up of late years a school of criticism which devotes special attention to the Pentateuch, which singularly illustrates how the Almighty "taketh the wise in their own craftiness" and "brings to nothing the understanding of the prudent." It affords us an object-lesson of how the intellect of man, when pitted deliberately against the revealed truth of God, is judicially allowed by Him to run to such excess of presumptuous conceit and puerile folly that to an evenly balanced and unbiased mind no refutation is needed. The same Divine Hand that suspended Nebuchadnezzar's reason when he reached the pinnacle of his pride (Dan. 4), and smote Elymas the sorcerer with temporary blindness when he sought to turn one away from the faith (Acts 13), seems to deprive men, whose brilliant intellect and superb gifts would be invaluable within the limits of legitimate criticism, of the most ordinary common sense when daring to assail the Word of the Most High and to brush aside the testimony of the Son of God. I am convinced that there is no other explanation of the childish nonsense these would-be critics unblushingly put before the public. "Professing themselves to be wise, they became fools" (Rom. 1:22). As it will be in the latter days, so now: "Because they received not the love of the truth, that they might be saved; . . . for this cause God shall send them strong delusion, that they should believe a lie" (II Thess. 2:10, 11).

I have sometimes literally gasped at the unparalleled utterances of some of these learned doctors of divinity, who imagine insoluble difficulties in passages which are perfectly and logically explained by other

passages of which it is inconceivable that they are ignorant, but which they nevertheless completely ignore. A very simple instance of what I mean—chosen for the sake of brevity, and not taken from the Pentateuch—is as follows: A learned bishop writes several pages of rhetoric, severely criticising the hard thing uttered by David in the 109th Psalm, and (can it possibly be intentionally?) quite omits to mention that the apostle Peter said that in this Psalm (and also the 69th) the Holy Spirit spake by the mouth of David "concerning Judas, which was guide to them that took Jesus" (Acts 1:16, 20) which throws a very different light on the subject. There are the Holy Spirit, King David and the apostle Peter on the one side, and the bishop and Judas on the other!

**T**HE peculiar folly of this new school of criticism is their effort to prove that the Pentateuch is the work of—some said, at first, two authors; others, later three; now they say four, five, and even a greater number of authors. And they profess to be able to tell which part of each chapter and verse is by each author and sometimes even when it was "inserted," ignoring most of the available data and working out their theories according to their own individual fancies. It is safe to say that no two critics agree as to how much by each supposed author; and it is equally safe to say that no critic keeps the same opinions for much more than a few years at a time. When one theory exploded they abandon it, and turn cheerfully to the next one, until that also falls to pieces, and so on.

A good example is forthcoming of the exceeding folly of the task these would-be critics have set them-



elves in attempting to correct the Lord Jesus, their Creator and Judge, in the matter of the authorship of the Pentateuch. It is culled from a recent pamphlet:

A literary man who had made a lifelong study of Thackeray's writings, believed himself to be so thoroughly acquainted with the novelist's style that he could detect it anywhere. He dived into the old volumes of "Punch," with the result that he brought to light (that is, he imagined he did) some writings which had never been published in Thackeray's works. The "discovery" was communicated to one of the first literary organs in America, and their publication was announced with a blast of trumpets befitting so great an occasion. One or two of the papers had appeared, when a communication was received from the treasurer of the "Punch" office. It said that the papers had been written, not by Thackeray, but by others whose names were in the office books, and who had in due course been paid for these very contributions. This ended the matter. The publication of the papers was immediately suspended, and the editor made as dignified a retreat as the humiliating circumstances would permit.

Now, Thackeray lived only a few years ago. Many men of the present day knew him well and exchanged

correspondence with him. His daughter is well known in the literary world, and is an authority on her father's works. Many of his letters are published, the originals being still in existence. His style is unique and easily recognizable. And yet, with all of these helps, it is impossible for a gifted literary critic to ascertain with any degree of certitude what the distinguished writer did or did not write.

And now let us look at the so called "Bible critics." They take five books written about four thousand years ago, in a language which no living soul on earth now speaks—ostensibly by a man from whom we have no other writings except a few Psalms—and calmly assure us that the first part of this verse, and the second half of the next verse, the beginning of this chapter and the end of the next, are inserted by a later author, these other verses by another author, and so on and so forth, each individual critic cutting up the books after his own pattern, and no two critics entirely agreeing with each other, and yet foisting this jumble on the

## THE BIBLE OR THE BOOK OF MORMON—WHICH?

*To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them (Isa. 8:20).*

### MORMONISM SAYS:

Adam fell that men might be; and men are that they might have joy (Book of Mormon, p. 64).

He (Adam) is our father and our God, and the only God with Whom we have to do ("Journal of Discourses" I, p. 50). Adam, the father of all, the prince of all, the Ancient of Days ("Doctrines and Covenants," p. 139).

... those works which are essential to salvation ("Rays of Living Light," p. 9).

Remission for sins comes to the repentant believer through baptism ("Rays of Living Light," p. 11).

How many personages are there in the godhead? TWO, the Father and the Son ("Doctrines and Covenants," p. 56).

We must not expect salvation by simply having faith that Jesus is the Christ, for the devils in purgatory are that far advanced ("Mr. Durant of Salt Lake City," p. 26).

Through the baptism for the dead those who are in the flesh can do vicarious work for those that are dead and become saviours on Mount Zion ("Plan of Salvation," p. 22).

There must be an end to future punishment ... Whosoever receives God's punishment receives eternal punishment, whether it is endured one hour, one day, one week, one year, or an age ("Plan of Salvation," p. 23-24).

*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds (II John 10-11).*

### GOD'S WORD SAYS:

By one man sin entered into the world ... and so death passed upon all men, for that all have sinned (Rom. 5:12).

And the SERPENT said ... Ye shall be as gods ... And the Lord said, My spirit shall not always strive with Adam ("man" in the Hebrew here is Adam), for that he also is flesh (Gen. 3:4-5; 6:3).

Not by works of righteousness which we have done, but according to His mercy He saved us (Titus 3:5).

In whom we have redemption through His blood, the forgiveness of sins (Eph. 1:7).

Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? ... Thou hast not lied unto men, but unto God! (Acts 5:3-4).

Whosoever believeth that Jesus is the Christ is born of God (I John 5:1).

It is appointed unto men once to die, but after this the judgment ... None of them can by any means redeem his brother, nor give to God a ransom for him (Heb. 9:27; Ps. 49:7).

Hell ... the fire that never shall be quenched: where the worm dieth not, and the fire is not quenched (Mark 9:43-44).



Christian public as the "definite results of the latest modern scholarship"!

*IS IT* not evident that this flourish of pens and owlish show of wisdom is one of the most obnoxious species of "humbug" that infest this troubled earth—"humbug" clothed in cap and gown, and surmounted by gold-rimmed spectacles, but "humbug" all the same?

Space forbids giving more than one example of their brilliance.

In their intense desire to prove the plural authorship of Genesis, they "discovered" that the supposed author, who speaks of God as "Elohim," called a certain place "Padan-Aram," but the other supposed author, who refers to the Divinity as "Jehovah," called it "Aram-Naharaim." This they considered absolutely conclusive proof of their case, and added to the scorn with which they looked down upon the "old-fashioned" people, who nevertheless preferred the testimony of

Christ and His apostles to that of these "scientific" (!) critics. However, an honest man took the trouble to enquire into the matter, and found that "Aram Naharaim" is only found *once* in Genesis, and that it is actually found in a passage which the "assured results of the latest critical scholarship" (!) had previously *proved* to be written by the *Elohistic author*. Since then it has come to light that "Padan-Aram" and "Aram-Naharaim" are the names of *two different places*, though situated in the same (Aram) district. This is only one of the many hundreds of the Higher Critics' blunders.

Their whole system is pure guesswork, and is carried on chiefly by men who have sworn an oath to preach the truth of the Gospel, and have thereby gained the confidence of others. That their theories are undermining the faith, and consequently the morals of thousands of their fellowmen, seems to be of little consequence to them.

## IS SEVENTH DAY ADVENTISM FUNDAMENTALISM?

*I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ (Gal. 1:6-7).*

### SEVENTH DAY ADVENTISM SAYS:

The blood of Christ, pleaded in behalf of penitent sinners, secured their pardon and acceptance with the Father, **YET THEIR SINS STILL REMAIN ON THE BOOKS OF RECORD** ("Great Controversy," p. 421).

Man must refrain from sinning if he would remain under grace ("Johnson's Bible Text Book," p. 70).

The **REWARDS** for keeping God's Law are everlasting life and possessions hereafter . . . the penalty for violating God's Law is the loss of life and possessions hereafter ("Johnson's Bible Text Book," p. 28).

In order **TO BE PREPARED FOR THE JUDGMENT** it is necessary that men should keep the Law of God ("Great Controversy," p. 436).

Even after a person has been converted or regenerated there is danger of his falling away and being lost ("Johnson's Bible Text Book," p. 65).

Death is an unconscious sleep . . . Man is not conscious after death . . . Man becomes totally unconscious at death ("Our Day in the Light of Prophecy," p. 280; "Johnson's Bible Text Book," p. 185).

Sin and sinners will be blotted out of existence ("Our Day in the Light of Prophecy," p. 293).

The scape goat upon which all the sins of repentant Israel were placed represents Satan, upon whom will be laid all the confessed sins which he has caused God's people to commit . . . **SATAN WILL BEAR THE FINAL PENALTY** ("Johnson's Bible Text Book," p. 121; "Patriarchs and Prophets," p. 358).

*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).*

### GOD'S WORD SAYS:

Now once in the end of the world (age) hath Christ appeared to **PUT AWAY SIN** by the sacrifice of Himself . . . (He) loved us and washed us from our sins in His own blood (Heb. 9:26; Rev. 1:5).

Where sin abounded, grace did much more abound (Rom. 5:20).

The **GIFT** of God is eternal life through Jesus Christ our Lord . . . If there had been a Law given which could have given life, verily righteousness should have been by the Law (Rom. 6:23; Gal. 3:21).

Verily, verily I say unto you, he that heareth My Word and believeth on Him that sent Me, hath eternal life and **COMETH NOT INTO JUDGMENT**, but hath passed out of death into life (John 5:24, R. V.).

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand (John 10:28).

To depart to be with Christ . . . is far better . . . the souls of them that were slain for the Word of God, and for the testimony . . . cried with a loud voice (Phil. 1:23; Rev. 6:10).

The smoke of their torment ascendeth up forever and ever: and they have no rest day nor night . . . forever and ever (Rev. 14:11, 20:10).

**CHRIST** also hath once suffered for sins, the Just for the unjust, that He might bring us to God . . . Who His own self bare our sins in His own body on the tree (I Pet. 3:18; 2:24).

# THE "BRITISH-ISRAEL" HYPOTHESIS

by RUSSELL L. TAFT

THE proponents of "British-Israel" teaching are frequently designated by the cognomen, "Anglo-Israelites." To the uninitiated that appellation might mean those persons who are of mixed blood—Anglo-Saxon and Jewish; and in reality, that is the only correct usage of the term. But the purpose of this article is to discuss the teaching fostered by those who claim to be "Anglo-Israelites" in an entirely different sense.

Here is the "British-Israel" theory in brief. It is claimed that the British people are of the seed of Abraham. In order to establish this hypothesis becomes necessary for them to demonstrate two propositions: that the British are the ten "lost" tribes, or Ephraim-Israel," and that the Jews, as we know them today, are only two tribes, namely, Judah and Benjamin. The United States comes into the story by being called the tribe of Manasseh. Great Britain is represented as enjoying all the blessings promised to their father Abraham, and the Jews are presented as being under a special curse because they—not Israel—are guilty of the crucifixion of Christ.

In this discussion we will give space to only two of these points—that Great Britain is the ten lost tribes, and that the Jews are only two tribes. The other theory—that the United States is Manasseh—concerns us much less. It is supported by such puerile arguments as this: since Manasseh is the thirteenth tribe, and the number thirteen is found frequently in connection with the United States—in the flag, seal, etc.—therefore, B. E. D. (Supplement to the *National Message*, Feb. 1931, p. 23). Since such "evidence" is obviously worthy of no consideration, we will turn to those doctrines to which the "British-Israelites" give much more attention.

## I. THE BRITISH—ARE THEY THE TEN LOST TRIBES?

THE hypothesis that Great Britain is the ten lost tribes, or "the ten tribed people, with Ephraim at their head" (*British Israel Truth*, hereafter abbreviated B. I. T., p. 106) is supported by such a conglomeration of tradition, circumstantial evidence, and

SOME weeks ago one of our correspondents asked, "What do you think of British-Israel teaching?" To this question our answer is, "We consider it unscriptural and dangerous." Taft presents a few of the reasons why we have no sympathy with this strange religious vagary.

perverted Scripture, that we cannot here present the voluminous material that would be necessitated in a thorough treatment of the subject. So we will simply give a few of their prominent points, which will show how very unreliable is any teaching emanating from those who propound such "proofs."

### *Exclusive Blessings*

First, let us examine what appears to be a quite logical argument. Major premise: "God Almighty gave 'to Abraham and his seed for ever' certain special and peculiar blessings, *exclusively*." Minor premise: "Those very same blessings the British people throughout the world enjoy to-day, *exclusively*." Conclusion: "Therefore, the British people, since God cannot lie, must be of the seed of Abraham" (B. I. T., p. 13). Convincing, isn't it?

Since, however, the authors, Hanan and Aldersmith, fail to enumerate in the context of the above argument those *exclusive* blessings of Abraham, we must turn to the Word ourselves and find them. They are: the land of Canaan as an everlasting possession (Gen. 13:15), seed as the stars of heaven and as the sand which is upon the sea shore (Gen. 22:17); and blessing upon all the nations of the earth through Abraham's Seed (Gen. 22:18) Who is Christ (Gal. 3:16). And the seal of the covenant was circumcision (Gen. 17:10-14).

We concede the major premise—God gave Abraham and his seed certain blessings *exclusively*. But what of the minor premise? Are "those very same blessings" rightly claimed for Great Britain? It is true that, including all her dominions, she has a very large population, but hundreds of millions of them, such as the people of India, surely would not be called brethren, the seed of Abraham! Also, it is quite obvious that God has not given her all of the land from the River of Egypt unto the great river Euphrates. And Christ Jesus, the Seed of Abraham—will Britain claim Him as her son? Then, too, where is the sign of circumcision, without which the covenant is nullified? Do you wonder that the *exclusive* blessings of Abraham were not named?

But the authors did name some blessings immedi-

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## IS THE "GOSPEL OF PENTECOSTALISM" CHRIST'S GOSPEL?

*There is every reason why you should bear with me, if it be true that this interloper, of whom I hear, is proclaiming another type of Jesus from Him Whom I proclaim, or if you are being invited to receive a different Spirit, such as you never received through me (II Cor. 11:4, Way).*

### PENTECOSTALISM SAYS:

Healing for the body was included in the atonement made by Jesus Christ ("Bridal Call," April, 1921). Folks can be healed today of sickness and disease ("Penecostal Evangel," July 9, 1921).

If you resist and reject the outpouring of God's Spirit, as many have done and are doing through ignorance of God and His Word, of you it will be said in time to come, "Ye do always resist the Holy Ghost," and the Lord will one day say to you, "I know you not" . . . In vain will you plead, "Have I not done many wonderful works in Thy Name?" for He will answer, "Depart from Me, I never knew you." O may God open your eyes to the importance of your attitude toward the outpouring of the Holy Spirit of God. Your eternal fate is wrapped up in it, for the Lord is that Spirit, and when you reject the outpouring of God's Spirit, you reject the Lord Jesus Christ Himself ("Pentecostal Evangel," Aug. 20, 1921).

The baptism of the Holy Spirit is . . . always made known by speaking in another tongue than ones own ("Pentecostal Evangel," June 25, 1921).

A message given in tongues and interpretations through Sister McPherson while under the power of the Holy Spirit, and copied down just as it was spoken . . . "Hearken to the voice of the Lord ye nations" (Tract, "The Voice of the Lord to the Nations").

When this message was given through Sister McPherson at Victory Mission, Mount Forest, Ontario, Canada, she was completely under the power of the Holy Spirit as prophesied in Joel 2:28, 29. Sister McPherson claims no authority . . . A sister who was present copied the message down word for word as it was spoken through the lips of the prostrate sister, just as Baruch copied from the mouth of the prophet (Tract, "Awake O Earth").

A missionary on the foreign field some time ago was very ill and near death's door with a terrible plague. There was none near to pray for him and he was too weak to pray for himself. He had been reading in the "Bridal Call" of the wonderful things the Lord was doing elsewhere, and longed for an anointed handkerchief but was too far away to risk waiting. Suddenly the thought came to him, "Why this paper is God's message of deliverance to men; written, printed, wrapped, and mailed by Holy Ghost praying people. Why should I not be healed through it?"

Tearing a piece of the cover off, he placed it upon his painfilled, cough-racked chest, and looked to God in prayer. In a few moments a mantle of peace stole over him, pain and fever disappeared, coughing ceased, and he was healed.

*Shun profane and vain babblings: for they will increase unto more ungodliness (II Tim. 2:16).*

### GOD'S WORD SAYS:

Even we ourselves groan within ourselves WAITING for the adoption, to wit, the redemption of our body (Rom. 8:23).

Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31). Him that cometh to Me I will in no wise cast out (John 6:37).

(The appalling blasphemy of the accompanying characteristic statements of Pentecostalism is apparent when one realizes that their "outpouring of the Spirit of God" is the so called "second blessing" or "baptism of the Holy Ghost" which, upon investigation, proves to be sheer demonism, and is recognized as such by the Christian natives in China and other places where demon activity is especially manifest.)

By one Spirit are we all baptized . . . do all speak with tongues? (I Cor. 12:13, 30)

I suffer not a woman to teach (I Tim. 2:12).

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto THEM were committed the oracles of God (Rom. 3:1-2).

Refuse profane and old wives' fables (I Tim. 4:7).



# SWEDENBORG--ANOTHER PAUL, OR A PROPHET ACCURSED?

by W. B. MALE

Swedenborg stated that there are three heavens; so does Paul, for he speaks of the third heaven. Swedenborg affirms calmly that his spiritual senses were opened and elevated in such a manner that he might have perception of that (the heavenly) state of existence, and see and hear what was there; so does Paul. Swedenborg states that he had in spirit been permitted to behold the Lord; so does Paul.... Thus the cases are parallel. A Paul is again preaching to the Athenians and the world. A great teacher is again uttering new and sublime truths. (O. Prescott Hiller, an enthusiastic disciple of Swedenborg, in the preface of "Gems," a collection of Swedenborg's writings).

**WHAT!** Another Paul? Here indeed is news astounding! Another man fully inspired of God? Another man who will rouse the world from its spiritual lethargy, not by eloquence, nor personality, nor worldly wisdom, but simply by the recognized power of the controlling Holy Spirit? Another Paul? Here is startling news indeed!

But hold! There have been many others who have made such claims who have been proven to be impostors! Should we not try this "spirit" to ascertain whether it be of God? On such vital issues—such destiny-determining issues—we cannot, yea, *dare* not, hastily and carelessly accept every man's statement. We must put this so called prophet to the acid test to determine his true worth.

Swedenborg claims to have talked with spirits:

....it has been granted to me now for several years to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them (Emanuel Swedenborg, "Arcano Coelestia").

This fact gives an especially good reason for appealing for the acid test of the Word of God before this man's teaching be accepted on the same plane as those of the apostle Paul. For, says the Scripture,

When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter.... to the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them (Isa. 8:19-20).

God saw that it would be the natural tendency of men to be deceived by demon manifestations and signs, and He gave to us this special warning in connection with those that claimed inspiration on the ground of talking with spirits. "Go to your Bibles," He is saying to us, "and if the teaching of these men who claim

*FOR some reason Swedenborg's teachings do not seem to have gained the popular acceptance which has been accorded to many others. But now a determined effort is being made to popularize them, for his writings are being widely advertised and offered for a mere pittance. A word of warning is timely, therefore, and this word Male furnishes. He clearly demonstrates the teachings of Swedenborg to be among the doctrines of demons which the Scriptures have prophesied should spring up in the closing days of this age.*

familiarity with spirits is not in absolute accord with this Book of Mine to you, know and be assured that theirs is a false light, and their teaching comes from that 'angel of light' who is in reality the prince of darkness. Test every one by the Word. Beware of all that teach contrary to it."

Since the satellite of Swedenborg, quoted at the beginning of this article, so definitely compares Swedenborg to Paul, we will confine ourselves in this present study to searching the "testimonies" of the Word of God, to see what true grounds (if any) he had for making this comparison.

Before us, then, we have two men: one the apostle Paul, the other the professed prophet Swedenborg; the one with infallible proofs of inspiration stamped upon his writings and teachings; the other claiming the same inspiration. The one has deservedly won our utmost confidence; the other we know not. The one has demonstrated himself to be the spokesman of God; the other—?

Let us rapidly survey a comparison of the teachings of these two men. Very evidently, if both are of God, there will be no confusion or contradiction in their teachings, because God is not the author of confusion—God cannot disagree with Himself. On the other hand, if we learn that the teachings of these two men are as divergent as east and west, as incompatible as light and darkness, and as different as heaven and hell, we shall be forced to see that one is of the Devil!



To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them.

*I. Swedenborg exalts reason above revelation; but Paul states that man must humble his reason, and accept God's revelation, or he will never grasp the least of divine truths.*

He (Swedenborg) had the daring to declare that reason is the foundation-stone of religion.

(Edwin Markham, "Swedenborg," p. 19).

The age of blind authority is passed (Rev. John Goddard, another apostle of Swedenborg and general pastor of the New Church [Swedish-borgian]).

**T**HERE are several things that pride-filled man hates. He hates to admit that he is a worthless sinner, and that he must depend upon the work of

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## THE SPIRIT OF CHRIST—OR THE SPIRITS OF SPIRITISM?

*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (I Tim. 4:1).*

### SPIRITISM SAYS:

The Old Testament will more and more be recognized as a document which has lost all validity and which should no longer be allowed to influence human conduct (Sir A. Conan Doyle, "The Vital Message," p. 27).

The literal accuracy of the New Testament . . . an idea from which so much harm has come in the past . . . it would be a good though unattainable thing, that a really honest and open minded attempt should be made to weed out from that record the obvious forgeries and interpolations which disfigure it ("Vital Message," p. 131).

The BEAST said, "Think not that I come to send peace on the earth, I am not come to send peace, but a sword" ("Calispe, the New Bible," p. 1).

Christ . . . never claimed to be God and does not at present (Dr. Wisse).

Vain dreams of vicarious sacrifices and imaginary falls . . . theories with absolute want of reason or morality . . . apart from the apparent injustice of vicarious atonement the student is well aware that the whole of this sanguinary metaphor is really drawn from the pagan rights of Mithra ("Vital Message," p. 122).

Slaughtered oxen, hecatombs of human victims, or ten thousand bleeding Christs will not atone for the least transgression of the laws of our beings . . . the true redemption is not through the efficacy of Christ's blood (A spiritist quoted by Nevius).

Hell is a great remedial agency (W. T. Stead). Hell . . . an odious and blasphemous conception (W. Stanton Moses). Were there ever any conscious blasphemers upon earth who have insulted deity so deeply as those extremists . . . who pictured with their distorted minds an implacable tormentor as the ruler of the universe? ("Vital Message," p. 70). There are indeed places of outer darkness, but dim as these uncomfortable waiting rooms may be, they all admit to heaven in the end ("Vital Message," p. 122).

*Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God (Lev. 19:31).*

### GOD'S WORD SAYS:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (II Tim. 3:16-17).

Which things . . . we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2:13-14).

(JESUS said) think not that I am come to send peace on earth: I came not to send peace, but a sword (Matt. 10:34).

Christ, Who is over all, God (Rom. 9:5). Unto the Son He saith, Thy throne, O God, is for ever and ever (Heb. 1:8).

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit (I Pet. 3:18). Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed (I Pet. 2:24).

There were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction (II Pet. 2:1).

Hell . . . the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched (Mark 9:43-44). If any man worship the beast . . . he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night (Rev. 14:11).



# THE SOUL AND THE TWO NATURES

## STUDY NUMBER SIX IN A SERIES OF OUTLINE STUDIES ON THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

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*THE scriptural distinction between the believer's soul and his two natures is a vital one. It is the key to many perplexing experiences in the Christian life, and a clear understanding of it is fundamental to a life of victory. So important is this distinction, we shall devote to it the next six studies in this series. In this study we seek simply to show from Scripture that the believer actually has a soul and two natures, thus laying a foundation for the studies which are to follow.*

### INTRODUCTION:

Here is a distinction of vital importance, but it is a distinction which many of God's dear children have quite completely missed. They have never seen the threefold character of the saved man.

In studying "The Soul and the Two Natures," we are entering that realm of divine truth which is accurately referred to as Biblical Psychology.

The Bible presents the believer as a threefold entity—a triple being.

#### I. THE BELIEVER IS SAID TO HAVE A SOUL

I Thess. 5:23—"I pray God your whole . . . soul . . . be preserved."

Luke 1:46—"And Mary said, My soul doth magnify the Lord."

Luke 10:27—"Thou shalt love the Lord thy God . . . with all thy soul."

Rom. 13:1—"Let every soul be subject unto the higher powers."

II Cor. 1:23—"I call God for a record upon my soul."

Heb. 6:19—"Which hope we have as an anchor of the soul."

#### II. THE BELIEVER IS SAID TO HAVE AN OLD NATURE

Eph. 4:22—"That ye put off concerning the former conversation, the old man (the Old Nature) which is corrupt according to deceitful lusts."

Col. 3:9—"Lie not one to another, seeing ye have put off the old man (Old Nature) with his deeds."

The Old Nature (called in these two passages "the old man") is so spoken of as to reveal that all believers have the same problem to face—the problem of the Old Nature.

#### III. THE BELIEVER IS SAID TO HAVE A NEW NATURE

Eph. 4:24—"And that ye put on the new man (the New Nature) which after God is created in righteousness and true holiness."

Col. 3:10—"And have put on the new man (the New Nature) which is renewed in knowledge after the image of Him that created him."

The New Nature (called in these two passages "the new man") is so spoken of as to reveal that all believers are the recipients of the same marvelous blessing—the blessing of the New Nature.

### CONCLUSION:

The believer in Christ Jesus is a threefold entity. The Scriptures reveal him to be a soul, an Old Nature, and a New Nature. The Old Nature is seeking to influence the soul into the pathways of sin, shame, unbelief, and rebellion against God and His Word. The New Nature is seeking to influence the soul into the pathways of holiness, and rectitude, involving a complete and blessed brokenness to the Word, will, and providences of God. The soul is doing the deciding as to which way it will go, showing that the soul is the responsible part of man.

Rom. 8:2—"For the law of the spirit of life (law of the New Nature) in Christ Jesus hath made me (the Soul) free from the law of sin and death (law of the Old Nature)."

Rom. 6:11—"Likewise reckon ye also yourselves (your souls) to be dead indeed unto sin (the Old Nature), but alive unto God (the New Nature—Christ in you the hope of glory)."

Eph. 4:22-24—"That ye (the Soul) put off . . . the old man (the Old Nature) . . . and that ye put on the new man (the New Nature)."

The great and godly George F. Trench saw this truth plainly and speaks of it helpfully in his book called "Life that Is Life Indeed." We quote:

Man henceforth becomes a triple being, . . . animating, prompting his moral part, if he is a Christian, are two natures, one good, one evil. The evil is the natural, the good the supernatural . . . He may . . . yield now to one, now to the other . . . But I, the person (the Soul) thus drawn in contrary directions, will be moulded, fashioned in



character and conduct according to the power to which I yield . . . The man in Christ is commanded to "put off the old man" and "put on the new," that is, the Christian man is presented to view as a triple being.

How this simplifies and clarifies the familiar statement

of the apostle Paul in Galatians 5:17, "For the flesh (the Old Nature) lusteth against the spirit (the New Nature) and the spirit (the New Nature) against the flesh (the Old Nature): and these are contrary the one to the other: so that ye (the Soul) cannot (without the grace of God) do the things that ye (the Soul) would."

## GOD OR RUTHERFORD—WHICH?

*For there are many unruly and vain talkers and deceivers . . . whose mouths must be stopped (Titus 1:10-11).*

### RUTHERFORD SAYS:

If Jesus was God Himself, then His death could not be a substitute for the man, therefore, He could not be man's ransom ("The People's Friend," p. 51).

The doctrine of the trinity was originated and put forth by Satan for the purpose of blinding the people to the truth ("The People's Friend," p. 52).

Jesus died as a man and He must forever remain dead as a man ("Where Are the Dead?" p. 35). When Jesus was raised from the dead He was no longer a man ("Deliverance," p. 170).

We should not expect the Lord's coming to be in a body visible to human eyes ("Harp of God," p. 21). Our Lord's second appearing . . . is not, and will not, be visible to human eyes ("The Harp of God," p. 273).

In 1914 the Lord Jesus came the second time ("The Kingdom," p. 57).

The poor and suffering human race will be raised out of death and suffering and be given the opportunity for the blessing of everlasting life ("Life," p. 38).

All those who obey the Lord and try to do right shall be aided and led in the right way, and in the end thereof will be granted life everlasting.

All who have gone into the grave have gone into unconsciousness ("Life," p. 25). The dead are wholly unconscious and know not anything ("Can the Living Talk with the Dead?" p. 75).

Hell is not a place of eternal torment. Hell means the grave ("Where Are the Dead?" p. 20). The doctrine of eternal torment . . . is an invention of the Devil ("Where Are the Dead?" p. 30). The final state of the wicked is an everlasting destruction ("Harp of God," p. 337).

*But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them (II Tim. 3:13-14).*

### GOD'S WORD SAYS:

The Church of God . . . He hath purchased with His own blood (Acts 20:28).

GOD so loved the world, that He gave His only begotten SON . . . (John 3:16). Unto the SON He saith, Thy throne, O GOD, is for ever and ever (Heb. 1:8). Peter said, Ananias, why hath Satan filled thine heart to lie unto the HOLY GHOST? . . . Thou hast not lied unto men, but unto GOD (Acts 5:3-4).

There is . . . one Mediator between God and men, the Man Christ Jesus . . . He ever liveth to make intercession (I Tim. 2:5; Heb. 7:25). This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God (Heb. 10:12).

This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven (Acts 1:11). Every eye shall see Him (Rev. 1:7). They shall look upon Me Whom they have pierced (Zech. 12:10).

If they shall say unto you, . . . He is in the secret chambers, believe it not (Matt. 24:26).

It is appointed unto men ONCE to die, but after this the judgment (Heb. 9:27).

The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23). He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36).

They shall rest in their beds (that is the bodies of believers), each one walking in his uprightness (that is the soul) (Isa. 57:2). The souls of them that were slain for the Word of God . . . cried with a loud voice (Rev. 6:9-10). The rich man . . . died, and was buried; and in hell (hades) he lifted up his eyes, being in torments (Luke 16:22-23).

The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image . . . and shall be tormented day and night for ever and ever (Rev. 14:11; 20:10).

# RADIOGRAMS

## THE VOICE OF TWENTY STATES, THREE PROVINCES OF CANADA, AND MEXICO

### ARIZONA

There are no worshiping facilities in this desert town, so the Lord is surely good to us in giving us opportunity to join in your service on the air. Dean Fowler is fine and the whole program full of blessing.

### COLORADO

Your broadcast is by far the best of its kind that comes into or goes out of Denver over the air.

### IDAHO

Your program is just the kind for which I use my radio. Enroll me in the class. I want to get the lessons on the book of Romans.

### ILLINOIS (Addressed to K L Z)

Please tell the speaker who broadcasts a gospel Bible study Sunday nights over your station that my interest has been greatly stirred to know more about his lessons and the Bible school he represents.

### IOWA

Your program last Sunday night was both enjoyable and profitable. I want to enroll in your Radio Bible Class, as I am a "truth seeker" in the real sense of the word.

### KANSAS

Praise God for the clear and biblically authoritative presentation of Bible truth by Dean Fowler as he "rightly divides the word of truth."

### MICHIGAN

The program Sunday night came in fine and the family enjoyed it.

### MINNESOTA

We have enjoyed the broadcasts so much. Always disappointed when we miss them.

### MISSOURI

The D. B. I.—Fundamentals Radio Bible Class is the best Bible hour that comes over the air.

### MONTANA

Heard you over the radio last Sunday. The truth presented was most wonderful.

### NEBRASKA (Addressed to K L Z)

I want to express the appreciation of myself and family for the D. B. I.—Fundamentals Sunday night hour. We intend to be regular listeners.

### NEW MEXICO

Thank God for the splendid teaching coming to us by means of the radio broadcast. Enroll us as members of the class.

### NORTH DAKOTA

We are grateful to God for the blessing that the D. B. I.—Fundamentals Sunday night broadcast is bringing to us.

### OKLAHOMA

I am a frequent listener to your Sunday evening Bible hour and praise God for the testimony.

### PENNSYLVANIA

On a recent visit to Pittsburg I was able to get much of your program over the air, though reception was difficult.

### SOUTH DAKOTA

Listening to your broadcast over K L Z the last two Sunday evenings has been a rare treat. Haven't heard anything so rich from God's Word for years. May the Lord bless you and your great radio audience.

### TENNESSEE

Last Sunday night the D. B. I.—Fundamentals program was as clear and distinct as any of our local programs. As Dean Fowler brought the message from Romans six, closing with an invitation to those who were listening in to surrender their lives to Christ, I responded.

### TEXAS

I listen in to your program each Sunday night and always get a great blessing.

### UTAH

At intervals throughout the day, on a recent Sunday, we tried to get some real, good, scriptural programs; and what a time we had! Cadman, Poling, Goodell, and a flock of "Modernists" of their ilk sickened us in turn; and a Russellite, a "Humanist" and a Mormon added their con-

(Continued on p. 230)



# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

Bang! went a tire on his car, just as a certain Sunday-school teacher, a former D. B. I. student, parked at the curb in front of 2047 Glenarm, where the Church of the Open Bible holds its services. It was by no means a welcome sound, but better at the end of the trip than on the way, especially since it was time to go to his class.

A colored man was just at that moment passing by, and we are not sure that he was not a shade lighter after the startling report. He had an eye for business, however, and, seeing that the driver was not dressed for the job of fixing the tire, he said,

"Say, Boss, Ah needs work. Will yo'all let me fix yo' tiah?"

"Yes," said the driver, "go ahead, and then wait in the car until I get through with my class."

When he returned, he found the task completed, and the man waiting as instructed. So the teacher paid for the work, but was not satisfied to let his man go with that alone.

He enquired concerning the welfare of the colored man's soul, and found that he was not a Christian. So he unfolded to him the message of salvation through the finished work of Christ, obtained through faith in His Name. This man was a willing soul, and that day he said "Yes" to the Saviour.

Whether it is a blown out tire or something else that brings us in touch with a soul in need, let us make use of the opportunities God gives us to speak for Him.

—o—o—o—

"When you sent me the little red book, 'The Gospel of John the Apostle,'" wrote a railroad official, "you did me a great personal favor that I had apparently been waiting for. IT HIT THE SPOT. The world needs your association."

Here is an evidence that God is using the ministry of the Fundamental Evangelistic Association, of which Marion H. Reynolds is superintendent. Pray God's continued blessing upon the Word given out, and that every need shall be met.

—o—o—o—

The testimony of a Haitian convert from heathenism, recounted by Rev. J. Alfred Pearce, founder of the Haitian Gospel Mission, is condensed as follows:

"Desiring that my life might be protected, I put myself under the keeping of the Devil from my earliest days. I built a small house for the reception of the evil spirits, and made sacrifices of oxen, goats, pigs, and fowls—so many that I was being ruined.

"This is how God opened my eyes. I had two sick children, one of which, although seven years old, had never

walked. All of my possessions, given in payment to the Bocors (witch doctors) brought them no relief. I became resigned to the fate of the one who had never walked, but when the other child became dangerously ill, I went to a distant Bocor for help, and he agreed to heal the child if I would pay him twenty dollars. I paid half the amount down, but while on the way home for the balance, a messenger came to tell me that my child was dead. It was then that I saw how I was being deceived.

"One of my relatives was a Christian, and the memory of his testimonies turned my mind toward the Gospel. I set out for Port-de-Paix to learn the truth, although my wife said I was going to the Devil. In a meeting of the Haitian Gospel Mission I came to know the Lord Jesus Christ. Sometime later, when about to start out for a service, my wife said, 'Wait for me; I am going also.'

"Not only has God in His mercy saved my wife and me, but he has given health to my child who had never walked."

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Last month we mentioned the coming convention of the Independent Fundamental Churches of America, to be held in the Calvary Undenominational Church of Grand Rapids, Michigan, June 13—17. A later announcement names the following speakers:

Charles G. Trumbull, Editor, "Sunday School Times"  
Wm. McCarrell, Pastor, First Independent Church  
Cicero, Ill., Executive Secretary I. F. C. A.  
J. C. O'Hair, Pastor, North Shore Church, Chicago  
Clifton L. Fowler, Dean, Denver Bible Institute  
Editor, "Grace and Truth"  
W. D. Herrstorm, Pastor, Akron Evangelist Tabernacle, Akron, Ohio  
M. R. De Haan, Pastor, Calvary Undenominational Church, Grand Rapids, Michigan

—o—o—o—

Rev. H. C. Payne of Steamboat Springs, Colorado, faithful contender for the Faith, was in Denver recently and visited the Institute. We were happy to have another time of fellowship with him, and were richly blessed by his message at the mid-week prayer service of the Church of the Open Bible.

—o—o—o—

The Bible School conducted by Rev. and Mrs. E. K. Friedemann in Joachimsthal, Czechoslovakia, continues in spite of financial difficulties. In addition to their heavy course of study, the young men devote much time to giving out the Gospel from village to village, singing, speaking, and distributing tracts. Their experience at "a home

(Continued on p. 222)



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## THE CHALLENGE OF AMAZON'S INDIANS

In the fall of 1930 the hearts of many of God's children were horrified at receiving the news of the brutal massacre of a party of missionaries in the heart of Brazil, in which Mr. Arthur F. Tylee, baby Marian Tylee, and Nurse Mildred P. Kratz were murdered, and Mrs. Tylee barely escaped with her life, after being beaten into insensibility and left for dead. And how our hearts did go out to Mrs. Tylee in her sorrow and suffering, and up to God on her behalf.

Mrs. Tylee has written the story of this experience, beginning with the establishing of the work among the Nambiquaras and tracing the experiences of the missionaries from the earliest pioneer explorations to the sad climax of their labors. One feels a certain delicacy in commenting on the book when he realizes how much it must have cost Mrs. Tylee to write it; but we undertake to do this with the heartfelt prayer and hope that our comments may help to give her testimony as wide a hearing and as great a measure of fruitfulness as possible.

For unvarnished simplicity in depicting the testings and the blessings of pioneer missionary work, coupled with compelling interest and charm of style, it is safe to say that this book has few equals. It is unusually clear and helpful in its presentation of what it actually means to engage in pioneer missionary work. And the spirit of tender Christian love which it breathes for the very people who brought such suffering into her life, and its utter freedom from bitterness toward them is a striking testimony to the power of Christ to transform a life and to sustain a soul in the midst of the most terrific testings. Here is a book which will grip your heart and lay upon it a new burden of prayer, not only for the poor benighted people for whose sake these missionary martyrs laid down their lives, but also for all who are laboring in the mission fields of the world.

"THE CHALLENGE OF AMAZON'S INDIANS," by Mrs. Arthur F. Tylee, 5½x7½ inches, cloth, 92 pages. Price \$.75, postpaid. Published by the Inland South American Missionary Union, 113 Fulton St., New York.



## THE SUNDAY SCHOOL IN ACTION

A veritable store-house of information and suggestion, constant source of encouragement and inspiration, a handbook of method—this book should be an integral part

of every Sunday-school library, and a companion to the Sunday-school officer and teacher.

In the book are chapters dealing with the History of the Sunday School, its Importance, Plan of Organization, Administration, Extension, Curriculum, Finance, Housing, etc. The book's suggestions for teachers' training are of special value at a time when we are beginning to realize that efficient teaching can be accomplished only by efficient teachers—teachers taught in the great truths of the Word of God, and in practical methods of instruction which shall drive the truths home to young life in its different stages of development.

Although any book on Sunday-school work will undoubtedly contain much of value for methods of organization, it is a known fact that almost all modern publications on this subject lack the one great essential—an emphasis on the all-importance of teaching the great fundamentals of the Faith and of bringing the pupil into a personal acquaintanceship with the Saviour. The author, who so ably handles the various phases of Sunday-school organization, lays constant stress upon the truly vital things of the Word of God, accenting the fact that the sole valid reason for the existence and extension of the Sunday-school is to bring about the salvation and instruction of needy souls.

"THE SUNDAY SCHOOL IN ACTION," Parts I and II, by Clarence H. Benson, Director of the Christian Education Course of the Moody Bible Institute of Chicago. 8x5¼ inches, cloth, 327 pages. Price \$1.75, postpaid. Published by The Bible Institute Colportage Association, Chicago.



## THE RED JUGGERNAUT

Of vital interest is the progress of communism in America. It might well be given thoughtful consideration. We should be concerned about what it portends. "The Red Juggernaut" presents a remarkable array of recent facts on this subject.

"THE RED JUGGERNAUT," by Lucia Ramsey Maxwell. 218 pages, 5½x7½ inches, cloth. Price \$1.25. Published by Library Press, Lincoln Building, Washington, D. C.

All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook.



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## DOES GOD EVER QUIT?

Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ (Phil. 1:6).

### I. IN THESE WORDS THERE IS TESTIFIED A WONDROUS INITIAL WORK OF GRACE

- A. Not primarily the salvation of our souls—that is finished  
John 5:24; 10:28, 29
- B. Rather the transformation of our lives begun  
II Cor. 3:18
- C. This He began by giving us His own Holy Spirit and begetting in us His own divine nature  
I Cor. 6:19-20  
II Pet. 1:3-5—"Having escaped" in the Greek is a participle, "escaping"

### II. IN THESE WORDS THERE IS IMPLIED A SURPASSING PURPOSE

- A. God purposes that we shall be wholly transformed  
Eph. 1:4
- B. This purpose shall be fully realized at Christ's coming  
Phil. 3:20-21
- C. But God wants us to enjoy that blessing now in increasing measure  
I Pet. 1:15  
Rom. 12:1-2

### III. IN THESE WORDS THERE IS RECOGNIZED A UNIVERSAL NEED

- A. Former habits of life and thought cling to God's children  
Eph. 2:3  
I Pet. 4:3
- B. We need to grow in grace  
Eph. 4:22-24  
II Pet. 3:18  
I Pet. 2:1-2

### IV. IN THESE WORDS THERE IS PLEDGED AN UNCEASING MINISTRY AND FINAL CONSUMMATION

Phil. 2:12-13—"Worketh" is a participle in the Greek, "is working"  
I John 3:2, 3  
Rom. 8:18

—H. A. W.

## IN DUE SEASON

Galatians 6:9

- I. THE CONSIDERATION  
"And let us not be weary"
- II. THE CITATION  
"In well doing"
- III. THE CONSUMMATION  
"For in due season"
- IV. THE COMPENSATION  
"We shall reap"
- V. THE CONDITION  
"If we faint not"

—R. S. B

## THE NEW BIRTH

John 3:1-16

- I. THE NECESSITY OF THE NEW BIRTH  
John 3:1-7
- II. THE MANNER OF THE NEW BIRTH  
John 3:8-12
- III. THE MEANS OF THE NEW BIRTH  
John 3:13-16  
cf. John 1:12-13

—C. L. N

## ONE THING EVERY SUCCESSFUL FISHERMAN KNOWS

To catch fish you must fish!

"Preach the Word! Be instant IN season, OUT of season" (II Tim. 4:2).

### I. THIS ADMONITION BESPEAKS UTTER DEVOTION TO OUR GOD-GIVEN TASK

- A. Alertness to seize opportunities  
Isa. 32:20
- B. Thoughtfulness as to methods  
I Cor. 9:19-22
- C. Faithfulness in following up  
I Cor. 1:6

### II. THIS ADMONITION IS BASED ON A CLEARLY DEFINED PRINCIPLE

Eccles. 11:6  
Isa. 55:10-11

### III. THIS ADMONITION HAS SPECIAL APPLICATION TO OUR OWN TIME

II Tim. 4:3-5

—H. A. W

# D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH  
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

## The Monthly Deficit

BY THIS time all the members of the "Grace and Truth" Family have received a personal letter from the Editor, laying before you the urgent need in the work of D. B. I., and appealing to you to consider prayerfully what God would have you do to help in this crisis hour. We have received a most encouraging response to this appeal, and one which testifies most eloquently to the loyalty which God has wrought in your hearts to the testimony for which The Denver Bible Institute stands. But there are many other members of "The Family" from whom we have not yet heard, and the need is still very great and very pressing.

If you have not yet been assured of what part God would have you take in helping to meet the need, will you not continue prayerfully to consider the matter until His thought is made plain to you? We are sure that you will, and we are sure that our loving heavenly Father will make His will plain to you.

It may be, however, that you are one of the new members of "The Family" and do not know of the situation to which we refer. In this case, we wish to say for your information that the friends and workers of The Denver Bible Institute are praying earnestly

for a sufficient increase in the monthly income of the school to stop the deficit which has been piling up for some time in the current expense fund, at the rate of between \$500.00 and \$700.00 per month. Definite progress has been made toward the goal, for which we praise God, but the end is not yet, and therefore we will appreciate it if you will join with our other loyal friends in praying and giving, as God leads, to help

**STOP THAT MONTHLY DEFICIT!**

## What Is Being Accomplished At The Denver Bible Institute?

*Answer Number Five*

IN ANSWER to the question, "What is being accomplished at The Denver Bible Institute?" we present this month the fifth fact to be set forth in this series of discussions. This fact is, "In its evening classes, The Denver Bible Institute is giving a valuable Bible study course to between forty and fifty persons each year."

The Denver Bible Institute evening course is not intended as a substitute for the course in the day school,



A Class in The Denver Bible Institute Evening School





but rather to serve in a sphere which is distinctly its own.

The day classes are conducted for the benefit of young people who expect to devote their lives to full time Christian work. These classes meet five days a week, and five hours a day. The school year covers nine months, and the course is four years in length.

The evening classes are conducted for the benefit of earnest Christian laymen who are not in a position to take the more intensive training in the day school, but who are hungry to study God's Word. The classes meet twice a week, for two hours each evening. The evening school runs for eighteen weeks each year, and the course covers three years. The faculty of the evening school is composed of regular members of the day school faculty, and the course presents, in condensed form, the very heart of some of the classes in the day school.

Sunday-school teachers, Sunday-school superintendents, business men and women, working people, and boys and girls of high school age constitute the larger part of the evening school student body, though during the past several years a number of ministers and minister's wives have availed themselves of the opportunity which the evening school offers to supplement the training which they have already received.

Among the graduates of the evening school a number of men and women are proving faithful and fruitful in personal evangelism, many are being greatly used of God in teaching classes in the Sunday-schools of the churches to which they belong, others are engaged in mission work, some are doing outstanding work in street preaching and preaching in the rescue missions, and yet others are capably assisting their husbands in their work as pastors or missionaries.

And remember, *all expenses of the evening school are included in the \$100.00 per day which is necessary to carry on the work of The Denver Bible Institute.*

## *The Seventeen Thousand Dollar Need*

**I**N ADDITION to the need of funds sufficient to stop the monthly deficit, the work of D. B. I. is still in need of \$17,000.00 to wipe out the deficit left over from the building year of 1929-30. We have had to pay interest on this amount for several months now, and we are eager that as soon as God sees fit to make it possible, we shall be able to liquidate this obligation and to stop the expense for interest. Please pray with us, therefore, not only for the supply of the funds needed to stop the monthly deficit, but also for funds to cover this great need.

## *"This Is The Lord's Doing, And It Is Marvelous in Our Eyes"*

**T**HE experiences of the past several weeks in the work of D. B. I. have afforded striking evidence that God is moving mightily upon the hearts of His

children to burden them for the needs of the work. And among the most outstanding tokens of His watchcare and blessing has been the response which He has been prompting many to make to the word of appeal which has gone out to the members of the "Grace and Truth" Family.

We wish that we could share with you all the many letters which have come to encourage us. The heartfelt expressions of concern, the assurances of prayer support, the expressions of eagerness to help as soon as God makes it possible, the many testimonies of regret because of temporary inability to give, the warm words of Christian fellowship and encouragement, all have been greatly used of God to strengthen the hands of those who are actually carrying on the work at D. B. I. but they are too numerous to permit our publishing all of them.

From among many letters received, we select a few to pass on to you, that you may share the blessing which they have brought to us.

The first letter, written from New York, shows how, as we pray in Denver, and as you pray wherever you are, God reaches out and touches hearts, even in far distant parts of the country.

I don't know why, but it seems that I am just compelled at this moment to send you another contribution. Small as it is, I am acting at once.

I was sitting and reading and must say I had not the slightest thought of your school, when out of a clear sky I seemed compelled to stop reading and send you an offering for any need you may have for it.

The second, from eastern Colorado, bears testimony of how God can use actual contact with the school and observation of its workings to burden the hearts of His children to have a part in the great work which He has given us to do.

Since visiting D. B. I. and really seeing the value of the work which is being done, I have felt that I should give what I could to the Current Expense Fund. Enclosed find five dollars for this purpose.

I pray daily that your work may be carried on and that those who are able to give largely may be burdened to do so.

The third letter, written from Michigan, is especially significant, because it is representative of many such, showing how God uses many small offerings to meet great needs.

I am so glad to be able to send another gift for your work. Have had half of it for some time in answer to prayer, but was able to make it an even \$1.00 which is easier to send in a letter.

The next letter, a letter from California, shows the spirit of sacrifice which characterizes the gifts which God is using to help meet the need of D. B. I.

You will find a small check enclosed for the Lord's work at D. B. I. wherever He directs. I wish we could make it double, but are unable on account of cuts in salaries.

## *Here Is How That Monthly Deficit Can Be Stopped!*

The monthly deficit in the work of The Denver Bible Institute can be stopped very shortly if friends of the work will supplement our present income in the following manner:

75 persons giving \$1.00 per month.....	\$75.00
75 persons giving 2.00 per month.....	150.00
25 persons giving 3.00 per month.....	75.00
25 persons giving 4.00 per month.....	100.00
20 persons giving 5.00 per month.....	100.00
<hr/> 220	<hr/> \$500.00

A number of friends have already signified their willingness to be included in the ranks of those who will lend such assistance.

Can we count on your cooperation, under God, in helping us to reach this goal?

After you have prayerfully considered the matter and are assured which amount God would have you give, fill in the coupon below and mail it to us.

"Honor the Lord with thy substance and with the firstfruits of thine increase."

When you have clipped this coupon and filled it in, mail it to  
THE DENVER BIBLE INSTITUTE  
2047 Glenarm Pl., Denver, Colo.

### MY OFFERING TO HELP PREVENT THAT MONTHLY DEFICIT

In consideration of the fact that the work of The Denver Bible Institute has been staggering for the past year under a monthly deficit in receipts for current expenses, and as a means of helping to prevent any further deficit, I hereby agree to pay .....dollars (\$.....) per month for the next twelve months. I regard it as a privilege, by means of this offering, to have part in a work of God which merits the support of all who love The Faith once delivered unto the saints.

NAME .....

ADDRESS .....

DATE.....

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).





Letter number five, written from Pennsylvania, speaks just as forcibly of the loving spirit of sacrifice which God has laid upon the hearts of His children.

Your letter just received containing my check "Bank closed."

This was a hard blow, as I had just enough money in the bank to meet monthly expenses. It has been hard on all of us who earn so little, yet the Word of God is sure and I stand on Phil. 4:19.

Enclosed find \$1.00 for your work.

Letter number six, written from Ohio, is a soul-stirring testimony concerning the Spirit's dealing with the hearts of God's stewards burdening them for the work of D. B. I.

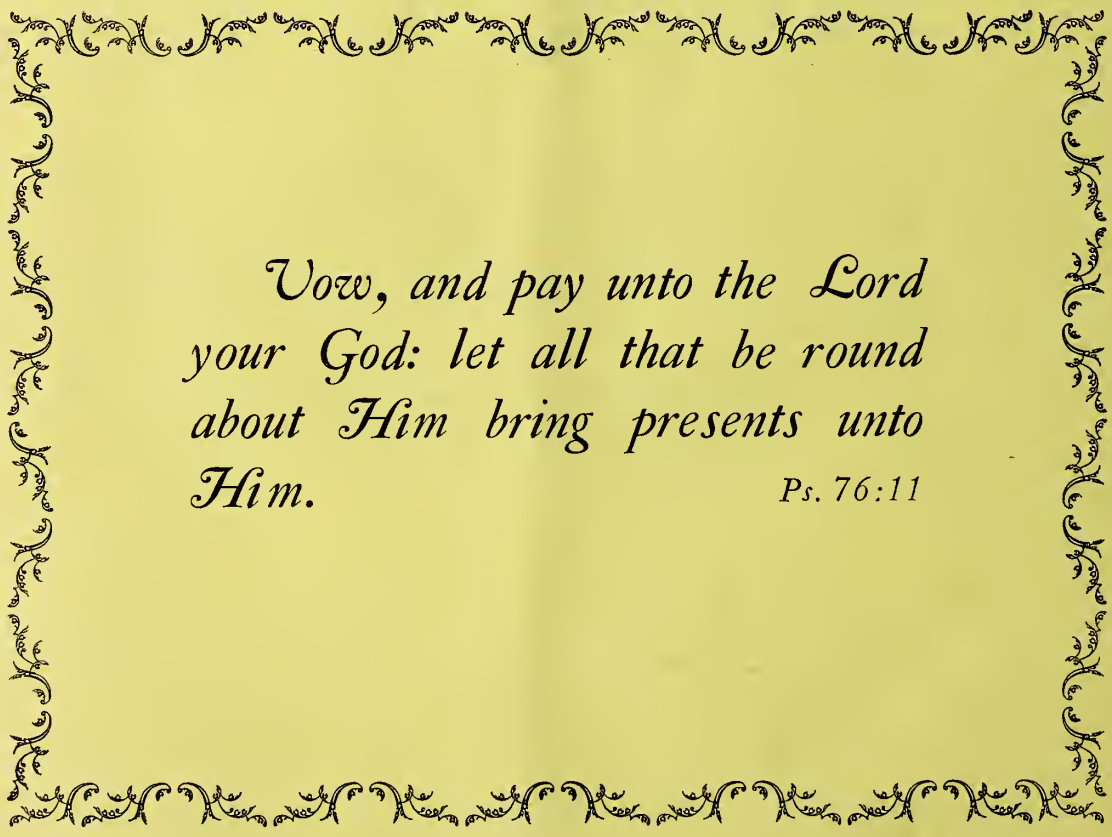
The dear Lord again urges me through the Holy Spirit to send you a little check. One of the fascinating things about the LIFE IN HIM is to feel

and know the urge of the Holy Spirit in a definite act of service.

And letter number seven, also from Ohio, written to Dean Fowler, is a signal evidence of God's watch care, for it came with a generous offering at an hour when the treasury was utterly empty, and when we have been praying especially for the supply of the need which were pressing so urgently upon us just at that time.

The Lord has made possible the enclosed gift for your work. Please accept it as from Him to be used in whatever place the need is greatest.

The years that have passed since I left Denver have but served to deepen the sense of what I owe to you personally, both as to the spiritual content of the Word and to methods of study. May the Lord bless you richly in this work for which you are pouring out your nervous energy and life blood.



*Vow, and pay unto the Lord  
your God: let all that be round  
about Him bring presents unto  
Him.*

*Ps. 76:11*

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Third Quarter, Lesson 6

Sunday, August 7, 1932

## THE TEN COMMANDMENTS—I

Lesson Text: Exod. 19:1—20:11  
(Assigned for Printing: Exod. 20:1-11)  
Devotional Reading: Ps. 19:7-14

### Golden Text:

**"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5).**

Our Lord Jesus Christ gave us a summary of the whole tenor of the Law when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets" (Matt. 22:37-40). The ten commandments may be divided into two parts; the first of which relates to our duty to God; the second of which relates to our duty to our fellow men. It is the first of these divisions which comes before us in today's lesson. Everything in it may be summed up in the words of our Saviour's "first and great commandment," namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

But one does not learn to love by obeying commandments. If, when you were a little child, a great, strong man, to whom you were a stranger, should look you in the eye and say in tones of thunder, "You love me!" would that produce love in your heart? He might be ever so worthy of your love, but such language would fill your soul with terror rather than with love. But if you learned to know him, and if you learned to know that he loved you, and learned of many wonderful things which he had done to express his love for you, then you might learn to love him, might you not? The Law of God in the thunder tones of Sinai commands us to love our Lord; but this commandment cannot itself beget love for God in our hearts. We ought to love God. He is worthy of our love. But we are alienated from Him because of our sinful natures, and enemies in our minds by wicked works, and there is no power in us to keep this holy Law. Next week we shall consider more at length some of the things which the Law cannot do; so it will be sufficient for our present study to note that the Law cannot beget in our hearts the love of God which it commands. What, then, can it do?

### I. THE LAW REVEALS THE RIGHTEOUSNESS OF GOD

One of the things which the Law can and does do is

to reveal the righteousness of God. This we are told in Romans 3:21, which says, "Now the righteousness of God without the Law is manifested, being witnessed by the Law and the prophets."

The Law reveals that righteousness which inheres in the character of God. He is God alone. There is no other beside Him. He is absolutely just and holy. He cannot brook sin. Wherever sin rears its ugly head He must and does judge it. He could not do otherwise and be God, for He is altogether righteous. He is a just God—just and right is He (Isa. 45:21). Only One Who was so righteous could require in others what the Law requires of men. The Law, therefore, is the revelation of God's own inherent righteousness.

But the Law is also the revelation of the righteousness which God requires of men. The very language in which it is couched bears witness to this fact, for its constant refrain is, "Thou shalt—thou shalt not," or, as someone has put it, "Do! do! do!" The Law sets forth something for men to do, and something for him to leave undone. If he can do what the Law enjoins and leave undone what the Law forbids, then he can measure up to God's standard of holiness. But nothing less than absolutely perfect obedience can suffice. He must obey all things which the Law requires, for "Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all" (Jas. 2:10). His obedience must be not only in deed, but also in the thoughts and intents of the heart, for the commandment, "Thou shalt not kill" is not violated alone in the deeds of the life but in the thoughts of the heart, for the Scripture says, "Whosoever hateth his brother is a murderer" (1 John 3:15); and another Scripture of equal force and significance is, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). And if a man is to fulfil the righteousness of the Law, he must not only fulfil all of its commandments, in thought, and word, and deed, but he must render perfect obedience all the time, without a single lapse, "For it is written. Cursed is every one that CONTINUETH not in ALL THINGS which are written in the book of the Law to DO them" (Gal. 3:10b). How high—how terribly high is the standard of righteousness which the Law requires! The righteousness which is required of men is nothing less than the righteousness of God. All of its requirements are summed up in one word—"Be ye



therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

## II. THE LAW CONVICTS THE WORLD OF SIN

When we consider the perfection of the standard of righteousness which the Law requires of man, we can easily appreciate the next point in our study, for the Law convicts the world of sin.

Romans 3:19 says, "Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God." This is God's own statement of His purpose in giving the Law. He did not lift up that perfect standard of holiness with the thought that men could or would attain to it, for He well knew the wickedness of the human heart and the iniquity of human deeds. He knew that "man . . . drinketh iniquity like water" (Job 15:16). He knew that "the heart is deceitful above all things, and desperately wicked" (Jer. 17:9). He knew that "there is none righteous, no, not one" (Rom. 3:10). But man did not know these things. He needed to be awakened to his sinfulness. And so God gave the Law as His measuring rod for man to measure himself by, that he might see how far short he had come, and might see himself as God sees him—sinful, helpless, undone.

Our Saviour furnished us an illustration of how the Law does its work. A rich young ruler came to him one day, asking what good thing he must do to inherit eternal life. To him our Saviour said, "If thou wilt enter into life, keep the commandments." In so saying he met this young man on the only ground on which God can meet the man who seeks to be saved by his own good works. He must keep the commandments PERFECTLY, without shortcoming or deviation (Rom. 2:6-7; Gal. 3:12—read also the context). When he heard this saying, this young man said to our Lord, "Which?" In answer, He enunciated just a few of the commandments of the Law. Then that rich young ruler swelled up in his pride, saying, "All these things have I kept from my youth up, what lack I yet?" And then the Lord put him to the acid test. "If thou wilt be perfect go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven, and come and follow Me." The commandment with which our Lord had closed His list was, "Thou shalt love thy neighbor as thyself"; but this young man loved himself very much more than his neighbor. He had wealth, and he wanted to keep it for himself—not to distribute it to his neighbors. He certainly was not keeping THIS commandment, whatever might be said about the others. And now see the result: "When the young man heard that saying he went away sorrowful, for he had great possessions." The Law had done its work. He was stripped of his pride. His arrogance was punctured like a soap-bubble. Gone forever was every possibility of his boasting in his own righteousness. He realized that he had failed to measure up to God's standard of holiness. He saw himself a sinner.

The testimony of Romans 3:19 is confirmed and emphasized by verse twenty in the same chapter. This verse says, "Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin."

## III. THE LAW LEADS MEN TO CHRIST

And now we are ready for our next thought, which is that the Law leads men to Christ. This we are told in Galatians 3:24: "Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

This is the purpose for which the Law convicts men of sin. If its work ended with the convicting them of sin, then it would indeed be a terrible thing. What possible good could it do to show a man his sin, but to offer him no way to escape either the power or the penalty of that sin? But thank God, the Law does not stop with convicting men of sin. It does convict man of sin, but it does this that he may realize his need and cry with the Philipian jailor, "What must I do to be saved?" Having done this, his heart is ready for the message of the Saviour Who died to save; and this vital message the Law gives.

The Law leads men to Christ by typifying His death for sinners. When we say this, it becomes necessary for

us to recognize that the expression, "The Law," does not mean only the ten commandments, but all of the five books of Moses as well. The ten commandments are indeed the very heart of the standard of holiness which God has set forth in the Law. But the rest of the five books of Moses are included in the Scriptural use of the expression, "The Law." And in these books we find a vast array of sacrifices and offerings, each of which points to one thing—the cross of Calvary, where our Lord Jesus Christ gave Himself an offering and a sacrifice for our sins. The sacrifices of the Law provided a covering for the sinner (covering is the literal meaning of the word "atonement"—see Lev. 17:11), but they could never take away their sins. They could, however, and did point to the cross, where our Lord appeared to put away sin by the offering of himself and to perfect forever those who trusted in Him (Heb. 9:26—10:14).

The Law also leads men to Christ by testifying of the amazing truth of justification by faith. This is the particular connection in which the statement of Romans 3:21-22 is made: "But now the righteousness of God without the Law is manifested, being witnessed by the Law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." In one of his studies from the book of Romans, the Editor discusses this marvelous statement, and in that study he calls attention to the testimony of the Law concerning Abraham: "He believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). A thoughtful reading of the context will reveal that this faith of Abraham was faith in the Lord Jesus Christ, for what he believed was the promise of the "Seed." Romans 4:1-5 makes it very plain that this Scripture is teaching that Abraham was declared righteous on the ground of faith without the works of the Law. So the Law bears witness that all who trust in the Lord Jesus Christ as their Saviour are declared righteous in the sight of God without keeping the Law, and—marvel of marvels!—the righteousness which they thus receive by grace is the ineffable righteousness which the Law testifies, the very righteousness of God Himself.

In our next study we shall consider further what is involved when the Law has led a soul to Christ, but we wish to close our discussion of this lesson by calling attention to the fact that when we have come to Christ, He imparts to us the love of God which the Law could never give us. He does this, first, in begetting in us a new nature—His own divine nature, which the Scripture calls "the spirit." Christ loves the Father with a perfect love. If He has given us His own nature, therefore, it is possible for us to love Him too. And IT IS POSSIBLE for believers to love the Lord, for "the fruit of the spirit is love" (Gal. 5:22—see also I Pet. 1:4; Col. 1:27). First of all, then, Christ enables us to love the Lord by living out His life in us in the person of the new nature which He has given us (John 17:26). But He also teaches us to love the Lord by revealing His love to us. He teaches us to love by teaching us that we are loved. And this revelation of the love of God for our sinful, hell-deserving souls finds its climactic expression in the cross, of which it is written, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). When we come to Christ, then, we learn to love God with the love which is the fulfilling of all of that part of the Law which is presented in our lesson today: "We love Him, because He first loved us" (I John 4:19).

## VITAL-TRUTH ILLUSTRATION

The great electrical era which the world is enjoying today is primarily due to two men—one, Charles P. Steinmetz, who for thirty years was chief engineer of the General Electric Company, and the other, Thomas A. Edison.

During the last year of Steinmetz's life, he spent a week at my home in Wellesly. The last evening of his visit I asked him what new power might be discovered in the future which would rival steam or electricity. Said he, "Babson, the greatest power of all is in our mind unscratched



today. I refer to the spiritual power that comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of Sabbath observance, and the need of family and public worship. To these America owes its prosperity and growth. Today this power is temporarily forgotten."

This spring I spent a morning with Edison at his laboratory at Fort Meyers, Florida. I visited him to discuss certain features of the Einstein theory which might have an important bearing on aviation. When leaving, I asked

Edison what new radical invention he visualized as coming during the next four years. He replied, "Babson. I do not pose as a preacher; but let me tell you that if there is a God, He will not let us advance much further materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When anybody or any force goes off on a ram-page or tangent, there is a smash. This applies to America as it has to every nation before it."

—"The Toronto Globe."

Third Quarter, Lesson 7

Sunday, August 14, 1932

## THE TEN COMMANDMENTS—II

Lesson Text: Exod. 20:12-21  
(Assigned for Printing: Exod. 20:12-21)  
Devotional Reading: Psalm 15

### Golden Text:

"Thou shalt love thy neighbor as thyself" (Lev. 19:18).

In our last lesson we considered what the Law does. In this we shall consider what the Law cannot do. Before we do this, however, let us pause to note the connection between the Scripture assigned for today's lesson and that assigned for last Sunday. That Scripture, we saw, was summed up in one word: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." So the Scripture assigned for today's lesson may be summed up in this, "Thou shalt love thy neighbor as thyself." Love, then, is the fulfilling of the Law—love for God and love for one's fellow men. But while the Law can tell us what we ought to do, it cannot enable us to do it. And so we study today the subject, "What the Law cannot do." In this connection we shall consider the positive aspect of each truth mentioned.

### I. THE LAW CANNOT GIVE RIGHTEOUSNESS

In our last lesson we saw that the Law reveals a perfect righteousness—the righteousness of God Himself. We also saw that the Law requires this perfect righteousness of men. **But the Law is powerless to give the sinner the righteousness which it testifies and requires.**

The Scriptures plainly and repeatedly declare that no man can be justified or made righteous in God's sight by the works of the Law. Romans 3:20 says, "Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin." The testimony of this Scripture is supplemented by Galatians 3:11-12, "But that no man is justified by the Law in the sight of God, it is evident: for, The just shall live by faith. And the Law is not of faith: but, The man that doeth them shall live in them."

**But what the Law cannot do, Christ does.** This is declared in another Scripture, in which we are told that the Law cannot justify—that is, it cannot declare us righteous. This Scripture is Galatians 2:16, which says, "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified." How thankful we should be that Christ does justify, or make us righteous in God's sight! By nature we are sinners and anything but righteous. The testimony of God's Word is plain—there is none righteous, no, not one. We might strive and strain throughout our whole lives to keep the Law, and when we had spent our lives in this endeavor, perhaps fondly hoping that we had succeeded, we would find that our effort was in vain. Still the record must stand—"All our righteousnesses are as filthy rags" (Isa. 64:6). By the deeds of the Law there shall no flesh be justified in His sight. How hopeless would be our lot if this were all the light which Scripture sheds on this subject—but thank God, it does not stop here—it points us to Christ, Who repudiates all our righteousness, and gives us, by faith in Him, the robe of His own perfect righteousness—"Even the righteousness of God which is by faith of Jesus

Christ unto all and upon all them that believe" (Rom. 3:22).

**We should be thankful for this, I say, for without this gift of Christ's own righteousness no man can stand unashamed before God in the day of judgment.** Our Lord Himself said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). But on the other hand, I John 4:17 tells us, with reference to the gift of Christ's righteousness which is given to us by faith, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world." This is clearly illustrated in the parable of the wedding feast. You will remember in that parable, the servants of the king gathered in as guests, both good and bad. But when the king came he did not inquire whether his guests had been good or bad. The one he challenged was the one who did not have on the wedding garment which the king had provided for every one of his guests. This man represents the soul who thinks that his own righteousness is sufficient to prepare him to stand in the presence of God. He represents the soul who rests his salvation on the works of the Law. When the king asked him, "How camest thou in hither, not having on a wedding garment," this man was speechless. He had no excuse to offer. In a flash he saw the folly of his course. This man was cast into the outer darkness, and thus participated in the wailing and gnashing of teeth of lost souls. But the other guests who had robed themselves in the garments of the king's providing remained unabashed in his presence. Such shall be the happy lot of all who have trusted in the Lord Jesus Christ and by faith in Him have put on the robe of God's own righteousness. They will have boldness in the day of judgment.

**Let us illustrate how impossible it is for the works of the Law to make a man righteous in God's sight.** Suppose a man had been putting up a stove and he had become smeared with soot from head to foot. Could he become clean by conducting himself as though he had just had a bath? In this condition, if his wife were to show him his dirty face in a mirror, could he expect the mirror which showed him his dirt to wash his face? But this is no more foolish than it is for a soul who is already blackened with sin to think he can be clean by keeping the Law which can only show him his sin.

### II. THE LAW CANNOT GIVE LIFE

**And now we face our second proposition. The Law cannot give life to souls who are dead in trespasses and sins.** On this point the statement of Galatians 3:21 is very clear: "If there had been a law given which could have given life, verily righteousness should have been by the Law." We have already seen that righteousness is NOT by the Law. Consequently, the only conclusion at which we can arrive is that the Law cannot give life.

**So impossible is it for the Law to give life, the Scriptures call it the ministration of death.** And lest there should be any misunderstanding about the matter, this Scripture specifically states that it is speaking of that part of the Law which was written and engraven





in stones, in other words the ten commandments. The Scripture to which we refer is II Corinthians 3:7, which calls the Law "the ministration of death, written and engraven in stones." Since the Law is the ministration of death, how can it possibly give life? The only answer to this question is, It cannot!

"But," says someone, "did not our Saviour say to the rich young ruler, 'If thou wilt enter into life, keep the commandments'?" Yes, He did; and other Scriptures also present the same truth, for they say of the works of the Law, "The man that doeth them shall live in them" (Gal. 3:12). But do not forget, friend, that the keeping of the commandments of which our Lord spoke and the DOING of which Galatians 3:12 speaks must be absolutely perfect. In other words, the Scriptures tell us if a man can perfectly keep all the commandments of the Law, without deviation from the cradle to the grave, then he can gain eternal life by his doing, but not until then. The hopelessness of this proposition is immediately apparent when we read the words which precede Galatians 3:12, for here we are told that "as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that CONTINUETH not in ALL things which are written in the book of the Law to DO them." Could testimony be more plain? To try to gain life by keeping the Law is to bring oneself under the curse, for there never was a soul among the sons of men, excepting our Lord Jesus Christ, who could continue in all things written in the book of the Law to do them.

But here, again, what the Law cannot do our Lord Jesus Christ does. The Law cannot give life; but Christ does give life. His own testimony concerning those who trust in Him is, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Throughout the Scriptures this is the constant refrain. "The Gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). In this connection be it noted that a gift is not something to be EARNED but something to be RECEIVED. Eternal life

is not a reward but a FREE GIFT, imparted by a birth—the new birth (see also John 3:16; I John 5:10-13).

Perhaps an illustration will help us to understand how impossible it is for a soul to receive life by the works of the Law. If a man who is an enemy of a king and known to be such should try to be recognized as a son of that king by acting like a prince, could he succeed? Would it make him a child of the king? And yet such an idea is no more foolish than for a soul to try to become a child of God and to get eternal life by his own good works. Life can be received only by a birth—to become a child of God a soul must be born again. And souls are born again by trusting the Lord Jesus Christ as their Saviour, for the Scripture says, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

Since the Law cannot give righteousness, and since the Law cannot give life, and since both are necessary to the salvation of the soul, it is evident that the Law cannot save anyone. How thankful, oh! how very thankful we should be that we are saved by faith in our Lord Jesus Christ (Acts 16:31; John 5:24).

### III. THE LAW CANNOT IMPART POWER TO LIVE OUT THE RIGHTEOUSNESS WHICH IT TESTIFIES

There is yet another thing, however, which the Law cannot do, even after we have trusted the Lord Jesus Christ as our Saviour: It cannot give us the power to live out the righteousness which it testifies. A Scripture which states this most plainly is Romans 8:3-4, which says, "What the Law could not do, in that it was weak through the flesh, God (did). Sending His own Son in the likeness of sinful flesh, and for sin, (He) condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit."

The Law reveals a marvelous standard of righteousness: it shows what God wants us to be. And truly such a standard of holiness is a thing greatly to be desired. But when we try to make the Law our rule of life and to keep its precepts, we prove the experience of the apostle Paul who said, "When the commandment came, sin (old nature) revived, and I died. And the commandment, which (I thought) was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the Law is spiritual: but I am carnal, sold under sin" (Rom. 7:9-14). No matter how eagerly we may long for the righteousness of the Law to be fulfilled in us, so long as we try to attain that righteousness by doing the works of the Law we find ourselves unable to do so, because we are indwelt by a sinful nature which is "enmity against God: for it is not subject to the Law of God, neither indeed can be" (Rom. 8:7). The more we try in our own strength to live out the righteousness of the Law, the more aroused the old nature becomes, and so evil is he, he actually uses the very Law itself to bring death to the soul. Yes, the Law is "weak through the flesh." It cannot give us strength to live out the righteousness which it testifies.

But when we trusted the Lord Jesus Christ as our Saviour, He begat in us a new nature—His own divine nature—which is created in righteousness and true holiness (II Pet. 1:4; Eph. 4:24). This new nature the Scripture calls "Christ in you, the hope of glory" (Col. 1:27). As we follow the leading of this new nature, the spirit, and yield ourselves to the Lord Jesus Christ, we find to our delight, that without our ever thinking about keeping a commandment or a set of commandments, He lives out His own life in us, and in His strength the righteousness of the Law is fulfilled in our lives. This is what the Scripture means when it says, "That the righteousness of the Law might be fulfilled in us who walk not after the flesh (the old nature) but after the spirit (the new nature)." And so we see that by His indwelling presence our Lord Jesus Christ does once more what the Law cannot do. The Law cannot give us strength to live out its perfect righteousness;

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out our Lord Jesus Christ undertakes to live out that righteousness in the life of the believer who is yielded to Him.

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**And so we close our lesson discussion with another illustration.** It has been said that you might command a little child to paint the canvas of a Whistler, to chisel in stone the statuary of a Phydias, to play upon the piano the music of a Beethoven, but he would be utterly helpless to do what we had commanded him. But if the soul of Whistler could enter into the body of the child and use his body as the instrument to express his own great genius, it would be an easy thing for him to paint as Whistler did. And likewise the soul of Phydias dwelling in the body of this child, could use his members to produce the marvelous statuary which made his name famous; or the soul of Beethoven could use the body of this child to produce the music into which he poured his own soul. Thus it is with the believer who is yielding himself to Christ as one who is alive from the dead and his members as instruments of righteousness unto God. The spirit of Christ dwelling in him lives out in his life the perfect righteousness of the Law which could never be attained by any striving or straining of his own, and he is enabled to say with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

### VITAL-TRUTH ILLUSTRATION

Some years ago in San Francisco I entered a hall where Bible lectures were being given. I soon found that I was listening to a Seventh-Day Adventist, and it was soon evident that he was directing everything he said at me, as I was the only stranger there; and the people were all

craning their necks to see how I would take it. Right in front of me there was a picture of the Ark of the Covenant with the cherubim above, and it was depicted as though a great piece had been broken out of the side, and inside you could see very clearly the two tables of the covenant with the Roman numerals I, II, III, etc. A brilliant light was shining from the fourth, "Remember the Sabbath Day to keep it holy."

The preacher asked if any of the visiting friends had any questions to ask; they all looked at me. Finally the preacher singled me out and said, "I see a stranger down there; would you like to ask a question?" "Well, since you are so insistent, I will," I said. "I hadn't intended to ask, but will you tell me why you have broken a hole in the side of the ark of the covenant?" "There is no hole broken there," he said, "we just made it that way so you can see what is inside." "Will you tell me why you wanted to see what was inside?" I asked. "I do not quite understand you," he replied.

"Well, when God told Moses to make the ark, He said to put the tables inside and to place the mercy seat above, and to sprinkle it with blood; and if God had not done that, the Law could have only cursed and brought judgment; but because it was covered with the mercy seat, He could go on with the people in view of the cross where the great sacrifice was to take place. You are trying to uncover what God was so careful to hide. We have all broken that Law, and so do not want to see it, for we read, 'Cursed is every one that continueth not in all things which are written in the book of the Law to do them' (Gal. 3:10). Do you not remember what happened to the men of Beth-Shemesh when they looked into the ark?" "No," he said, "I don't believe I do." "God smote them and they died. Why do you suppose that was?" "I suppose because it was irreverent." "It was because they turned the mercy seat to one side and faced the Law, and because they were sinners the Law could only smite them with death. You are doing the same thing. You are trying to let the people see the Law which God has covered up."

"I am sorry, sir," he said, "but our time is up today and we won't be able to go on with this discussion. Come some other time, and we shall be glad to take the matter up." So I went away. I am afraid it is not only the Seventh-Day Adventists that have never learned that when Jesus died on the cross He met every claim of the Law that we had violated. . . . This is the very meaning of the atonement: it is the covering for our sins.

—H. A. Ironside in "Our Hope".

Third Quarter, Lesson 8

Sunday, August 21, 1932

## THE TENT OF MEETING

Lesson Text: Exodus chapters 32—33  
(Assigned for Printing: Exod. 33:7-16)  
Devotional Reading: Ps. 5:1-7

### Golden Text:

"The Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exod. 33:11).

The outstanding thing in the fifteenth chapter of the book of Exodus is the tabernacle of Israel, called in several passages in Numbers, "The Tabernacle of Witness" (Num. 17:7, 8; 18:2). We can hardly do justice to the study of the tabernacle by confining ourselves to the verses of our lesson text, so we shall rather engage today in a topical study of this most significant and most interesting subject.

In Hebrews 9:27 the tabernacle and its furniture are called, "The patterns of things in the heavens." And a most interesting series of comparisons and contrasts may be drawn from the chapter in which this expression appears, between the tabernacle and the heavenly realities, and between the priestly ministry of the Levitical priesthood and the priestly ministry of our Lord Jesus Christ. And when we turn to the description of the throne room of

God in the book of the Revelation, we find an extended parallel between things found in the earthly tabernacle and things found in that heavenly throne room—a parallel which affords striking evidence that the tabernacle was indeed the pattern of things in the heavens.

But there was more to the witness of the tabernacle even than this, for in addition to setting forth a picture of things in the heavens, the tabernacle presents the clear, typical setting forth of the Person and work of our Lord Jesus Christ.

In this connection the language of John 1:14 is very significant. This verse tells us that "the Word was made flesh, and dwelt (the Greek is "tabernacled") among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." In this one verse, coupled with John 1:1, we are told that God dwelt in our midst in the Person of His Son, even as He dwelt in the midst of Israel in the tabernacle, for the word "tabernacle" is here used of Christ's body; and we are also told that as the glory of God was seen in the tabernacle





of Israel, so His glory was seen in His Son (cf. Exod. 29: 43-45). It was no accident that John should have used such language as this, for the tabernacle clearly pictures the Person of our Lord Jesus Christ. And as we proceed in this study to see how clearly the work of Christ, as well as His Person, was pictured in the tabernacle, we shall be in a position better to appreciate its typical significance.

## I. THE GOSPEL OF CHRIST IN THE ARRANGEMENT OF THE TABERNACLE

If it were possible for us to go back in history, nearly thirty-five hundred years, and to visit the camp of Israel in the wilderness, we would be impressed first of all with the arrangement of their camp. This is described in the second chapter of Numbers, which is too long to quote here. A thoughtful reading of this chapter will reveal that the camp was pitched in the form of a cross, which is graphically presented in the first of the charts which appears with this lesson. The very order of encampment of the children of Israel, therefore, was symbolic, for it pointed to the cross of our Lord Jesus Christ. And at the very heart of this cross, in the center of the camp, was the tabernacle, of which we are studying in today's lesson.

This same pictorial presentation of the Gospel is further carried out in the arrangement of the furniture in the tabernacle. This arrangement is described in the fortieth chapter of Exodus, verses 20-30, which we trust that you will read in connection with this lesson. In order that we may clearly see just how the furniture was arranged, and the beautiful significance of its arrangement, we present herewith another chart. From this chart you will see that the very arrangement of the furniture in the tabernacle was the shadowing forth of the cross.

But no less significant is the selection of the particular pieces of furniture which were to stand in each of the three courts into which the tabernacle was divided. In the outer court stood the brazen altar, and the laver. The brazen altar, where the offerings and sacrifices were brought and their bodies slain and consumed by fire

clearly pictures the death of Christ, Who gave Himself a sacrifice and an offering for us, bearing in His own body the fire of the wrath of God which was our just due (Eph. 5:2; Isa. 53:5-6; I Pet. 2:24; 3:18). The laver of cleansing is also clearly linked with the death of Christ for it is in His blood that He has washed us from our sins (Rev. 1:5). This outer court, therefore, with the articles of furniture which stood in it, clearly sets forth a picture of Christ's death.

In the second court, which the Scripture calls "The Holy Place," stood the golden candlestick with its seven branches, the table of shewbread, and the golden altar of incense. In marvelous fashion these three articles of furniture set forth what Christ is now doing on behalf of His children. The candlestick, with its seven branches testifying of the perfection of our Lord, shows Him giving light to His people (II Cor. 4:6; Eph. 5:8-14). The table of shewbread shows Him nourishing His people (I Cor. 10:16-17; 11:23-28; Rev. 7:17). And the golden altar of incense shows Him interceding for us (Ps. 141:2; Rev. 8:3; Heb. 7:25). Each of these ministries, while based upon His death, is essentially related to the resurrection of our Lord Jesus Christ, of Whom it is said that He "ever liveth to make intercession for us." Consequently, the second court bears clear testimony to this second cardinal fact of the Gospel—Christ rose from the dead.

But when we come to the innermost court—the Holy of Holies—we find there the ark of the covenant standing in solitary grandeur. It was here that the glory of God appeared between the wings of the cherubim, above the mercy seat, which is upon the ark. Those who trusted our Lord Jesus Christ during His earthly lifetime did catch a glimpse of that glory in His Person, and the same glory now enlightens the hearts of all who believe in Him, but the full revelation and manifestation of the glory of God in the face of Jesus Christ will be seen at His second coming. When He comes again those who believe not will flee in terror from the brightness of His forth-shining, crying to the rocks and hills to fall upon them and to hide them from the glory which streams from the face of the Lamb. And in the Kingdom which He will then establish, all nations shall behold the glory of the Lord, and His glory shall cover the earth as the waters cover the seas (Rev. 1:6; 6:15-17; 11 Thess. 1:7-10; Ps. 97:6; Hab. 2:14). The Holy of Holies, therefore, bears testimony to the second coming of our Lord Jesus Christ and the glory which shall be seen in Him at that time.

## II. THE GOSPEL OF CHRIST IN THE MATERIALS OF THE TABERNACLE

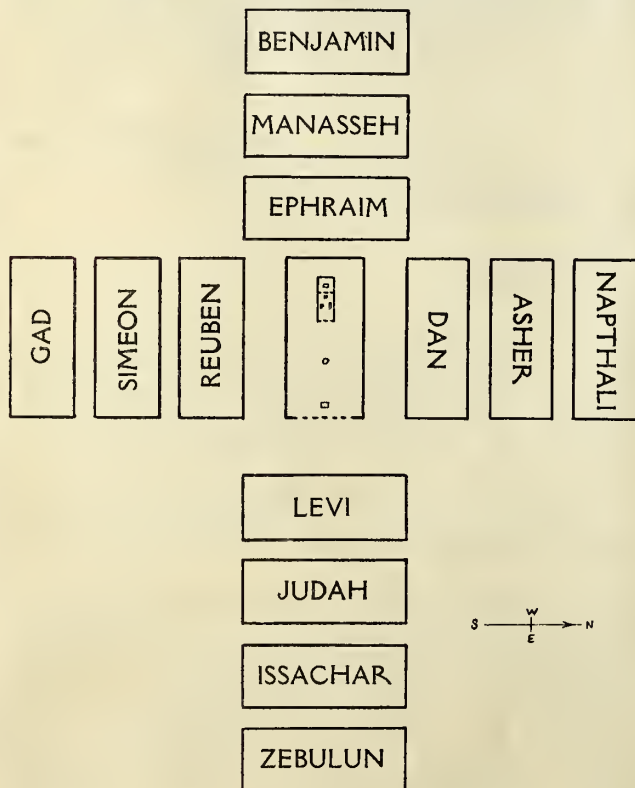
The materials which were used in the construction of the tabernacle have a message which is fully harmonious with what we have already seen. There is too great a wealth of symbology here for us to try to exhaust it in this one brief study; but let us observe some of the outstanding truths presented by these materials.

Three metals were used in the construction of the tabernacle—brass and silver and gold.

Brass in the Scripture is a symbol of judgment. A Scripture in which this symbolic significance may be easily recognized is Deuteronomy 28:23, in which, among the judgments which God pronounces upon the sins of Israel, He says, "Thy heaven that is over thy head shall be brass" (see also Lev. 26:9). The fact that brass in the Scripture stands for judgment clearly points to the death of Christ, in which He suffered in our stead God's judgment upon our sins (Isa. 53:5-6).

Silver, on the other hand, stands for redemption. It was clearly specified in the Law that the redemption money of the children of Israel was to be a half shekel, which is a silver coin (Exod. 30:12-16), and it was silver of this redemption money which was used in the construction of the tabernacle (Exod. 38:25-28). At first thought it might seem that this would point to the cross, for it is through the blood of Christ that we have redemption, even the forgiveness of our sins. But as pertains to the Person of Christ the word "redemption" has a different meaning. He did not need to be redeemed from any sin of His own, or its consequences, but He did need to be redeemed from the power of death. And so the

## The Order of Encampment





Psalmist, in prophetic vision, spoke of His resurrection in this language, "God will redeem my soul from the power of the grave, for He shall receive me" (Ps. 49:15). The silver of the redemption money, therefore, speaks of the resurrection of our Lord Jesus Christ.

And gold in the Scripture has ever been connected with the authority of royalty. Joseph's elevation to the throne of Egypt, where he reigned as king, second only to Pharaoh, was signified by a gold chain being put about his neck (Gen. 41:42). And when Belshazzar promised to make Daniel third ruler in the kingdom of Babylonia, the insignia of this royal honor was also to be a chain of gold about his neck (Dan. 5:16). The gold of the tabernacle, therefore, speaks of the royalty of our Lord Jesus Christ, and looks forward to His coming again, when He shall reign as King of kings and Lord of lords (Rev. 19:1-19).

### III. THE GOSPEL OF CHRIST IN THE SERVICE OF THE TABERNACLE

The purpose for which the tabernacle was established was also clearly suggestive of the Gospel of our Lord Jesus Christ. It was at the tabernacle that God met and communed with men. And the ground of His meeting and communing with them was the shed blood of the sacrifices, offered upon the brazen altar which stood at the gateway of the outer court. In the services of the tabernacle, therefore, we have a clear setting forth of the Gospel of our Lord Jesus Christ. But to study all of these services is too large a task for this lesson. Let us, therefore, select one of the services of the tabernacle as illustrative of the rest and see how the Gospel is unfolded in this service. The service on the day of atonement is the one best suited for our present purposes, for it is interpreted for us in the book of Hebrews.

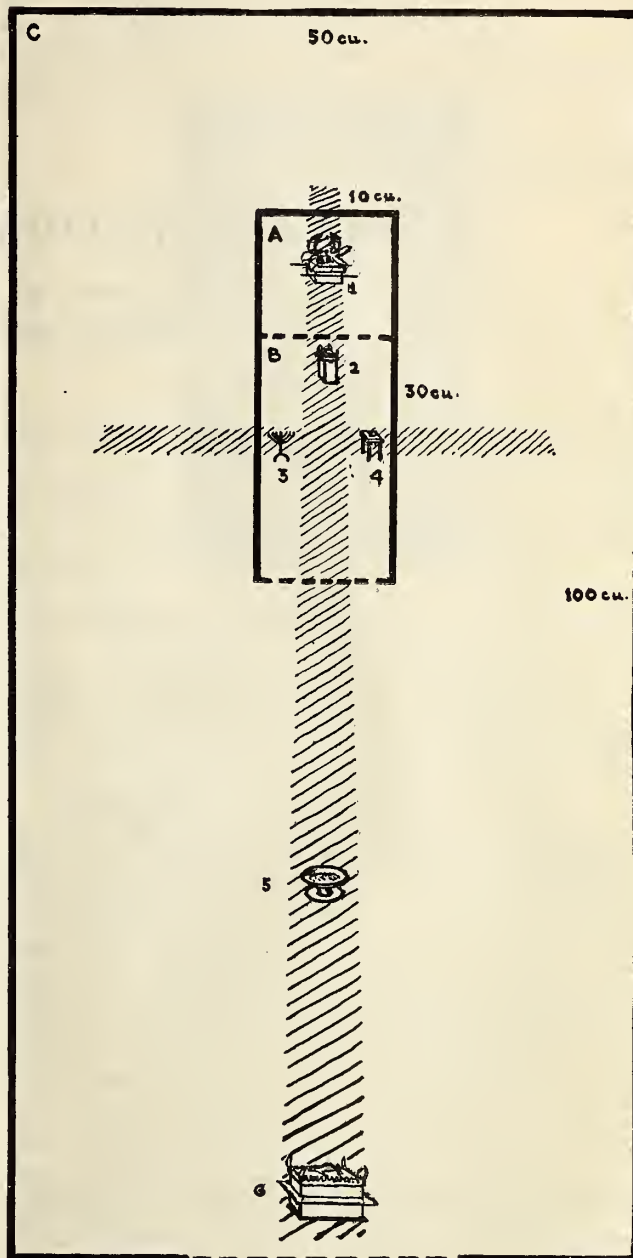
On the day of atonement, according to the sixteenth chapter of Leviticus, after the priest had offered a bullock for his own sin, then he was to offer a goat as a sin offering for the people. The blood he was to bear into the most holy place to sprinkle it upon the mercy seat of the ark, thus to make atonement for the sins of the people. Having finished this ministry he was to come out again, and, confessing the sins of Israel over the head of a live goat, he was to send that goat away into the wilderness bearing their iniquities.

Now read the interpretation of this service in the book of Hebrews. There is in the interpretation no parallel to the bullock of the sin offering for the priest, for the Scripture tells us that Christ needeth not, as the priests of the Aaronic succession, to offer up sacrifices for His own sins (Heb. 7:27). But there is a close parallel in Christ's priestly ministry to the other details in the service of that day of atonement. And so we read, "Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11-12). And this is followed a little further along in the chapter by the illuminating words, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:24-28).

Thoughtful consideration of the service of the day of atonement in the light of the inspired interpretation in the book of Hebrews will reveal that the same three chief gospel facts are presented in that service as in the arrangement of the furniture in the tabernacle and the material used in its construction. The death of Christ for our sins is set forth in the slaying of the goat for the

# The Tabernacle of Witness

ACTS. 7:44



- A. Holy of Holies - Most Holy Place.  
B. Holy Place.  
C. Outer Court.

1. Ark of the Testimony. 4. Golden Table of Shewbread.  
2. Golden Altar of Incense. 5. Brazen Laver,  
3. Golden Candlestick. 6. Brazen Altar of Sacrifice.

Dimensions are given in cubits; a cubit is approximately 18 inches.  
Drawn by Helen Wartburg. Copyright 1924, Clifton L. Fowler



sin offering. The resurrection of Christ, and His present priestly ministry in heaven for us, is set forth by the priests bearing the blood into the most holy place. And the second coming of Christ, when he shall deliver His people from their sins in actual experience, even as He has already delivered them in their standing before God, is set forth by the priest coming again out of the Holy of Holies and sending away the scapegoat into the wilderness, bearing the iniquities of the children of Israel (see also Heb. 7:25; Rom. 11:26).

### VITAL-TRUTH ILLUSTRATION

The proof of the most blessed friendship is when two friends can be silent. In the early days of courtship, love has much to say. My longest letters were in those happy

days. But when love ripens, passes out of the early spring time into summer and autumn, it is surprising how much it can say by silence. The husband and wife can sit by the fireside with a glorious intercourse absolutely independent of speech. And our friendship with the Lord is measured in the same way. In the early stages we thought we must be always talking. But as we ripen in friendship we can walk along all the way, just a look and a feel that He is there. A blessed friendship all the way, with eyes uplifted, your mind fixed on the Lord. It is almost too mysterious for words to express, but when my mind is on the Lord and my will set to do His will, there grows a mystic intercourse with Him. There is an openness between me and my Lord like the openness between two friends, two lovers, like husband and wife, in an ineffable greater degree. Between me and the Lord there is a ceaseless inter-passage of glorious converse.

—Dr. J. H. Jowett

Third Quarter, Lesson 9

Sunday, August 28, 193

## GIFTS FOR BUILDING THE TABERNACLE

Lesson Text: Exod. 35:4—36:7  
(Assigned for Printing: Exod. 35:21-29)  
Devotional Reading: Ps. 84:1, 2, 8-12

### Golden Text:

**"Honor the Lord with thy substance, and with the first-fruits of all thine increase" (Prov. 3:9).**

A man in a Chicago church was once being pressed to put something in the contribution box. "I can't do it, deacon," he replied, "I owe too much money."

"Ah! William," said the good deacon, "you owe the Lord more than you do anybody else."

"Yes, I know that," came the reply, "but He ain't pressing me like these other fellows."

How strikingly in contrast to this niggardly spirit is the true spirit of worship in giving, of which we have a beautiful object lesson in the Scripture which we study today, which tells of the gifts which the children of Israel brought for the tabernacle.

### I. THE CIRCUMSTANCES OF THEIR GIFTS

Consider first the circumstances of the gifts which the children of Israel brought for the tabernacle. Only a few days before, they had fallen into grievous sin. Their hearts had turned away from the Lord and had turned to idols. In the perverseness and wickedness of their hearts they had indulged in sinful orgies in the worship of a golden calf, and they had received the wages of their sin for many of the children of Israel had perished by the sword in the judgment with which the Levites had visited their iniquity, and they had suffered in the plagues which the Lord had visited upon them (see Exod. 32). But they had seen their sin and had repented of it. Their hearts had turned again to the Lord. Fellowship had been restored. And so the offering of which today's lesson tells us came as a fruitage of fellowship with the Lord.

Is it not always true that genuine liberality in our gifts for the service of the Lord come as a fruitage of fellowship? Of course we know that very worldly and very wicked people give liberally to church work, to charities, to education, and such like. But it is a striking fact that these gifts are given in support of churches, and schools, and charitable organizations in which the inspiration of God's Word is denied, the virgin birth of God's Son is ridiculed, the efficacy of His shed blood is mocked, and the reality of His resurrection sneered at, and the hope of His coming again derided. To give support to such a testimony is comparable only to the gifts of the children of Israel which Aaron used to make the golden calf. They certainly have no value in the service of the Lord, but rather go to support an abomination. On the other hand, who is it who gives most liberally to further a testimony which is true to God's Word? Who is it who gives most generously that Christ

may be preached, and that perishing souls may hear the Word of life? Is it the dancing, card-playing, theater-going Christian, or is it the Christian whose life is a benediction because it is lived in the atmosphere of praise and prayer?

There is a close parallel in the New Testament to the experience of the children of Israel. We refer to the spirit of the Macedonian believers, which Paul commended to the church at Corinth. The generosity of their giving was outstanding among the churches, as Paul himself testifies in his letter to one of these churches—the church at Philippi, in which he says, "No church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:15-16). And in I Corinthians 8:5 we find an explanation of their spirit: "They gave their own selves to the Lord, and unto us by the will of God." The giving of the Macedonian believers was thus very clearly a fruitage of their fellowship with God.

Let us consider a little further this aspect of the gift of the children of Israel, under the caption

### II. THE SPIRIT OF THEIR GIFTS

The gifts of the children of Israel were not only fruitage of fellowship—they were also an expression of worship.

As one reads the thirty-fifth chapter of Exodus, and the first part of chapter thirty-six, there are several expressions which rivet themselves upon his attention by the very frequency of their repetition. These expressions are: "willing heart" (Exod. 35:5); "wise hearted" (vs. 10); "everyone whose heart stirred him up" (vs. 21); "willing hearted" (vs. 22); "wise hearted" (vs. 25); "whose heart stirred him up" (vs. 26); "a willing offering" (vs. 29); "whose heart made them willing" (vs. 29); "wisdom of heart" (vs. 35); "wise hearted" (Exod. 36:1, 2); "whose heart stirred him up" (vs. 2).

Surely with so many occurrences in them of phrases like these, one cannot read these verses without realizing that the hearts of the children of Israel were in the offering which they were making, and such heartiness is an expression of worship. What word more appropriately expresses the spirit of their worship than "a willing heart"? a phrase which speaks eloquently of an attitude of yielding oneself to the Spirit's dealing with the soul. And the expression "wise hearted" has the same significance, as we see when we realize that "the fear of the Lord is the beginning of wisdom" (Prov. 9:10). The spontaneity—the aggressive willingness of the children of Israel in bringing their offerings to the Lord—was most delightful. They had no niggardly spirit. Theirs was not a grudging dropping of a few





...ennies into the collection plate to keep up appearances. Their offerings were the overflow of hearts in which worship was welling up for the Lord.

Nothing can stir up such a spirit of worship in the hearts of God's children like a glimpse of Calvary. To realize that God the Father loved us so much that He was willing to give His Son—to realize that the Son loved us so much that He was willing to give Himself, to suffer the agonies of Calvary on our behalf—this is the thing which stirs in the hearts of God's children such a spirit of worship as that expressed in the gifts of Israel. They had caught such a glimpse, for they had seen a forecast of Calvary in the spirit of their God-given leader, Moses, who for their sakes had expressed his willingness to be blotted out of the book of God (read his intercessory prayer in Exod. 32:30-32). No doubt this spirit on the part of Moses had much to do with the spirit of the children of Israel, for in realizing the great love which God's servant, Moses, bore toward them, how could they help but realize, to some extent at least, how much the God of Moses loved them? And so when Paul sought to stir up the Corinthian believers to give generously on behalf of the poor saints at Jerusalem, he sought by reminding them of the grace of Christ toward them, to stir in their hearts a deeper devotion to Him. "For ye know, the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

### III. THE GENEROSITY OF THEIR GIFTS

In the generosity with which the children of Israel gave we may see an evidence of a special spiritual grace. It was God Who made them willing for this service. It was He Who put into their hearts the spirit of wisdom which they exhibited in bringing those gifts and in preparing them for the service of the tabernacle, and it was as a result of His Spirit's working upon their hearts that finally the workmen were compelled to come to Moses, saying, "The people bring much more than enough for the service of the work, which the Lord commanded us to make" (Exod. 36:5). So generous was their giving that "Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary" (Exod. 36:6). Was that not a remarkable scene? What would we think if in our churches today we were compelled to say to the members, "You are giving us more money than we can use. Please don't bring us any more." Such a scene was never produced by the Christ-dishonoring tenets of "Modernism." Such a spirit of worship and willing sacrifice and generosity in giving can be produced only by the Spirit of God moving upon the hearts of men.

The Macedonian believers, to whom we have referred before, were an example of just such a miracle of transforming grace. For when Paul would speak with the Corinthians of their gifts, he said, "We do you to wit (make you to know) of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty bounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints, and this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:1-5). We can easily sympathize with Paul's yearning that the same grace might abound among the Corinthian believers. Would to God there were more of His children today whose giving was not a mere perfunctory, mechanical performance of duty, but a living, spontaneous, joyous expression of the grace which God had bestowed upon them.

In the generosity of their gifts the heathen frequently put the Christian to shame. An American tourist was once viewing some of the magnificent temples of India, and, having the commercial attitude of mind of his countrymen, he said to an English speaking native, "That is an elegant building. How much did it cost?" To which the native replied, "Why sir, it is for our God. We did not count the cost!" Such a spirit, we say, should shame many

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Christians. And yet we must add that the spirit of true worship, when it is present in the hearts of God's children, goes beyond the spirit of that heathen, for it does count the cost, and then it joyously makes its gift, saying, "No price is too great, if only I can express in some way my gratitude for the marvelous love which our Lord Jesus Christ has bestowed on me."

#### IV. THE PURPOSE OF THEIR GIFTS

**But there is another significant fact which we must note before we leave the discussion of the gifts of the children of Israel: Their gifts were brought for the construction and service of the tabernacle.**

Now in order to appreciate the significance of this fact, we must pause to remind ourselves of the purpose for which the tabernacle was constructed. As we saw in our last lesson, the tabernacle was built for a testimony. It is called in at least two places in Scripture—"The tabernacle of witness." And what a testimony it did bear! It witnessed to heavenly realities, for it was a pattern of things in the heavens (Heb. 9:23). It bore testimony to our Lord Jesus Christ, as we saw in our last lesson; in its arrangement, materials, construction, and service setting forth His death, His resurrection, and His coming again. And in bearing testimony concerning our Lord Jesus Christ, it set forth the sin of the sinner, and the salvation which that sinner may receive through the grace of our Saviour. **In giving gifts for the construction and service of the tabernacle, therefore, the children of Israel were giving to make possible a testimony.**

This should be the purpose which is uppermost in the hearts and minds of all of God's children in giving gifts and offerings. To give generously to make possible the erection of a beautiful building is not necessarily to do service for the Lord. Everything depends on what the building is to be used for. If it is to be used as a church building, will the message which goes forth from the pulpit build souls up in the faith of Christ, or will it wreck and destroy their faith? And if it is to be used for educational purposes, what end will be served by the education which is given forth therein? Will it better fit men for the service of their Lord, or will it turn them out infidels and atheists? And the same may be said of money which is given for the support of so called Christian workers. What is the work which they are doing? Are they preaching Christ and Him crucified? or are they seeking to interpret classical works of art, and music, and literature for the entertainment of the people? If missionaries, will they evangelize the lost, and seek to build up the saved in our most holy faith, or are they confining their "missionary labors" to teaching the "three r's"? One would most certainly not think he was doing the Lord service to give gifts and offerings to Ingersol, or Payne, or Voltaire, or any of the other notorious infidels of history, or to the Four-A movement, or to the Soviet government of today. But he might as well do this as to give to some churches, and to some schools, and to some so called Christian workers. If our gifts are really to count for the Lord, they must be given for the purpose for which the children of Israel brought their gifts—namely, to support a testimony which is true to the faith of our Lord Jesus Christ.

#### VITAL-TRUTH ILLUSTRATION

Always asking for money is a charge often made against the Church. This charge is well founded. If the Church only were asking for money, it would not be so bad. Last year the moving pictures asked for money. To this appeal 20,000,000 people responded each day, and gave at least \$5,000,000, or nearly two billions for the year. Tobacco called for money, and nearly two billion dollars was given. One prize fight which lasted less than an hour called for money and \$5,000,000 was given. Automobiles asked for money, and who can estimate the amount given for pleasure rides? There are scores of other money beggars which are always after the people for money. To be consistent, some people ought to stop going to the movies, or patronizing tobacco stores, because they are always asking for money.

There is one great difference between the Church and anything else in asking for money. The Church give from its great Head a promise which does not accompany any of the other asking. Jesus instructs the Church to say, "Give and it shall be given to you: good measure pressed down and shaken together, and running over."  
—Presbyterian of the South

We should like to add two comments to the above. First, that to our mind the emphasis on giving should be as unto the Lord rather than to the Church; and secondly that the children of Israel, even in their day, found that sin and indulgence was costly. The golden calf took their jewels, for example, and many of their lives besides; and their rebellions cost them Canaan, just as ours do.

## IN THE HARVEST FIELD

(Continued from p. 210)

where they found a woman scrubbing the floor" is related thus:

"She was very busy and insisted that she could not take time to listen, but they were welcome to come in and sing if they wanted to do so. Of course they wanted to and began at once to sing, 'I Found a Saviour.' At the word 'Jesus' she stopped her scrubbing and began to cry. At the close of the song she told the boys that for three days she had been praying to the Lord—note, not Mary—and asking Him to send some comforting assurance that He had not forgotten her; for she had been going through a great deal of trouble, and she felt that she had come to the end of her strength. She was overcome, for she realized that her prayer had been answered, and God had truly sent her comfort. Then they spent more than an hour with her and opened up the Scripture with all its promises for a burdened soul."

Here is another evidence that the Father keeps His promise to send the message of life to willing souls.

Some of the members of the D. B. I. family were privileged to spend a few hours of happy fellowship with Rev. Martin L. Burget, of Steamboat Springs, Colorado, upon the occasion of a recent visit of Rev. Burget's to Denver.

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# IS THE "FOUR SQUARE GOSPEL" FOUR-SQUARE?

(Continued from p. 199)

Oh, how earnestly I sought the baptism of the Spirit . . . Friday I waited before the Lord until midnight. Saturday morning, rising at the break of day, before anyone was astir in the house, and going into the parlor, I kneeled down by the big Morris chair in the corner, with a real determination in my heart.

I began to seek in desperate earnest, and remember saying:

"Oh, Lord, I am so hungry for your Holy Spirit. You have told me that in the day when I seek with my whole heart you will be found of me. Now, Lord, I am going to stay right here until you pour out upon me the promise of the Holy Spirit for whom you command me to tarry, if I die of starvation. I am so hungry for Him I can't wait another day. I will not eat another meal until you baptize me."

All at once my hands and arms began to shake, gently at first, then violently, until my whole body was shaking under the power of the Holy Spirit. . . . Almost without my notice my body slipped gently to the floor, and I was lying stretched out under the power of God . . . My lungs began to fill and heave under the power as the Comforter came in. The cords of my throat began to twitch—my chin began to quiver, and then to shake violently, but oh, so sweetly! My tongue began to move up and down and sideways in my mouth. Unintelligible sounds . . . began to issue from my lips. This stammering of different syllables, then words, then connected sentences, was continued for some time as the Spirit was teaching me to yield to Him. Then suddenly, out of my innermost being flowed rivers of praise in other tongues as the spirit gave utterance.

Mrs. McPherson would tell us that this is a scriptural experience. Get your Bible and start looking in its pages for an experience equivalent to the one she describes. You will look in vain. There is nothing of the kind recorded from Genesis to Revelation—not even in the book of Acts. In the first chapter of that book, the disciples wait in an upper room for the coming of the Holy Spirit. When the Spirit gives us a glimpse of the meeting, in place of agonizing pleadings for the "baptism" we find the disciples talking over the matter of someone to take the place of Judas. There is perfect order and quietness as the disciples wait. Then, on the Day of Pentecost the Holy Spirit came to begin a new work in the hearts of men. The experiences of that day are historic facts that need never be repeated.

Beginning with the conversion of Cornelius (Acts 10), the baptism of the Holy Spirit becomes simultaneous with, and a part of, salvation. When Cornelius and his household believed, they were instantaneously baptized with the Holy Spirit, and thus it has been ever since. The Pentecostals seek to disprove this claim by the record in Acts 1, in which Paul finds certain disciples who have not yet received the Holy Ghost. Purposely or otherwise, however they overlook the fact that these men were disciples (John 19:5).

Holy Spirit baptism is the present possession of every believer. "By one Spirit are we all (all believers—I Cor. 12:13) baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Having already been baptized with the Holy Spirit, there is now no need for God's children to seek for such an experience. Indeed it is utterly unscriptural to do so.

Not only does the Bible not teach believers to seek for the "baptism"; it also fails to say anything about men and women being "stretched out under the power of God" and the body being controlled by another intelligence—that not in connection with the baptism of the Spirit. It does

contain accounts—designated very differently—of those who get into a like condition. Let us examine one of them.

One of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away . . . And they brought him unto Him: and when he saw Him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And He asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us . . . When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead: insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose (Mark 9:17-27).

Oh, the horror of the thing! Reader, do you not see the terrible delusion into which the Pentecostals have fallen? No wonder there is so much of immorality and insanity connected with the movement. The "Four Square Gospel" has substituted demon possession for the baptism of the Spirit. The second side of the "Four Square Gospel" is proven to be even more frightfully perverted than the first.

## III. SALVATION

IT IS virtually impossible for a movement to be so completely unscriptural on two of its foremost doctrines, without this effecting other cardinal teachings as well. It is so with the "Four Square Gospel." The satanic teaching of Mrs. McPherson on the baptism of the Holy Spirit so warps the salvation message which she presents that in her writings we actually find such statements as the following:

If you resist and reject the outpouring of God's Spirit as many have done and are doing through ignorance of God and His written Word, of you it will be said in time to come, "Ye do always resist the Holy Ghost," and the Lord will one day say to you, "I know you not." In vain will you plead, "Have I not done many wonderful works in Thy Name?" For He will answer, "Depart from me, I never knew you." Oh may God open your eyes to the importance of your attitude toward the outpouring of the Holy Spirit of God. Your eternal fate is wrapped up in it; for the Lord is that Spirit and when you reject the outpouring of God's Spirit, you reject the Lord Jesus Himself ("Bridal Call," Aug. 20, 1921).

Many claim to be saved who are not. Salvation is God. And what is God? God is a spirit. If you do not like the works of the Spirit of God, you will never attain the salvation of the Bible (Ibid).

The only way to inherit the kingdom is through repentance toward God and faith toward our Lord Jesus Christ, and an enduring unto the end made possible by giving the Holy Spirit unto all that obey Him. Now when a person has been brought to see that by nature he is a sinner, and has repented, been buried with Christ, and has been given power to endure by receiving the Holy Ghost, such an one is in the straight and narrow way that leads to life ("Bridal Call," May 14, 1923).

If you understand what is meant by these quotations, you will recognize how truly terrible the teaching is. In plain language, Mrs. McPherson is saying that we are not





saved unless we have undergone the demon experience of Pentecostal "tarrying meetings," known as "the second blessing." Tragic indeed must be the confusion wrought in souls by such teaching.

Note also, that Mrs. McPherson teaches that it is possible to lose one's salvation. We might put it stronger. She teaches that it is only barely possible to KEEP from losing one's salvation. Only those who "endure to the end" are to be saved.

Ah, how she has perverted the simple teaching of the Word of God concerning the salvation of the soul. The Bible tells us that salvation is of grace through faith. We are saved by the finished work of Christ on the cross of Calvary. Man has no need to do anything, save only to trust in that finished work.

Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).

God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Eph. 2:8-9).

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand (John 10:28).

Any attempted addition to this message is a slap in the face of God. It is telling God that the salvation He has provided is not good enough for man—that man will have to help Him out. What blasphemy, then, not only to add to the work of Calvary the necessity of an experience, but to make that experience the utterly unscriptural so called "baptism of the Holy Spirit" of the "Four Square Gospel."

We would not deny that some have been saved in meetings conducted by the "Four Square Gospel" people. There are, no doubt, times when a fairly straight Gospel message is given forth, and is used by God, for God always honors His Word. The poison is there along with the truth, however. And, since this third side of the "Four Square Gospel" is so miserably confused—the evil mixed with the good—we must reject the whole, and go elsewhere in search of the water of life.

#### IV. THE SECOND COMING

IN ADDITION to some of the more common errors concerning the second coming—such as teaching that only the faithful and those who are looking for the Lord will be caught up at the Rapture—Mrs. McPherson adds the wicked teaching that only those who have been "baptized by the Holy Spirit" will have part in this event. Now just on the surface, this is true. All believers have been baptized by the Spirit, and all believers will be caught up at the Rapture. This is not what Mrs. McPherson means, however. She has reference again to the demon experience discussed under the second point of this article. Listen to her statements. In the following, she is speaking

*IF WE take Jesus Christ . . . into our lives, His presence and music will so captivate and hold us that we shall be unconscious of the appeals of these cults which swarm about us.*

—Percy W. Stephens

*"HIGHER Criticism" has rendered great numbers, in all churches, helpless in regard to the present influx of wicked spirits into human experience.*

—W. Lamb

of those who will be caught up at the Rapture.

They come by way of Calvary, by way OF THE UPPER ROOM (another way of saying "baptism of the Holy Spirit") ("Second Coming of Christ," p. 108, by Aimee Semple McPherson).

The same thought is clearly presented in her own testimony "This Is That." She pictures herself saying herself one time, in the interval between her conversion and "baptism,"

"Well, here now, Jesus is coming soon and you know it is more important for you to receive the Holy Spirit than to pass all the examinations in the world. You need the Holy Spirit—oil in your vessel with your lamp—in order to be ready for His appearing" ("This Is That" pp. 43-44).

The same falsehood is taught in Mrs. McPherson's booklet, "Lost and Restored." Note the words.

Let us get back to Pentecost, and to the fullness of Pentecostal power and glory recorded in God's Word, for Jesus is coming soon, very soon . . . Only those who have pressed on all the way to His Standard will be caught up.

Thank God, the Scripture teaches no such thing. Every one who has believed in Jesus Christ during this age will be caught up in the Rapture. Even the deluded followers of the "Four Square Gospel" will be taken—if they have trusted the Saviour—but it will be in spite of any "second work of grace" they may have experienced.

The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thess. 4:16-17).

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Cor. 15:51-52).

There is no indication in these passages, nor in any other that any believer will be left behind because he has missed some special experience. There is the definite statement that we shall all be taken. Thus, on the last point, as well as on all the others, the "Four Square Gospel" has woefully tampered with the truth.

The "Four Square Gospel" is not four-square. It is anything but that, as judged by the Word of God. In its teaching on healing it has assumed something God never intended for this age. In its teaching on the baptism of the Holy Spirit it has actually substituted the work of the demon for that of the Spirit of God. It has corrupted the truth of salvation. It has limited the truth concerning the second coming. Worst of all, it has done all this under the pretense of being biblical. Awaken to its treachery, and, as you love the truth, shun the "Four Square Gospel."



# THE "BRITISH-ISRAEL" HYPOTHESIS

(Continued from p. 203)

ately after their "convincing" argument—some blessings "which constitute 'the birthright of Joseph'" (B. I. T., p. 13). One passage given is Genesis 49:22-26, which is delightfully general and might be applied to a dozen nations. But why such a passage as Deuteronomy 15:6 should be used is a mystery. In it we find these words: "Thou shalt not borrow!" It is particularly unfortunate in view of the fact that Great Britain owes the United States \$4,426,000,000, every dollar of which she borrowed. Evidently it was not a wise move to throw in these blessings of Joseph to substitute for the unnamed exclusive blessings of Abraham.

The major premise—that God promised certain blessings to Abraham exclusively—is violated by the introduction of blessings by no means exclusive; also the minor premise—that Britain enjoys those "exclusive" blessings exclusively—falls quite flat. So the conclusion—that the British are the seed of Abraham—is without foundation.

Now let us test another of their strong points.

## *The Stone of Israel*

In Westminster Abbey is the British Coronation Chair, and in the chair is a stone upon which all their kings and queens, except Queen Mary, have been crowned. Say the Anglo-Israelites, "It is, we believe, the 'Stone' upon which Jacob laid his head at Luz and on which he received the covenant" (Supplement to "National Message," Feb. 1931, p. 22). And this tradition is one of the pillars upon which Anglo-Israelism rests.

To avoid wearying the reader with a long chain of history" containing many links such as "there is little doubt," "we are assured," and "we should expect," let us look at two amazing efforts to find this famous stone in the Scriptures. In the article from which the above quotation was taken we find these words: "We read that Joseph kept the Stone of Israel." But I do not read that! In the passage they refer to (Gen. 49:24), my Bible says, "From thence (from Jacob) is the Shepherd, the stone of Israel." And who is this Shepherd Who is also the Stone of Israel? David said, "The Lord is my Shepherd"; and Jesus said, "I am the good Shepherd." Furthermore, we find in Deuteronomy 32:4 that "He is the Rock." In view of these words, such perversion of Scripture is inexcusable. Worse might be said of this: In Psalm 118 we find David referring to just such a stone: "The stone which the builders refused is become the Head of the corner." WHAT? David referring to that hard, cold, inanimate piece of rock above which men have to receive a crown? God forbid that we should so heapen His Holy Word! If the writer of the above quotation could not understand that the Lord Jesus was speaking of Himself when He quoted these words in Matthew 23:42, he might have accepted the very plain interpretation Acts 4:10-11: "Jesus Christ of Nazareth . . . This is the Stone which was set at naught of you builders, which is become the head of the corner." Shall we listen to any more such balderdash as that propounded by the "Anglo-Israelites" concerning the "Stone of Israel"? It is difficult to see how it could convince anyone that Britain is the ten lost tribes.

After something so sacrilegious, perhaps a point that more ludicrous would be a relief.

## *Jeremiah to Ireland*

The mystery of how the famous stone reached Great Britain is explained by Jeremiah's voyage to Ireland. There are traditions, so we are told, that Jeremiah went to at Emerald Isle, and we are also given Scripture to prove it. It is the Scripture which concerns us most.

We are referred to Jeremiah's commission. Then follows is question and answer: "Where was he to go? 'To the isles of the isles which are beyond the sea'" ("National

Message," p. 22). It is sincerely hoped that many readers of that article looked up the context of the verse which was quoted (Jer. 25:22). We find it in the midst of a long list of cities and nations to whom Jeremiah was sent—about twenty are specifically named, and the rest are lumped off in "all the kingdoms of the world." The ridiculousness of the whole thing becomes more apparent when we consider Jeremiah's statement concerning the fulfillment of the mission: "Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me" (Jer. 25:17). The "British-Israelite" said nothing about the "cup," and we do not wonder why. In verse fifteen it is called "the wine cup of this FURY!" Here is the message Jeremiah was to take with the cup:

Drink ye, and be drunken, and spue and fall, and rise no more, because of the sword which I will send among you (Jer. 25:27).

Judging from this, it might help the "British-Israel" theory if its heralds would forget about Jeremiah's trip to Ireland. But even if it were granted that he did go to Ireland, what possible proof is there that he took the trouble to carry with him the stone on which Jacob pilloved his head, simply to give the "Anglo-Israelites" a foundation for their theories? The answer is: Not a vestige!

There are a number of other equally "strong" points used to prove that Britain is Ten-tribed Israel which we would like to test. For instance, we would like to consider why they say they are the ten tribes with Ephraim at the head, when the Scripture says, "The scepter shall not depart from Judah." And we might ask the value of the claim that the present ruling family is directly descended from David, when we know that the Word of God gives the genealogy of the royal family of Israel from David to our Lord Jesus Christ, with Whom it ends. But since we have found so much "evidence" to be worthless, we no longer give serious thought to the claim that Great Britain is Israel.

It might, however, be helpful if we looked into their teaching regarding the Jews.

## II. THE JEWS—ARE THEY ONLY TWO TRIBES?

NATURALLY, it cannot be admitted by the "Anglo-Israelites" that more than two tribes are extant in Jewry. Therefore they proceed to prove to their own satisfaction that the Jews are only Judah and Benjamin; and then they lay upon them the whole guilt of the crucifixion of the Saviour. A beautiful theory—for the British.

This theory is bolstered up by a supposed

### *Distinction between the Jews and Israel*

Here it is, as stated in "British-Israel Truth," page 10: "That term ('the Jews') is never, in God's Word, applied either to the Twelve Tribes collectively, or to the Ten-tribed House of Israel, otherwise called 'Ephraim.'" And on page thirty-two of the same book there is a very strenuous objection to the human race being divided into but two groups—Jews and Gentiles—because that leaves out Israel. Furthermore, an effort is made to avert Scriptural refutation of this teaching by saying, "The term 'Israel' is very comprehensive, as it may mean the man 'Israel' 'The Twelve Tribes,' 'The Ten Tribes,' or even 'The House of Judah, or the Jews, for they also are of Israel . . ." (B. I. T., p. 32). Or as it is stated briefly on page ten, "While all Jews are Israelites, all Israelites are not necessarily Jews." We concede that all Englishmen are British, while all British are not English; but can the same principle be applied scripturally to Israelites and Jews? Certainly the Scriptures give us ground for no such dis-





tion subsequent to the captivity.

We turn, for example, to the story of Nicodemus in John three. There we find the two names used interchangeably. The two expressions, "ruler of the Jews" (vs. 1) and "master of Israel" (vs 10) are absolutely synonymous. Logically then, how could "Jews" and "Israel" be other than synonymous?

Further evidence that all Israelites are Jews is furnished by the "Anglo-Israelites" themselves. We read in "British Israel Truth," page 129,

Israel . . . was the ancient Church of God. To this nation and Church only pertained the adoption, the Shechinah, the covenants, the giving of the Law, the service of God, and the promises; and UNTO THEM were committed the oracles of God (Rom. 3:2; 9:4).

Thank you! Now let us read, not only Romans 3:2, but also 3:1:

What advantage then hath the JEW? or what profit is there of circumcision?

Much every way: chiefly, because that UNTO THEM were committed the oracles of God."

It really was unfortunate for "Anglo-Israelism" that a proponent of its teaching should say that the "oracles of God" were committed unto Israel, when the Bible says they were committed unto the Jews. Did he intend to confess that all Israelites are Jews?

Another point supporting the fact that the Scriptures do not distinguish between the Israelites and Jews is seen in the reversal of the objection to classing all the human race in just two groups—Jews and Gentiles. This objection (B. I. T., p. 32) is directed at men, but we are made to wonder why God was not named in the criticism, for we find in His Word just these two classifications. An example is Romans 3:9:

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.

And there are many other passages giving these two broad classifications to the human race, such as Romans 3:29; 9:24; Acts 14:5; 21:21; I Corinthians 10:32; Galatians 2:14; etc. Nowhere does the Holy Spirit obey their injunction to say, "Israelites, Jews, and Gentiles"!

Now we must not use more space to refute theories which are so obviously pure inventions, for ere now the reader will have seen that all Israelites are Jews, and that it is futile to try to discover the ten "lost" tribes in Great Britain.

There is, however, one other "British-Israel" doctrine which should not go untouched, for it is given as a reason for the continuation and intensification of the distinction between the Jews and Israel.

### *Only Jews Responsible for Crucifixion*

In "British Israel Truth" (p. 147) we find the assertion that the Jews only, not Israel, were guilty of the crucifixion of the Lord Jesus. Now that the theory of a distinction between Israel and the Jews is exploded we will not burden you with a needlessly long discussion.

The whole idea is built upon the assumption that only two tribes, Judah and Benjamin, and a few scattering families of the other tribes, were in Judea at the time of the crucifixion. But the Rev. William C. Proctor, in his work "Is 'British-Israel Truth' Scriptural Truth?" presents a concise statement which clinches the whole matter. Concerning the return from captivity of the exiles under Zerubbabel, Ezra, and Nehemiah, he says (p. 18):

.... the 42,300 who returned were of EACH KINGDOM and were THREE TIMES AS MANY as those who had been carried captive from Judah.

Consequently, others than those designated as Jew COULD HAVE HAD a part in the crucifixion of Christ. The question is, DID they?

Let us consider the activities of the priests in this matter. It goes without saying that all of the priests of the Jews were Levites (Num. 3:6-10), so we have involved at least one of the ten tribes which are said to have become British.\* And what did these Levites do? It was they who first sought to lay hands on Jesus (Matt. 21:45). It was the Levites who "consulted that they might take Jesus by subtilty, and kill Him" (Matt. 26:3, 4). It was the Levites who bargained with Judas for His betrayal for thirty pieces of silver (Matt. 26:14-15). It was the Levites who sought false witness against the Saviour (Matt. 26:59). It was the Levites who bound Him and delivered Him to Pilate (Matt. 27:2). It was the Levite who persuaded the multitude to ask the release of Barabbas and the destruction of Jesus (Matt. 27:20). And it was these same Levites who mocked Him on the cross saying, "He saved others: Himself He cannot save" (Matt. 27:41). How then say these "Anglo-Israelites" that Judah is guilty of His death, and call themselves innocent Israel.

It is glaringly apparent, then, that it is entirely an invention to say that the Jews are under a curse for the crucifixion, while they, "Ephraim-Israel" are basking in the sunlight of God's blessing. In the same manner, all the other supporting pillars of the "British-Israel" hypothesis are constructed of proud imagination.

We are left to but one course. Since the British cannot be Israel, we hold to the teaching of the Word which was generally accepted before the "Anglo-Israel" theory was foisted upon the public, and which has not been forsaken by careful students of the Scriptures. We refuse to give credence to the traditions of men in lieu of divine revelation. So we still accept the truth that the Jews are the nation Israel.

And with the adherence to this truth there continues the recognition of the fact that the Jews, scorned and despised even by some who call themselves Christians, shall yet, in the not far distant Kingdom of our Lord and Saviour Jesus Christ, be the head, and not the tail, of the nations (Deut. 28:13). Praise God, He is faithful to His promises, and that includes His promises to His chosen people, the Jews!

It would not be amiss to refer to the pride of those who would take unto themselves all the blessings promised to God's chosen people, and leave the curses to be borne by the Jews, but no doubt the reader has already sensed what harm would result in the soul from entertaining such a bigoted attitude.

It will help us to see that this is not an imaginary danger if we note the words of the Rev. A. W. Payne of London ("Does the Word of God Warrant 'Anglo-Israel Teaching?'):

These authorities on "Anglo-Israelism" seem often to have a sadly unkind feeling against the Jews, and E. Hine even expressed himself bitterly opposed to Jewish missionary work. Wilson declares in "Our Israelitish Origin" p. 9, Lect. V) that the Jew is under the curse of both HAM and EDOM. One would have thought the curse of the Law enough; and Hine writes in the "British Nation Identified with Israel" p. 195), "But I HAVE STATED and now repeat, that money spent upon Jewish conversions is most certainly money thrown away."

Is this the spirit of Christ? Nay, it is the venom of the Serpent!

May God implant in our hearts such a love for His people, the Jews, that we shall cry with Paul, "My heart desire and prayer to God for Israel is that they might be SAVED!"

\*Further research discloses that some "British-Israelite" writings teach that the Jews are the tribes of Judah and Levi (heretofore recognized as Judah and Benjamin). We have sought to state their positions fairly, but this is difficult in the face of so much contradiction.



# GOD'S RIGHTEOUSNESS OBSCURED BY THE JEW

(Continued from p. 196)

THE fourth element of Israel's downfall is worded by Paul:

And approvest the things that are more excellent.

his expression has been ably rendered by the words,

And distinguish the things that differ.

God gave the nation Israel spiritual perception. They had sense of what was vital in spiritual things. They were keen on interpretation of the Scriptures. But the blessing of God was used of the Adversary to induce them to think well of themselves. The very grace of God proved to be their undoing.

AND the fifth element in the falling away of the Jews is stated in the words,

Being instructed out of the Law.

The Jewish nation had a very real blessing in the fact that God had given them the revelation of the Law. They had the opportunity to observe the wondrous purity and plainness of God's commandments. They could see in the Law a revelation of the righteousness of the God Who would promulgate such legislation. They could see a picture of their own unworthiness by observing God's holy Law, and by the Law is the knowledge of sin. And thus if they had been willing to listen to the Law, they would have been cast back on God and His grace. The New Testament tells us plainly that the Law is a schoolmaster to bring us to Christ; and when the Law has done its work man does not say, "All these things will I do," but rather, "I am incapable of carrying out God's perfect Law. I cast myself, as a sinner, on God's grace." This is what the Law should have done. But instead they became self-confident and actually imagined that they could keep the Law.

THE sixth element in Israel's downfall, therefore, is self-confidence. God says in verse nineteen,

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of truth in the Law.

The beginning of the end is at hand when any man turns from simple confidence in God to confidence in himself, and Paul says the Jews had made this serious mistake.

It is helpful to note that Paul has put the six elements of the Jew's falling away over against the six steps in the Gentiles' downfall. We saw these six steps in study number four. Paul lists them as carefully as he here lists the six elements of the Jew's falling away.

Of the Gentiles he said,

1. They failed to glorify God
2. They were unthankful
3. They became vain in their imaginations
4. Their foolish heart was darkened
5. Professing themselves to be wise, they became fools
6. They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

And when Paul would speak of the Jew and show the awful mistake the Jew has made, he presents the six elements in the Jew's falling away.

1. He rested in the Law
2. He prided himself in God
3. He knew God's will.
4. He approved the things that were excellent
5. He was instructed out of the Law
6. He became confident that he was a guide, and a light, and a teacher.

The study of the Gentiles' downfall shows that the six awful steps led to just one thing—sin—simple, wicked, corrupt, old-fashioned sin.

The study of the six elements of the Jew's falling away shows that the list produced one thing—sin—simple, corrupt, old-fashioned sin.

The Gentiles fell DOWN into sin.

The Jews fell UP into sin.

Because the Jewish way of getting there seemed so decent, they were inclined to boast over the Gentiles, but the outcome gave no justification for their boasting, Jews and Gentiles alike arrived at the same horrid destination of outbreking sin.

When Paul tells them this is the case, his language is startlingly clear. We find it in Romans two, at the twenty-second verse:

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Thou that makest thy boast of the Law, through breaking the Law dishonorest thou God?

For the name of God is blasphemed among the Gentiles through you.

There it stands in its revealing plainness; the name of God is blasphemed among the Gentiles because of the deeds of the Jews. Such is the awful state to which God declares the Jews have fallen.

In the concluding words of chapter two, Paul strips the Jew of his false pretensions, based on his circumcision, and shows that there is a spiritual circumcision which may well be the aim of every man—the circumcision of the heart, which presupposes a separation from all carnality of life. Paul teaches that the uncircumcised Gentile who enters into this spiritual circumcision is better off than the circumcised Jew who fails to do so. He teaches that the circumcised Jew who learns the circumcision of the heart is in a far better condition than the circumcised Jew who knows nothing of this spiritual circumcision.

AND so it is self-evident that Paul is seeking to show to mankind the awful fashion in which they have obscured the righteousness of God by their sin and uncleanness. And having shown this, he proceeds to show that God's way of meeting this need is through Jesus Christ, the One Who came as the revelation of the righteousness of God to man.

Is there an unsaved soul reading these words? If so, friend, to you I wish to speak my concluding words. You, with the rest of mankind, have obscured the righteousness of God by your sinful deeds. But there is One Who has provided on your behalf a perfect righteousness which is acceptable to God, by means of which you may be saved. This righteous One came to die for you and to present His righteousness on your behalf. He came and died, not only FOR you but AS you. Won't you trust Him just now? What advantage can you expect to gain by lingering longer outside the fold? Do you find special satisfaction in toying and playing with the appalling issues involved in your soul's eternal destiny? Oh, delay no longer! Contemplate the awfulness of a Christless death! Face with open mind the blessedness of eternity with Him, and "Believe on the Lord Jesus Christ, and thou shalt be saved."





# SWEDENBORG—ANOTHER PAUL, OR A PROPHET ACCURSED

(Continued from p. 206)

another in order to be saved. He hates to admit that his works are but folly unless done to the single glory of God. And he also hates to admit that he needs any help in acquiring a knowledge of God. It is too humbling to believe that his mind is absolutely impotent in apprehending the infinite—it is too hard on his pride to accept the gift of knowledge, all bound up in a Book. No! he must search out truth by the aid of his master mind.

Consequently, in seeking popularity for his ideas and his system of philosophy, Swedenborg made a wise psychological move when he exalted man's intellect and called belief in the Bible as the infallible Word of God a dependence upon "blind authority." It is not with surprise that we hear that among his followers are some of the great THINKERS and INTELLIGENTSIA of the world: Goethe, the renowned rationalistic philosopher; Emerson, the late president of infidelity-infested Harvard, and a leader in Unitarian circles; Henry James, the widely known writer of Modernistic psychology; Phillips Brooks, the apostate minister who, in the latter part of his life, turned away from the simplicity in Christ to the vagaries of Unitarianism; etc. It is evident that a religion that would appeal to these people would have to be one which exalted the intellect above the Word of God. And this teaching we find to be basic in Swedenborgianism.

What a contrast is seen between the teachings of the apostle Paul, and this man whom one of his admirers called "the eyeball on the front of the eighteenth century, the one man who could see—the wisest man in centuries." Paul's testimony is,

Christ sent me . . . . to preach the Gospel; NOT WITH WISDOM OF WORDS, lest the cross of Christ should be made of none effect (I Cor. 1:17).

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? HATH NOT GOD MADE FOOLISH THE WISDOM OF THIS WORLD? (I Cor. 1:19-20).

And so, throughout the first and second chapter of I Corinthians, the inspired Apostle hurls bomb after bomb at those who exalt human wisdom. In these two chapters he sets forth the following facts:

1. The wisdom of the world (but another term for human reason) has proven itself to be incapable of knowing God:

The world by wisdom knew not God (vs. 21).

2. The knowledge of God is so far above the utmost reaches of man's reason that the natural man's highest thoughts do not even touch the first elementals of divine truths:

The foolishness of God is wiser than men (vs. 25).

3. The Gospel message that comes from God will not be received by a large company of the world's intelligentsia and wiseacres:

Not many wise after the flesh . . . . are called (vs. 27).

4. Since the natural man cannot receive divine truth by reason, it must be gained by revelation:

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned (I Cor. 2:14).

But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

BUT GOD HATH REVEALED THEM UNTO US BY HIS SPIRIT (vss. 9-10).

Is Swedenborg another Paul? or a prophet accursed?

It is evident that both the teachings here advanced cannot be inspired of God, because they are contradictory—one, if true, of necessity abrogates fully the other. Certainly one who teaches so radically different from the apostle Paul cannot, by any stretch of the imagination, be called "another Paul."

Paul himself answers our question concerning this new prophet:

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).

Swedenborg, by his exaltation of reason above God's revelation, has come under the anathema—Swedenborg is prophet accursed!

*II. Swedenborg denies verbal inspiration and the infallibility of the Bible; but Paul believed and taught both*

REV. William L. Worchester, an outstanding exponent of Swedenborg, and president of the General Conference of the New Church (Swedenborgian) says:

The opening of the Scriptures in the works of Swedenborg . . . shows crudities of science in the letter of the Scripture, historical errors, if there be any such, and . . . low, conceptions of God as angry and revengeful ("Swedenborg," pp. 29-30).

According to the same writer, Swedenborg teaches that some books of the Bible are inspired, but others are not.

The unfolding (of Swedenborg) does, indeed, show a difference among the books usually included in our Bible; some have fulness of divine spirit and the continuous deeper sense, or rather senses, inward to the Divine, WHILE OTHER BOOKS ARE THE WRITINGS OF MEN . . . in themselves as different from the Word as an artificial flower which man makes is different from a living flower which is the work of God ("Swedenborg," p. 29).

Another disciple of Swedenborg writes:

The seers of the Bible shed only a FRAGMENTARY ILLUMINATION, leaving things in shadow. The world had to wait till Swedenborg came with a vaster illumination (Edwin Markham, "Swedenborg," p. 1).

Can this man, this "seer," with his claims of infallible knowledge and power to rip our Bible to pieces, "another Paul"? Impossible! Does his teaching sound harmonious with this ringing statement of Paul's?

ALL . . . .

not a part, nor certain fragments, not some books on but . . . .

ALL Scripture . . . .

and from the context of the verse, it is plain that Paul especially referring to the Old Testament Scriptures which according to Swedenborg, revealed God as angry a revengeful," and are especially attacked for their so called "credulities," "imperfections," "historical errors," etc. . .

ALL Scripture is INSPIRED OF GOD! (II Tim. 3:16).

Can Swedenborg, with all his irreverent and depreciatory aspersions against the precious Old Book, be "another Paul?"





aul"? Unthinkable! Paul's attitude toward the Scriptures is one of deepest reverence and constant exaltation; in others words, his attitude toward them is as toward the fully inspired Word of God. Space forbids that we delve into his writings to discover the numerous times he hinges his whole argument on one Old Testament passage, and drives the truth home with a "Thus saith the Lord." He even goes so far as to stake everything in a certain discussion on the SINGULAR FORM of a WORD! Gal. 3:16).

"Another Paul?" No! indeed no! Swedenborg comes under the condemnation of Galatians 1:8-9. This man is prophet accursed!

*II, Swedenborg sneers at the truth of a salvation through simple faith in the shed blood and the finished work of the Son of God on Calvary; no single fact was more positively, more constantly, more earnestly taught by the apostle Paul—to him it meant the sinners ONLY hope!*

He (Swedenborg) does not point us to any house of healings where blood makes atonement and opinion saves. He points us to the sympathies and services of the good life (Edwin Markham, "Swedenborg," p. 13).

Those that have not been instructed about heaven and the way to heaven, and about the life of heaven in man, suppose that being received into heaven is a mere matter of mercy, and is granted to those that have faith, and for whom the Lord intercedes.

Faith alone does not lead to heaven (Emanuel Swedenborg, "Heaven and its Wonders, and Hell," p. 479, with summarizing note).

**I**N NARRATING the incidents and discourse which he saw and heard while communicating with spirits, Swedenborg gives the following:

The angel said that with him who was in faith separated from charity he spoke as follows:

"Friend, who are you?" "I am a Reformed Christian." "What is your doctrine and the religion you have from it?" "It is faith." "What is your faith?" "My faith is that God the Father sent the Son to make satisfaction for mankind, and that they are saved who believe this." "What more do you know about salvation?" "Salvation is through that faith alone." "What do you know about redemption?" "It was effected by the passion of the cross, and the Son's merit is imputed through that faith." "What do you know about regeneration?" "It is effected through that faith." "What do you know about repentance and the remission of sins?" "They are effected through that faith." "Say what you know about love and charity." "They are that faith." "Say what you know about good works." "They are that faith." "Say what you think of all things commanded in the Word." "They are in that faith." "There is nothing then that you are to do?" (that is, do to obtain salvation—according to the sense of the context of the question). "What is there for me to do? I cannot of myself do good that is really good." "Can you have faith of yourself?" "I cannot." "How then is it possible for you to have faith?" "That I do not inquire into. I am to have faith."

Finally the angel said, "Surely you know something more than this about salvation." He replied, "What more is there for me to know seeing that salvation is obtained through that faith alone?"

Then the angel said, "You answer like a fifer who sounds only one note. I hear of naught but faith. If that is all you know, you know nothing. Depart and behold your associates."

So he departed and came upon his associates in a desert where there was no grass. He asked why that was so, and was told that it was because

there was nothing of the church in them. ("The Doctrine of Faith," pp. 35-36).

How blinded the minds, and how duped the intellects must be that could find the slightest harmony between the marvelous hymn of God's wonderful grace, as sung by the apostle Paul, and the old heathenish sing-song of salvation by works monotoned by Swedenborg!

Paul teaches that man is totally depraved and in his natural state is utterly incapable of good works:

There is none righteous, no, not one . . . . They are all gone out of the way, they are together become unprofitable ("totally depraved," Twentieth Century N. T.); there is none that doeth good; no, not one (Rom. 3:10-12—see also Rom. 7:18; Tit. 3:3; Eph. 2:1-3).

Paul teaches that, because of our total depravity, man's deeds are of no avail in saving the soul from hell:

Therefore, by the deeds of the law there shall no flesh be justified in His (God's) sight (Rom. 3:20—see also Eph. 2:8-9; Rom. 11:6; Tit. 3:5).

Paul teaches that salvation for totally depraved man is effective only through the shed blood of Christ on Calvary—through the despised "house of healings where blood makes atonement."

Without the shedding of blood is no remission (Heb. 9:22).

(Christ) put away sin by the sacrifice of Himself (Heb. 9:26).

While we were yet sinners, Christ died for us. Much more then, BEING NOW JUSTIFIED BY HIS BLOOD, we shall be saved from wrath through Him (Rom. 5:8-9—see also Rom. 3:22-25; Gal. 3:13; Eph. 1:7; Col. 1:14).

Paul teaches that salvation before God is SOLELY dependent upon FAITH:

Therefore we conclude that a man is justified by faith without the deeds of the Law. (Rom. 3:28).

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Eph. 2:8-9).

The whole epistle to the Galatians is a broadside projected by the apostle Paul against the so called "gospel" of salvation by works, and it is in the opening words of this epistle that Paul hurls his anathema against the prophets of these man-exalting, works-magnifying—and, consequently, Christ-dishonoring—cults:

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED!"

Surely if ever a man was guilty of preaching another gospel than that which was preached by the apostle Paul, Swedenborg is guilty!

We have rapidly and briefly searched the "Law and the Testimony" to learn whether or not the teachings of this "apostle of a new and scientific age" were according to the Scriptures. We have learned that they are not!

If they speak not according to this Word, it is because there is no light in them (Isa. 8:20).

Is Swedenborg "another Paul" or "a prophet accursed?" It is true that he preaches another gospel—a gospel of reason, not of revelation; a gospel that denies and contradicts the Bible, and does not command faith in its inspiration; a gospel of salvation by works, and not of grace by faith. Therefore, this "prophet," this "seer," this "philosopher," comes justly under the condemnation:

"LET HIM BE ACCURSED!"

**B**UT Swedenborg, the philosopher that has astounded the world's most sober thinkers and greatest intellects has not been explained. Whence came his power? Whence came his visions? Were these but the hallucinations of a childish mind? Hardly so. What, then, was their source?





We have already demonstrated that their source was not of God, that their inspiration was not from the Holy Spirit. But that is only an explanation from the negative standpoint. If not from God, whence came they?

Read carefully the following quotation from an admirer of Swedenborg:

Swedenborg was gifted with peculiar powers of respiration. From early childhood, when on his knees at prayer, and afterward when engaged in profound meditations, he found that his natural respiration was for the time suspended. As we have seen in his work on the "Animal Kingdom" his attention to the correspondence between thought and respiration had been of long continuance—probably from the fact that his own system supplied him with such constant illustrations of its nature. This power of suspended respiration under deep thought, common to all men, was preternaturally developed in Swedenborg. At this period he discovered the use to which these peculiar powers of his were to be applied; for he writes, "My respiration has been so formed by the Lord, as to enable me to breath inwardly for a long period of time, without the aid of the external air; my respiration being directed within, and my outward senses, as well as actions, still continuing in their vigor, which is only possible with persons who have been so formed by the Lord. I have also been instructed that my breathing was so directed, without my being aware of it, in order to enable me to be with spirits, and to speak with them." Those who have studied mesmerism and clairvoyance know many facts that confirm and illustrate this position of Swedenborg's with regard to respiration; and it is quite evident that the Hindoo Yogi are capable of a similar state. There is this great difference, however, between such instances and the case of Swedenborg, that his powers were natural, and continuous in their exercise, and not sought after and induced by himself, while theirs are only occasional and are frequently brought about by artificial means (William White, "Life of Swedenborg," pp. 67-68).

In this quotation we are given the secret of the power and intelligence of Swedenborg. His power was superhuman—his intellect was superhuman. It was derived from the same source as the power of the mesmerist and the clairvoyant and the Hindu Yogi! Those who have had contact with these three groups, and are instructed in spiritual matters, will immediately recognize that they derive their power from the unseen beings of the spirit world. Sir A. Conan Doyle, high-priest of Spiritism, in his book, "The Vital Message," links up clairvoyance with occultism and spiritism (p. 125). And not only in the writings of Paul, but throughout the whole Word of God, in profuse abundance, are found clean-cut passages which hook up Spiritism with demonism and demon possession. The above quotation from the disciple of Swedenborg, demonstrates beyond question the source of Swedenborg's amazing powers. He was a clairvoyant; he was an occultist; he had entered the "astral plane" of the Hindoo fanatic; he was in contact with and possessed by spirits; or, in other words, Swedenborg's power came from DEMON POSSESSION.

What are the Bible's instructions for Christians when faced with such a teacher or philosopher as Swedenborg—a demon possessed prophet?

Do not let any one defraud you of the reality by affected delight in so called "humility" and angel worship. Such a man busies himself with his visions, and without reason is rendered conceited by his merely human intellect (Col. 2:18, Twentieth Century N. T.).

There shall not be found among you any one that . . . useth divinations . . . or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord (Deut. 18:10-12).

## RADIOGRAMS

(Continued from p. 209)

tribution to this Babylonian hodge-podge. But when the hour arrived for the D. B. I.—Fundamentals program—what a contrast! How refreshing to the soul was your splendid program of genuine gospel music and pure teaching of the Word of God after the confusion of religions to which we had listened during the rest of the day. Thank God for the D. B. I.—Fundamentals Radio Bible Class.

### WYOMING

Who could help but be lifted up to a better, higher life after such a message, aided by the sweet music of the orchester and the soloists?

### ALBERTA, CANADA

I have just listened with much interest and profit to your Sunday evening broadcast. Many thanks. It has been an inspiration.

### ONTARIO, CANADA

I am delighted and blessed through your services and wish to be enrolled as a member.

### SASKATCHEWAN, CANADA

Just discovered the D. B. I.—Fundamentals Radio Bible Class on the air. The ring of the true Gospel of Jesus Christ comes in with every moment of your hour. Enroll us in the class.

### MEXICO CITY, MEXICO

Sunday night I tuned in on K L Z and heard Dean Fowler just fine. Also heard the lovely hymn, "Wondrous Grace of God." Reception throughout most of the hour was as clear as could be.

## AS THE EDITOR SEES IT

(Continued from p. 194)

training character—of course, I mean Christian character—you will have no time for dogmas and petty doctrine with constant fussiness about 'Inspiration,' and 'conversion,' etc. Yes sir! They're just a joke—just a first class joke! Ha! Ha!"

In this vein spoke Frank J. Estabrook, state leader of Religious Education of the Congregational Church, Colorado a short time back to a Christian who had just expressed his desire for Sunday-school literature which truly honored the Lord Jesus as Saviour and taught the Fundamentals of the Faith.

"Just a joke, a first-class joke!"

Well, what's the joke? Explain yourself, Mr. Estabrook; we may be a bit dense, but we fail to see the joke.

The joke? The joke is simply this: The very idea that anyone would be such a fool (as many are!) as to think it makes any difference whether Jesus Christ was mere man or the Son of God, a blasphemous liar or God manifest in the flesh, an illegitimate child or conceived of the Holy Ghost, a dastardly imposter or the Saviour of the world—whether He is the Christ of "Modernism" or the Christ of Fundamentalism! Can't you see the point? Ha! Ha!

What! You don't see it yet? Why, this is the joke! It's the funniest thing out, that some poor deluded folks living in this twentieth century, are crazy enough



believe that it is of vital importance whether or not their children are taught that the Bible is a collection of fairy tales or the inspired Word of God, the record of the erroneous conclusions reached by a benighted people in the various stages of their religious evolution, or the infallible and full message of God and His love for a hell-doomed world—whether it is the Bible of the “Modernists” or the Bible of the Fundamentalists. Some joke, eh?

Well, Mr. Estabrook, if that is a joke, it is the most serious joke ever cracked!

Paul thought that the difference was sufficiently vital that he suffered untold persecution, the loss of all things, and finally gave his neck to the executioner's sword—why? Oh, just for the perpetuation of your funny little joke!—your TERRIBLY SERIOUS JOKE!

Thousands upon thousands have gladly entered the fires of inquisition rather than renege on your little joke! A SERIOUS JOKE INDEED!

And we must admit that it is a gravely serious thing to us whether we have a Saviour or do not have one, whether we have a foundation sure and steadfast for our faith, or have nothing to which to cling, whether we bask in the sunlight of the knowledge of a living, loving God or stumble and grope in the inky blackness of heathenism!—yes, Mr. Eastabrook, it makes a lot of difference to us whether we are “Modernists” or Fundamentalists! Your joke is a very, very serious matter to us!

It is as serious as the difference between hope and hopelessness, between victory and defeat, between life and death, between Christ and all the emptiness of Christlessness, between heaven and hell! A very serious joke indeed!

Pardon us, Mr Eastabrook, if we do not laugh!

### *As the Days of Noah*

IN DESCRIBING the days of Noah, the Holy Spirit says,

The earth also was corrupt before God and the earth was filled with violence (Gen. 6:11).

And apparently these two characteristics, corruption and violence, were outstanding in those days, for within the next two verses the Holy Spirit repeats both of them:

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them (Gen. 6:12-13).

These words could be as appropriately used in describing our own days as the days of Noah.

That we are living in corrupt days cannot be doubted, for that corruption abounds on every hand—political, moral and religious—no one who has read the daily papers or the past twelve months can honestly deny.

And when we consider that within a fortnight the papers have carried the news of the brutal murder of the Lindbergh baby, the assassination of the President of France, and the assassination of the Premier of Japan, to say nothing of a flock of gangster killings and other crimes, surely we cannot doubt that these are days of violence.

What does it all mean?

It means that we are nearing the time of our Lord's second coming, for He said,

As the days of Noe were, so shall also the coming of the Son of man be (Matt. 24:37).

In so saying, our blessed Lord was speaking of the Revelation, when He shall come to establish His Kingdom. This will immediately follow the period of earth's greatest tribulation, and it is during that period that human corruption and violence shall reach their climax. But the conditions which shall prevail in that coming period of great tribulation are now coming upon us, and the corruption and violence which we are witnessing today are clearly foreshadowings of the worse conditions which will then prevail.

As these shadows lengthen, and as earth's night of sin draws near, what a comfort it is to know that our Lord is coming before the tribulation to catch us away to be with Him in that blissful event which Bible students call “the Rapture.” Surely that hour cannot be far distant! In the midst of scenes of violence and corruption, therefore, let us cherish that hope, and let us learn the lessons which God wants to teach us by it.

For the grace of God that bringeth salvation hath appeared to all men,

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Tit. 2:11-13).

### *A Delightful Surprise*

WHEN a newspaper undertakes to speak on a religious subject, the result, almost invariably, is anything but gratifying to the man who believes his Bible. Practically without exception, newspaper editors and writers have gone over to the side of the infidel, evolutionist, and “Modernist.” Imagine, therefore, our surprise and pleasure a few days back, when glancing rather idly at the department of “The Denver Post” conducted by Albert E. Hayes—expecting to find a new argument in favor of free silver—to note the following paragraph:

The main objective of a clergyman is twofold: to make new Christians, and to keep the ones he has warmed up. Sociological, psychological, and philosophical sermons cannot accomplish either. Nothing will accomplish those things but the life, death, and Gospel of Christ in its purity. Salvation is only by faith in Christ and the sinner is brought to the Saviour through the soul and not the head. Conversion to Christ is a definite act, a new spiritual birth that retains its effects through life, even though a “lamb” may wander. There were ninety and nine safe, but the Lord went after the hundredth that had strayed but was just as much His lamb as the others.

We regret that the writer did not include the resurrection of Christ in his statement, for that is as vital a part of the Gospel as His death, but for a layman, we must say that this is an unusually clear and refreshing testimony.



“MODERNISM,” ritualism, and fanaticism on the inside have made it possible for satanic cults, with their strong delusions and damnable heresies, to thrive on a religious people whose faith has been weakened and shaken by the uncertain and false messages of Christianized skeptics and deluded religious leaders, operating in organizations called Christian churches.

—J. C. O'Hair





## LEST WE FORGET!

## The Missionaries

The members of our happy "Grace and Truth" Family have been blessedly loyal in helping us to send "Grace and Truth" to missionaries, many of whom express the warmest appreciation for the help and encouragement which it brings to them. Since it is your cooperation which makes this ministry possible, it is only fair that we should share with you some of the letters from our missionary readers. Here are a few of the most recent.

### FROM A NATIVE CHRISTIAN IN INDIA

"In everything give thanks." I hasten to thank you for your loving gift of a year's subscription to "Grace and Truth" for me. God bless you indeed. This magazine has not only helped me, but my friends also. I eagerly look forward to its visit month by month. I find solid meat in its pages, and praise God for the noble stand it takes for the divinely inspired Written Word. I am in my 62nd year, and love to read its articles, all so satisfying. Through me the messages pass on to the boys of the school and thus the usefulness of the magazine is much extended.

I preserve all the issues for reference on different subjects. Thank you for making all this possible and I wish to thank the Editor and his able assistants for their loyalty to Christ the Living Word. God grant them His Spirit in a large measure to carry on His work in the midst of so much of Modernist's activities.

### FROM CENTRAL AMERICA

I have been receiving your magazine for the past two years through friends of your work, to whom I truly feel greatly indebted. We missionaries always look forward to this magazine and always are strengthened and refreshed by its messages.

### FROM BRAZIL

Thanks for your letter of November 12, giving me the name of the brother whose gift made it possible for me to have the splendid paper, "Grace and Truth," sent to me here in Brazil for another year. I consider "Grace and Truth" one of the most helpful Christian magazines that I know of. It is from your paper that I get my help for teaching the Sunday-school lesson in Portuguese every week. We get both "...." and "...." both good, but I like the exposition of the Sunday-school lesson best as it is given in "Grace and Truth."

Have found much wholesome spiritual food from the articles appearing monthly on special themes. In fact I

We now have 50 missionary subscriptions in need of renewal. If you have not already shared with us in this ministry which is so highly valued among God's servants on the firing line, why not provide for a club of missionary subscriptions today?

would not like to be without your splendid magazine. My prayers also follow the good work of the Denver Bible Institute.

### FROM FRANCE

I am very grateful to the friend who made it possible for me to receive another year's subscription of "Grace and Truth." I appreciate its readings very much and pass it along to somebody else.

### FROM NORTH CHINA

Thank you for your kind letter of 22nd ult., notifying me that some kind friend had paid in a subscription for me to have the privilege of receiving your paper for the year 1932. Will you please convey my thanks to this friend and say how much this kind act is appreciated. Every Friday night I remember you friends at Denver, and watch with interest the progress you are making.

### FROM PERU

I am informed by Mr. Paton of "Grace and Truth" that through your kind gift I am to receive that splendid magazine for the current year. I write now to thank you very heartily for making this possible and to tell you how very much my wife and I appreciate "Grace and Truth." We find it of great help in our ministry to saints and sinners here in dark Peru. Its illumination of fundamental truths helps us in spreading the Light of the Word and in wielding the Sword of the Spirit against all forces and forms of error and darkness. God bless you, sir, for your cooperation.

### FROM B. W. I.

"Grace and Truth" has been a source of great blessing and help in the study of the "Word" to me in these "testing times" and the loss of same meant a very great one to me. I am financially unable to keep up the subscription. God saw and opened a "Door."

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*Such are false  
apostles, deceitful  
workers, transforming  
themselves into the  
apostles of  
Christ.*

*II Cor. 11:13*





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NO. 7

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## THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF  
THE ROCKY MOUNTAIN REGION

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### DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

#### THE TRINITY

The triune God, Father—Gen. 1:1, Son—  
Jno. 10:30, and Holy Spirit—Jno. 4:24.

#### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

#### PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

#### RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

#### HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46.

#### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

## AS THE EDITOR SEES IT

### *God Is Handling Our Case*

**Y**OUR hearts are overflowing with gratitude to God for the wondrous fashion in which He is handling our big financial problem.

The members of the "Grace and Truth" family do not have been following the severe testings through which D. B. I. has been passing during the past two years know that our monthly deficit had been running in the neighborhood of \$700.00 per month. God has been graciously cutting this deficit down, in answer to the prayers of His people, until now the shortage is running between two and three hundred a month.

This is still very serious, but the fact that the deficit is being reduced shows the blessed way in which God is moving in bringing about the solution of the financial problem of dear old D. B. I. The fact that this advance has been made during the very months in which the most appalling bank and business failures have been taking place and during which the ravages of the depression are being sorely felt in almost every home in the land, is just another proof of the power of God and the unfailing efficacy of His watchcare.

And so we come with the ringing appeal,—continue your prayer, brethren. God has heard our cry and God is answering. Let us not let go until He has blessed us with the complete meeting of the terrible deficit which has been literally threatening the very existence of this house of truth in the Western States.

### *"Let No Man Despise Thy Youth"*

**T**O THE young man Timothy, Paul said, "Let no man despise thy youth" (I Tim. 4:12). We would like to pass his message on to you.

"But how can I keep men from despising my youth?" is the question which springs instantly to mind.

We fear that some have been inclined to resort to pugnacity in the effort to keep men from despising their youth. "I will show the old man a thing or two," seems to be their spirit. But the actions and attitudes which are produced by such a spirit can only make older and wiser men say, "That impudent young upstart needs to be taught a lesson or two." And thus in setting out to prove its superiority to age, youth only succeeds in emphasizing its youthfulness.

But God's Word tells us how we can prevent men from despising our youth. Paul's full instruction to Timothy is,

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity (love), in spirit, in faith, in purity.

These spiritual graces are commonly thought of as characteristics of age. In fact, some people think we should not expect to see such graces manifest in the life until one has reached a ripe old age. "Every young man must sow his wild oats," say they, and in so saying bear witness that men generally associate youth with frivolity and moral laxity. And we are sorry to say that there

**H**AVE you ever wished that you could help in the work of D. B. I. but hesitated because you thought your gift would be too small to count? You would be surprised to know how God has used small gifts. With very few exceptions the work of D. B. I. has been supported throughout the seventeen years of its history by a multitude of small gifts rather than large ones. And while we would be glad to have large gifts and are praying that God will lay it upon the hearts of some to give largely, yet after all, the need of the hour is a great number of small, but regular gifts. As a dear friend who is in close touch with the financial situation of D. B. I. said recently, we are convinced that it is a large number of gifts averaging from \$1.00 to \$5.00 per month which God will use to save the day at D. B. I. and to enable us to

**STOP THAT MONTHLY DEFICIT!**





is far too much ground for this prevailing idea, for it is commonly true that young people are generally restrained with difficulty, if at all, from what the Scripture calls "youthful lusts" (II Tim. 2:22). These things ought not so to be. And they need not be. Growth in grace is not a matter of years. It is a matter of personal relationship with the Saviour. By His grace it is just as possible for the young man as for the aged to exhibit in his life the spiritual graces of which Paul speaks, and it is possible for the young man in these things to be an example to other believers.

"Let no man despise thy youth" is a much needed admonition for Christian young people, and the way is made clear and plain, "but be thou an example of the believers in how you speak, in your *manner* of life, in the *spirit* of your life, in your faith, and in your purity."

"Let no man despise thy youth," but "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

"Let no man despise thy youth," but "be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."

### For Economy's Sake

THE Colored Section of "Grace and Truth" which has carried the news of the development and problems of the work is being discontinued with this month's issue. The information which was brought to our readers in this section will be found in other departments of the magazine.

## What Is Being Accomplished at The Denver Bible Institute?

Answer Number Six

THE particular department of the work of The Denver Bible Institute which we wish to discuss with you this month is Dean Fowler's Sunday Afternoon Bible Class. Answer number six to the question "What is being accomplished at the Denver Bible Institute?" is, therefore, *the Denver Bible Institute conducts a Sunday Afternoon Bible Class, with attendance averaging about four hundred each Sunday, and composed of people from many different denominations.*

This class was organized when the Institute was founded, seventeen years ago. It met first in the plumbing shop which had been converted to the use of the Institute. Within a few months it had outgrown the capacity of that classroom, and for several years was held in various downtown churches. For the past several years it has been meeting in the chapel of the Denver Bible Institute downtown headquarters, but if the steady growth which has characterized this class throughout the years of its history continues, it will not be long before the Institute chapel will be too small for the attendance now averages about four hundred.

It is also a matter of special interest that when the last survey was made, the personnel of the class included representatives from twenty-three different denominations.

From the beginning of the Sunday Afternoon Bible Class, Dean Fowler has been its teacher. And in the years during which he has been teaching this class

(Continued on p. 266)



## A Better Notion

by PAUL HUTCHENS

The gang was coaxing me to do a thing I knew was wrong,  
While deep within my mind there raged a battle fierce and strong;  
But when I thought to yield to them and have my little fling  
There came a bigger, better notion not to do the thing.

At first I thought I could not stand the mocking and the jeers,  
The scoffing and the ridicule and the derisive sneers,  
But there came rushing into me new courage on the wing  
To bring that bigger, better notion not to do the thing.

And when that night I later sat within my room alone,  
There came a nobler feeling than I heretofore had known,  
And gratitude sprang up within like flowers in the spring,  
To Him Who gave that better notion not to do the thing.

# GRASSHOPPER EXEGESIS

## STUDIES IN THE BOOK OF ROMANS—NO. 7

by THE EDITOR

Stenographically Reported, Copyright 1932, Clifton L. Fowler

**T**HIS study covers that portion of the book of Romans running from chapter 3:1 to 3:20. The special theme before us is, "Grasshopper exegesis." Paul now continues with his incontestable demonstration that all men are sinners. First, he has opened his argument by showing that the early Gentiles, the antediluvians, had obscured the righteousness of God by their evil deeds. Second, he has shown that both Jews and Gentiles have obscured the righteousness of God by *their* wicked deeds. And third, he has presented the fact so difficult for the Jews to believe, that the righteousness of God has indeed been obscured by the Jews themselves in *their* evil deeds. And here he has made no effort to make the truth more palatable, it has put the emphasis on the one fact which they are so reluctant to accept—the Jews have obscured the righteousness of God by their ungodliness. These three points having been set forth, Paul now reverts to his second point and discusses it further. This he does in Romans 3:1-20.

In the beginning of this Scripture Paul shows that the Jews had begun with a real advantage over the Gentiles, because God had given to them the oracles of the Scriptures of God. This gave Israel, so to speak, a head-start, but they failed to take advantage of this opportunity. This failure of the Jews gives rise to the question, "Well then, since they have sinned so awfully, does not that end the argument and prove that God will speak His word with them? Is God not all through with them? On the contrary, Israel's failure only enables us to see more clearly the beauty of God's love and grace, for God has given His Word that He will and by the Jews as His chosen nation. The Apostle immediately mentions the fact that there are those who have used this great fact about God's grace to argue that, since Israel's sin only threw the righteousness of God into bold relief, Israel had not obscured it had thrust God's righteousness into the lime-light. Paul brushes this sophistry aside by the statement that God's Word does not teach, "Let us do evil that good may come." He also shows that if you turn evil into good by such processes of reasoning, you will logically rob God of His right to judge sin, because in the long run, if your bad deeds are all good, God could not condemn sinners, because sinners are not sinners after all. There is a Holy indignation in Paul's words as he runs from this cavalier's view. The condemnation of those who argue thus is just.

**A**S IS pointed out in this discussion, the "Modernist" seeks to "avoid" the method of biblical interpretation which the Spirit inspired Apostle employs in this first part of Romans three. And there is a reason. The "Modernist" "eschews" this method of interpretation, not only because to admit that it worked would necessitate admitting the essential unity of the Bible and, therefore, its inspiration, but also because to employ it would lead him to the same conclusion as that reached by the apostle Paul regarding the heart-breaking depravity and fearful need of man, and this the pride of the "Modernist" will never admit.

He concludes this portion by the all inclusive words of verse nine,

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.

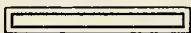
Thus the Apostle brings to a close a second sub-section in which he has been proving that both Jews and Gentiles have obscured, yea, submerged—covered up—the righteousness of God with an awful mass of human sin. He has but one purpose in proving this. That one purpose is to present in clearest fashion that every man is in horrible need of God's loving provision of salvation through Jesus Christ our Lord. And he has proved his point. He has demonstrated that Jews and Gentiles are both sinners before God. He has incontrovertibly set forth that the need of a Saviour is universal. He has successfully shown that the righteousness of God has been obscured by the iniquitous practices of men—yes, of all men, the Jews as well as the Gentiles.

**B**UT he is not yet satisfied to leave his subject. His appeal thus far has been an appeal to history. He has simply laid before them well-known facts in antediluvian history, Gentile history, and Jewish history; facts which indubitably affirm the utter and appalling





*The dearest idol I have known,  
What'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.*



depravity of the race. But before he leaves this point in his argument, he produces six quotations from the Jewish Old Testament Scriptures; Scriptures which constitute a startling confirmation of the position which he has taken, namely, that all men are sinners. And he does a thing which "Modernists" of today unhesitatingly repudiate. He resorts to a string of Scripture passages to prove his point, and furthermore he puts them at a climactic point in his argument, showing that he regards Scripture proof passages as the best argument he can adduce.

How "Modernism" does despise the method which the Holy Spirit led Paul to pursue! One "Modernist" says,

Proof texts, in the old sense, sink quite out of sight.

Another world famous "Modernist" says,

Progressive scholarship avoids an aggregation of proof texts and eschews a bescriptured philosophy.

You would almost think "Modernists" regarded sarcasm as good and acceptable argument! Another says,

Modern Biblical scholarship has superseded that method of Biblical interpretation which rests upon proof texts picked out and patched together.

Another "Modernist" refers to the proof text method as

"Grasshopper Exegesis,"

sneeringly referring to such a method as,

Hopping from passage to passage.

From these quotations the prejudiced attitude of the "Modernist" against proof texts is too evident to require discussion. The "Modernist" is an enemy of the very method which the Holy Spirit endorses and applies. The "Modernist" is an antagonist of God. When Paul, under the direction of the Holy Spirit, in his climax argument brings forth a list of proof texts "picked out and patched together" he is doing the thing which "Modern Seminaries" "avoid" but which old-fashioned Christians delight in.

Paul's passages are very interesting. You will find them in Romans 3:10-18. His words are

As it is written—

He is now going to cast his case back on Scripture proof.

There is none righteous, no, not one:

There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are

together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known.

There is no fear of God before their eyes.

It is profitable to observe that this group of passages is nothing more nor less than a series of quotations, of them, from the Old Testament. The first one is from Psalm 14:1-3; the second is from Psalm 5: the third is from Psalm 140:3, and it is a remarkable fact that this particular Psalm was written by another Psalmist who lived fully five hundred years away from the Psalmist who wrote Psalms five and fourteen. The next quotation is from Psalm 10:7, the fifth from Isaiah 59:7, and the sixth from Psalm 36. Six quotations from the Jewish Old Testament Scriptures to verify the position which Paul has taken in several verses—yea, several chapters—to present. Evidently the apostle Paul is not afraid to embrace "bescriptured philosophy," for he has reached out for five widely separated Psalm Passages and one Isaiah passage. He has been led by the Holy Spirit to "pick out" these passages and "patch them together." Then we observe that the great inspired Apostle does not avoid what progressive seminaries consider necessary to avoid. He is content to let one of the arguments of Roman rest upon passages which he has "picked out and patched together" by "grasshopper exegesis." If this is "grasshopper exegesis," then the need of this terrible hour of departure from the old faith is preachers who will return to the use of this hated and despised, but amazingly scriptural, "grasshopper exegesis."

*I*N THIS group of Old Testament passages God has placed four outstanding lessons.

#### *The First Lesson*

First, God confirms the significance of the number six in the Scriptures, showing that it stands connected with man, for here at the very climax of one of the outstanding arguments in his letter, Paul employs six quotations from the Old Testament to demonstrate the character of human beings. We have already seen in the

(Continued on p. 263)

*Thy youth is still upon thee; use it well:*

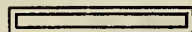
*No days so precious as the days of prime!*

*Count every hour a gem; keep sentinel*

*Against each robber of thy time:*

*Count every day misspent a failure and a crime*

—Horatius Bonar





# ARE YOU CALLED TO CHRISTIAN WORK?

by RALPH E. OBITTS

**I**F YOU are a young man or a young woman who has trusted in the Lord Jesus Christ as your Saviour, and if you are considering what vocation you want to be trained for, this appeal is addressed particularly to you.

The Lord wants you in His service. He needs you. He wants to work through you. The Lord, because of His love for you, has made possible to you the marvelous privilege of being a reaper in His harvest. Listen to the call from the lips of the Lord Jesus Himself: "Lift up your eyes, and look on the fields; for they are white already to harvest. And

he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:35, 36). Because you are one of the Lord's children, He has a great love for you personally, and a desire that you shall have the best in this life. Therefore He wants you to share the joy of the reapers in His harvest.

The Lord hath called every one (I Cor. 7:17).

If you decide not to give Him your life, you will be one of the majority of Christian young people. What then will your life be? You may make a success for yourself in the world's work; you may win fame for yourself; you may enjoy many luxuries. But if you decide not to give your life to the Lord you will be choosing for self. And to live for self is to shrivel and die. The change is not sudden, of course. And perhaps you see no great difference between the two ways of life. But look about you at others who have lived for self: are they great souls? Are they loved by many? They have not shared with the Saviour the joy of giving; they are small souls, wrapped up in themselves, ignorant of the real joy of life. Will your life bear fruit for others, or will you live to yourself?

**T**HE joy of Christian work is the joy of fellowship with the Lord. You have tasted fellowship with Him, which brings that happiness which the world can-

**P**ASTOR Joshua Gravett once said, "God wants no hell-scared service." And he is right. God does use the fear of hell to bring men to Christ, that they may trust Him as their Saviour; but He wants those who have trusted Him to serve Him, not for fear, but for love. He wants them to serve, not to be saved, for salvation is not of works, but because they are saved. And it is only as the life of the Christian is given to the Lord for His service that he can know the greatest measure of joy and contentment. Obitts presents a word of appeal which is both scriptural and devotional.

not know. As your fellowship with Him increases, your joy increases. And you cannot imagine what fulness of joy you will find in working with the Lord in His work. This joy made Paul and Silas sing praises in the jail at Philippi. They had been beaten with many stripes, so that their backs were bleeding; their feet were fast in the stocks; at midnight in that dungeon they were in a condition which was surely an acid test to their joy. Did it prove real? "At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). That kind of joy is worth everything. And

it is indeed what you will experience in living for Him. I have found in His service joy which surpasses all I ever dreamed of; joy that I would not trade for all the world offers. My testimony on this point is expressed by John R. Clements in the song,

Back to the cold world I will not go,  
Back to the old paths of pain and of woe,  
Back to the old life of sin, O no!  
I've had a glimpse of Jesus.

I've found a life that is sweeter to me,  
Sweeter with peace, from unhappiness free,  
Sweeter by far than the old life could be;  
I've had a glimpse of Jesus.

"He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36). A certain young man had a chance to become the ruler of the greatest nation in the world at that time. He not only had a chance, but was heir to the throne. Educated as highly as a man can be, his qualifications were ideal. The throne promised him vast wealth, vast power, vast influence—everything in the world. Now you will admit that if he found something better, you would like to have it. He did; and you can have it. The position of ruler of a world empire may never be offered to you, but the alternative which this young man chose is open to you today: Christian service.

(Continued on p. 259)



# BIBLE SCHOOL or COLLEGE--WHICH?

by W. B. MALE

*M*ALE is a graduate of the University of Denver, holding the degree of Bachelor of Arts. He is also a graduate of The Denver Bible Institute. The incidents which he here sets forth are narrated from personal observation and personal experience. The three young men whose faith was wrecked and whose lives were sidetracked by "Modernism" and secular education are men of his own personal acquaintance, and they are representative of a multitude of others who have suffered just such tragic experiences as theirs. The story of the young man in whose life God so signally used the testimony of The Denver Bible Institute is the story of his own personal experience. Surely he is qualified to speak on the question which confronts all young people who are considering training for Christian work—"Bible School or College, Which?" May God use his testimony to crystalize in the hearts of many young people the decision to put first things first in their preparation for their Lord's service.

Every one who has a thorough knowledge of the Bible may truly be called educated, and no other learning or culture, no matter how extensive or elegant, can among Europeans or Americans form a proper substitute. I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible (Prof. William Lyon Phelps, of Yale University).

*J*IM (we give him this name) was an earnest Christian lad from a Southern Colorado town. While at home, through the godliness of his mother and the faithfulness of his pastor, he had caught the vision of the marvels of the grace of God. His heart had been stirred to the utmost depths by the forceful challenge of Romans 12:1-2, and he had given himself to His gracious Saviour for a life of service.

When Jim had finished high school, his one thought was—"What shall be my first step in preparing for the service of my Lord?" Through some instrumentality or other, he became interested in one of the leading universities in his state. He sent for the catalogue, and was overjoyed to read that the school was under Christian auspices—sponsored by one of our great denominations, that the school maintained "a distinctly religious atmosphere in the school life," and that many courses were offered in the Bible itself! Here indeed was the opportunity Jim desired—here was the very school he had been looking for!

With heart aflame, Jim entered this university and signed up for the classes that he felt would help him most in preparing for the Christian ministry. With what joy and eagerness he accepted the opportunity offered him to preach in a little church in the city. How enthusiastically he entered the work of the Y. M. C. A., and other so called "Christian" activities at the Campus! His was to be a life of service! Blessed service for

his Saviour—and what a thrill it was, to be starting in that service now! And so his heart bubbled over with praise to his Lord for the privilege He had accorded him of testifying of His grace!

Days and weeks and months sped by. He heard many things in the classes which perturbed him, troubled him, upset him—but, were they not taught by that fine, congenial, saintly old man to whom he had become so closely attached? Surely one who was so kind, so loveable, so attractive, would not teach anything untrue. And so, before he knew what was happening to him Jim found his faith in the Bible slipping, and his love for Christ becoming less and less.

Four years soon flitted by. But what a terrible four years they were for Jim! Had he grown in grace and in the knowledge of his Saviour, as he normally would were he under good Christian training? No!—heart-breaking fact!—Jim was no longer contemplating a life of service for his Lord; he was not interested in preaching the precious truths of the grace of God and he looked upon the winning of souls as a joke. What had happened? Simply this: Jim—our earnest consecrated Jim—had become an infidel!

He continued preaching in that little church for a good part of his college life—but ere long his ministry proved itself to be dead, spiritless, and powerless. One of his last "sermons" was an interesting—but oh so empty of anything that could help sin-sick souls—psychology discussion on the action of a snail placed in a maze!

Well, Jim has gone into another occupation now. The service of the Lord means nothing to him. The last time I saw him, he was cold, cynical, self-centered. You'd never think of him as the same lad who, but a few short years before, had entered that university with such joyous expectation. His life is ruined; his soul



*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.*

—II Tim. 2:15

unhappy; his hope dead. I heard a rumor some months ago that his Christian mother, whose heart was broken by the change in Jim's life, and whose prayers have been constantly rising for him, is being used of God to bring him back to his childhood's faith. Will you not pray for Jim?

**H**OW they come trooping through my mind—those lives wrecked and ruined, with life-purpose of service for Christ killed by the subtle poison of this so-called "higher education!"

I think of John (of course his name is not John), that fine young man who heard the call of God for his life, and said, "Here am I, send me!" He was brought face to face with the question, "Shall I enter Bible Institute or shall I take college and seminary training in preparation for my Lord's service?" Friends who loved the precious old truths of the Bible and who longed to see John's life protected from the death-dealing arrows of "Modernism," pleaded with him, prayed for him, warned him. With eyes wide open to the apostate character of the institutions' teaching, John entered a college and a little latter a seminary. Was not he well-grounded in the faith? Could not he withstand all the subtleties of the hellish destructive criticism within whose range he had deliberately thrust himself?

But why, John, Oh why did you do it? Why did you not go to the Bible Institute which you knew would give you the great vital essentials for Christ's service—an unshakable faith in, and a working knowledge of, the Word of God?

Those who knew John most intimately and were most closely associated with him during this crisis time of his life have answered the above question thus: John decided against the Bible school and for the college and seminary in his training for the ministry, because he was desirous of the prestige in the denomination which the college seminary could give and which it was almost certain he would never get if he went to the Bible school." (If perchance some young man or woman is reading these lines, who is faced with the same problem, remember that God, Whose servant every true Christian worker is, desires, blesses, and crowns—not success, as the world looks upon it, but—faithfulness; and that purity of life and testimony highly prized by Him, but worldly prestige is but

vain in His eyes. "Seekest thou great things for thyself? Seek them not" [Jer. 45:15].)

Well, what happened to John? Did the corrupting heresies of "Modernism" cause the faith in his heart to decay? Did the soul-smothering miasma of that "religious atmosphere" have the same effect on John as upon Jim? (Both young men went to the same school, by the way.) Or was the lad who had entered with his soul warned of that which he would encounter, able to stand the strain?

Three years roll by. John has completed his first year in the seminary. What have these three years done to him? Is his heart still on fire for the service of his Lord? Is he still going straight? How the answer we are forced to make burns into our hearts—No! John also has changed! With faith shaken, and hope gone, John now turns his back upon the seminary that has proven to be the cemetery of his trust in the Bible and his desire to serve the Lord, saying, "If this is all there is to Christianity—I'm through!"

How we admire John's straight thinking and honesty in refusing to continue in "Christian" work when he no longer believed or could preach those great truths which distinguish Christianity from heathenism—namely: the verbal inspiration of the Bible, the essential deity of Jesus Christ, the all-importance of the shed blood of Christ for the sinners salvation, the bodily resurrection of Christ, and His second coming. He saw that preaching the Christ of "Modernism" was not preaching Christ at all. He saw that the faith of "Modernism" was no faith at all. He saw that "Modernism" was hopeless, impotent, darkening, discouraging—paganism dressed in the clothes of Christian phraseology. If he could preach nothing more than that, he would not preach! Thank God for such a stand!

But how heart-breaking it is to realize that this life—so promising to the service of God—was turned from the pathway God had planned, and led on and on into the trackless, parching wastes of infidelity, until he fell, helpless and exhausted—another victim of satanic delusion!

Won't you, in your prayers, remember before the throne of grace, this young man, John, and the many hundreds of other Johns whom he typifies, who have been ensnared by the wiles of the Devil's emissaries who

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# STEPPING STONES TO CHRISTIAN VICTORY

by EVANGELIST W. E. PIETSCH

**F**REQUENTLY Christian young people find one of the most perplexing questions to be, "How can I have victory over sin?" That you may have victory God's Word plainly, repeatedly, and emphatically declares, for it says that God "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." But HOW to have this victory is the question. Pietsch gives us a practical discussion, and one which we trust God will use to point many perplexed, defeated souls to the way of victory. To his discussion we would add just one word of Scripture instruction: "This I say then, walk in the spirit (the new nature) and ye shall not fulfill the lusts of the flesh (the old nature)."

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:18).

For the grace of God that bringeth salvation hath appeared to all men,

Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works (Tit. 2:11-14).

**M**ANY earnest Christians are seeking Christian victory. But many in their earnest desire are led astray because, while they may be absolutely sincere, yet under the energy of the religious flesh they go to extremes which oftentimes bring dishonour to the blessed Lord and Saviour. There is no short cut to Christian victory, and so may I be permitted to call attention to what I personally regard as the stepping stones of the victorious Christian life. Do not confuse this with sinless perfection, which I must definitely repudiate.

**T**HE first stepping stone to Christian victory is proper, clear understanding of God's free, sovereign grace, that the individual is saved who accepts Jesus Christ as his Saviour, without the works of the Law or any effort on his part, but by an act of faith appropriating what God has provided in His blessed Son. God credits to that individual's account all the value of the finished work of Christ. When He died, we died in Him. When He was buried, we were buried in Him. When He arose, we were raised in Him. God sees us complete and perfect in the value of the work of His Son. Our standing before God is as complete as Christ Himself. And before God can repudiate the weakest believer who trusts Christ as Saviour, He needs to repudiate the work of His Son. To be able to get Christian victory we must get a proper understanding of grace.

When the believer understands grace, the next step to Christian victory is to understand clearly the security of the believer. Note the declaration of God's Word:

My sheep hear My voice, and I know them, and they follow Me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand.

I and My Father are one. (John 10:27-30).

Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).

There are some who fear that this doctrine would make a believer careless, but dear Christian, you will never get Christian victory as long as you are concerned and worried about the security of your own salvation; and it is an insult to God to doubt His Word. If you have accepted Christ as your Saviour, God gives you eternal life through Jesus Christ our Lord, and you are a child and an heir of God through all eternity.

The third stepping stone to Christian victory is expressed in one word which should be the key-word of every true believer, and that word is *obedience*. As the Spirit of God reveals truth to you, it is your responsibility to act immediately, without fear or favor, *God desires explicit obedience for Christian victory*.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the



Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams (I Sam. 15:22).

The next step is separation. God's Word says,

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. (II Cor. 6:14-18).

This does not imply separation from Christians, but separation from all known evil. As has been said, "Whatever the Devil is for, the Christian should be against." Separation has a threefold aspect. Socially—the believer should shun all evil that would link him with unbelievers in the social realm. Ecclesiastically—conformity to a corrupt ecclesiasticism brings more dishonor to the Lord than social corruption, or political corruption, which a believer should also shun, and which is the third aspect of separation. God is not looking for good mixers who will mix well with the world, but He is looking for good separators, who are willing to stand outside the camp, bearing the reproach of Christ in this day of apostasy.

The next step to Christian victory is a forgiving spirit. When there is a bitter, unforgiving spirit in any child of God, it brings dishonor to the Lord and grieves the Holy Spirit. Wherefore the Scripture says,

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. (Eph. 4:30-31)

The next is—seek divine guidance under the power of the Holy Spirit in all details of your life. And He, the Spirit of God Who dwells in your body, will guide you and direct you in all the problems.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify

*DEPENDENCE and obedience are the two great principles of practical life here below.*  
—J. N. Darby

God in your body, and in your spirit, which are God's. (I Cor. 6:19-20).

It is our privilege to have fellowship with the Holy Spirit, and I believe recognizing Him daily will bring divine guidance and help in Christian victory.

**T**O BE steadfast in our Christian lives, we need to put out four anchors for Christian victory. We have three forces of evil driving at us, the world, the flesh, and the devil; and at unguarded moments, unless our anchors are steady, we are liable to drift and fail in Christian victory.

The first anchor is the anchor of prayer. The Christian who would have Christian victory must be a praying Christian. The more time we spend in prayer privately, the more power we have with God publicly.

The second anchor is Bible study. Make it the diligent rule of your life to study your Bible daily, and be as diligent in your daily Bible study as you are in taking the necessary food for your body.

Then, the third anchor is confession of Christ. Whenever the opportunity presents itself let your friends and comrades know that you are a child of God. Confessing Christ is one of the great anchors to keep you steady and bring Christian victory.

And the fourth anchor is to serve Christ in the capacity that he has given you. *Remember your limitations. Never decide to do something God has not qualified you to do.* If you are a one talent Christian, do not try to pretend that you have ten talents, but use every talent God has given you, in the place God has given you, prayerfully, faithfully, and free from all jealousy, doing the work the Lord has given you to do for Him, whether in the shop or the office or the home. Serve Christ faithfully.

A careful following of the above stepping stones will bring certain Christian victory. It should be the earnest desire of every Christian to have this victory, and to live near to the Lord in a godly consistent life. We are to grow in grace as well as in knowledge. Knowledge alone, merely puffeth up, but if knowledge and grace are kept balanced, our Christian character will develop with our knowledge. We will become faithful, godly men and women, and our capacity for the enjoyment of salvation will be deepened as we permit the Holy Spirit to guide us along our pilgrim journey, for His great delight is to make the Lord Jesus more real, more precious in your life and mine.

*CHRISTIAN character is appropriating what God has provided, not the patchwork struggle of our own efforts.*

—Revelation





# IS ATHEISM SCHOLARLY?

by EVANGELIST P. H. KADEY

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Because that which may be known of God is manifest in them; for God hath shewed it unto them.

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools,

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. (Rom. 1:18-24—see also verses 25-32)

**T**HE wrath of God is revealed from heaven." Startling words are these. God is the substantiation, the personification of man's elusive ideal, love. The natural man aspires to, talks about, and theorizes concerning love, but never quite demonstrates it. His most celebrated example leaves much to be desired. But, we read, "God is love." Then, why the wrath?

The context makes eloquent reply. This wrath will involve certain men. These men are described in verse eighteen as those "who hold the truth in unrighteousness." They have the truth in the sense that the evidence is before them, but their mental and moral bias refuses acknowledgment. Thus we see that their attitude toward the truth is that of suppression rather than proclamation.

Now from what source did they receive the truth? The nineteenth and twentieth verses give the answer. God has given a material illustration of a flawless purpose and a unique initiative. "For the invisible things of Him since the creation of this universe are clearly seen, being understood by the things that He has created, even to the demonstration of His eternal power and Godhead." Thus Atheism hasn't a leg to stand upon.

**L**ET us look into the heart of a little flower. Note the precision of structure, the inimitable colloring. Sense that elusive something that engenders a response from 'way down inside of you. It is not alone

**H**ERE is a clear, searching analysis of Atheism. It is a very timely discussion, for Atheism is making bold and brazen attempts to wreck the faith and morals of the young people of our land; and in the accomplishment of its dastardly purposes it finds "Modernism" a powerful accomplice. Kadey, who has written this pointed discussion for you, is pastor of the Flint Gospel Assembly, of Flint, Michigan; and is a man whom God has greatly used, both as a pastor and as an evangelist.

that characteristics of beauty appeal to the senses, but it is evidence of design, and of intelligent purpose which creates honest conviction corroborating the statement of Holy Writ. It is evidence of His eternal power and Godhead.

The heavenly bodies contribute their quota of mu evidence. What holds them in place? Why the unvarying and mathematical precision of movement? Our earth, for instance, rotates and revolves, a thousand years failing to evidence variation or retardation. What laboratory has demonstrated the law of physics solving the riddle of this evident perpetual motion? Just where do such principles as momentum, velocity, inertia, resistance, centrifugal or centripetal force fit into this mystery with any degree of logical certainty? Ah, there is but one satisfying answer: "He upholds all things by the Word of His power." Yea, it is even His eternal power and Godhead.

And then we pause just a moment to scan the human anatomy. What intellectual brilliance has ever detected error of arrangement here? The finest machine that human engineering has ever invented is scarce upon the market before improvements are sought and produced. The human body offers a standing challenge in genius of design. And does it owe its origin to the impersonal fortunes of chance? Truly, the Word of God meets the situation with the answer: "The fool hath said in his heart, There is no God."

**Y**OU will find that the trend of Atheism expressed in seven downward steps if you will read on in the first chapter of Romans. Here they are

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# COURTSHIP AND MARRIAGE

by C. REUBEN LINDQUIST

TO THE Christian young man or young woman living in this age which is characterized by sensuality, lewd thinking, and general decline of moral standards and ethics, the subject of courtship and marriage oftentimes presents a most perplexing problem.

Today those standards and convictions which in past generations governed and controlled society are being called into question, with the result that a revolutionary change has already taken place in the minds of old and young alike. On every hand potent influences are conspiring to overthrow the godly convictions and standards of our forefathers pertaining to social life, courtship, and the final establishment of the home. The result is tragic. No longer is the marriage ordinance looked upon as sacred. For the most part, the true significance of the marriage bond as presented in the Word of God has been dumped overboard bodily, and in its place we see a diabolic substitute consisting of a marriage relationship so loose in its ties as almost to degenerate into a legalized form of trial marriage. Furthermore, the wholly illegal unions—"companionate marriage" and "free love"—are not as uncommon as many suppose. In short, man has departed from the Word of God, and in so doing he has departed from the source of all true standards and conventions upon which the home and all other human relationships must be established in order to prosper.

How radically the Word of God disagrees with popular notions relative to courtship and marriage can only be ascertained by a careful investigation of the subject from the sacred page. Time and space will not permit us to cover every phase of this important question, but let us consider some of the outstanding facts relative to the significance of marriage as presented in God's Word.

First of all, the Word of God teaches that

## MARRIAGE IS ORDAINED OF GOD

MODERN standards and teachings concerning the origin of marriage are fantastic and imagi-

ONE of the most vital questions which a young man or young woman will ever face is the question of mating. No other human relationship is so potent for good or evil. None other can bring greater happiness or greater sorrow. To many people marriage seems a fearful gamble, but to the Christian it need not be so. Lindquist points out this better way, and shows plainly from God's own Word that happiness or heartbreak in marriage depends on whether we are willing to give the Lord His rightful place.

native. Of course these ideas must be whipped into agreement with the unproved evolutionary hypothesis, hence these teachers declare without the slightest vestige of proof or demonstration that in its origin marriage was a merely human institution. These blatant "Modernists" tell us that back in days when the world was young, brute men fought like beasts of the jungle. Then there came a day, as they evolved, when man began to sense a hunger and a yearning for more quiet and less war. He wanted a home. He desired a mate. The wild beast was evolving into a domestic animal, and so, because evolution was working on him so hard, man thought up, planned, schemed, originated, and introduced the somewhat clumsy ideas of marriage, by which, after all these years, we are still unfortunately (?) ham-

pered, but out of which we are speedily emerging, because once more evolution is working us over, bringing us up out of the awful bondage of legitimate marriage into the sweet and beautiful atmosphere of modernistic barnyard morality.

But when we turn in the inspired page to the Book of Beginnings we find there a very different story concerning the true origin and history of the sacred marriage relationship.

In the early dawn of civilization, before sin had entered the world and man had become a fallen and depraved creature, God ordained the ordinance of marriage. Beginning with the eighteenth verse in the second chapter of Genesis, and continuing to the end of the chapter, we find the inspired account of God's purpose and method of establishing the first home.

There are some significant facts set forth in this account which we pause to consider. The first fact which we note is that it was God Himself Who officiated at the first wedding, and it was He Who said,

It is not good that man should be alone; I WILL MAKE him an help meet for him (Gen. 2: 18).

And so throughout the balance of the chapter we find it is God Who performs the miracle of taking the woman from the side of Adam, and Who presents her





**C**COURTSHIP, as it is generally conducted, is a game at "blindman's buff," only that both parties are blinded. —L. W. Yaggy



to him as his bride, and the ceremony concludes with this declaration,

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife and THEY SHALL BE ONE FLESH (Gen. 2:23-24).

In commenting upon the above passage in answer to a question put to Him by the Pharisees, the Lord Jesus confirmed the fact that marriage is ordained of God and is to be held sacred as a work of God. He said,

And He answered and said unto them, Have ye not read, that He (God) Which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore GOD HATH JOINED TOGETHER, let no man put asunder (Matt. 19:4-6).

Thus we find from the pages of God's Word that the ordinance of marriage is an institution of God, based on the authority of His own infallible Word, given to Adam as the first parent; the first husband, the federal head of the entire human race. Consequently, since God has not revoked or altered His divine ordinance, marriage today bears the same significance as it did in that day when God joined Adam and Eve, our first parents, together in the holy bonds of matrimony and pronounced them *one flesh*.

In the second place, we note from the inspired record that marriage as ordained of God was indissoluble. This is confirmed by several expressions which occur in the passages already referred to. The first occurs in Genesis 2:24, and is rendered thus:

Therefore shall a man leave his father and his mother, and shall CLEAVE unto his wife.

How forcibly and effectively the permanency of the marriage union is expressed in the word "cleave." The Hebrew, like the English, means literally to abide, to be glued together as one, to hold fast, or to be without separation.

The next expression immediately follows the first and is rendered thus:

And THEY shall be ONE FLESH.

Could the Spirit of God more effectively have presented the indissolubility of the marriage bond than it is

presented in the above statement? On the other hand could the union and harmony which should exist in the marriage relationship be more clearly set forth than in such a phrase? Does not such language graphically present to us the mutual agreement, unity, and harmony which God purposes should exist between the soul of the husband and the soul of the wife? Or in other words, does it not say to us that as definitely Eve was literally taken from the side of Adam, and thus a very part of him, so definitely should the young man and young woman contemplating marriage recognize that they are to become as one, in thought, action, in purpose, in life, and all that it holds until death brings about a separation?

The last expression falls from the lips of our Saviour and comes as a definite command. In answer to the question of the Pharisees, "Is it lawful for a man to put away his wife for every cause?" He replied authoritatively,

What therefore GOD HATH JOINED TOGETHER, LET NO MAN PUT ASSUNDER.

Surely the Word of God leaves little room for the present attitude toward marriage and for those who would seek divorce on the slightest provocation. Marriage is more than a transitory piece of legal business. It involves a vow made before Almighty God. It is a union which binds the husband and the wife together as one flesh until death; and death alone brings about a separation.

For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband (Rom. 7:2).

Oh, that young men and women would stop and intelligently ponder the significance of the marriage relationship with its sacred privileges, and solemn responsibilities as presented in God's Word, and thus avoid many of the difficulties and sorrows so characteristic of many homes today.

But we press on. Not only do we believe on the authority of God's Word that marriage is ordained of God, but from the same source we conclude that in the life of the Christian,

**MARRIAGE SHOULD BE DIRECTED OF GOD**

**I**N MAKING such a statement we do not assume that God will lead every Christian to marry, but we do definitely believe, on the authority of God's Word, as we shall seek to demonstrate, that when God does direct a young man or a young woman to marry, He will make known *His* choice for a life partner.

Since marriage is ordained of God, is it not logical to conclude that marriage should also be directed of God? Furthermore, since God has a plan and purpose for every Christian young man and woman, is it not reasonable to believe that if He leads to marriage, He

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# WHAT DOES THE BIBLE MEAN TO THE YOUNG MAN?

by JESSE ROY JONES

**W**HILE I was engaged in conversation with a middle-aged man a few days ago, the subject of the Christian life came up. He remarked that he was no longer a child, and he had not given much thought to that subject since he had become a man. The inference, of course, was that the writings of God and the Bible only belonged to children, and possibly old folks who were in their second childhood. That would leave the period from young manhood, through maturity—the best years of a man's life—for him to think and live independently of God and His Word. We must recognize, at once, that such a position is foreign to the teachings of the Bible, and consequently cannot be reliable or safe to accept.

Upon investigation we find from purely historical evidences that the really great men of international affairs have been men of faith, who placed confidence in the Bible, not only in childhood, but also as young men and right on through the years of maturity and old age.

But our chief concern in this discussion is to answer the question: "What Does the Bible Mean to the Young Man?" In consulting divine revelation we find that it holds out to the young man three virtues of special and vital importance. We give them in answer to the question before us.

## I. KNOWLEDGE OF GOD

**T**HE cry of the hour, as well as the cry that has come down through the ages from sage and philosopher, to the young man is, "Know thyself." But the thinking young man who starts an investigation of himself will not go far before he will want to know his origin—whence he came and how he got here. His genesis will normally and logically be his starting point in his pursuit of knowledge about himself as well as about other things. Accordingly we see that everything depends upon his getting the truth to begin with.

No book in the world gives the young man the truth about his own and all other beginnings but the Bible. All other sources of information must be tested by the Word of God before they can be used. "In the beginning God!" must be the starting point, and He must be recognized every step of the way if true knowledge is to be gained. The Proverbs of Solomon present what might be termed a summary or recapitulation of wisdom and knowledge; and at the very outset of these

divine aphorisms we find the appeal to the young man to get knowledge. This is not simply the appeal to accumulate a mass of abstract facts, but rather a going back to the fountain head—the Source of all understanding. It is an appeal to gain the knowledge of God (Prov. 1:4; 2:1-5).

That the Bible furnishes this true source of all wisdom and understanding is clearly revealed. "For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding" (Prov. 2:6). And, since "All Scripture is given by inspiration of God (God-breathed) and is profitable," the entire Bible furnishes a veritable university—a liberal education if you please—to the young man who will diligently search its pages.

A young man was attending one of our state universities and was having real difficulty in getting much out of his studies. Under the faithful leadership of his pastor he was soon brought face to face with the claims of Jesus Christ upon his life, and he decided to prepare himself for a life of service for Him by taking a special course of study in the Word of God at a well-

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**O**NE of the most subtle strategies which the Devil has ever employed in his warfare against souls is the propagation of "Modernism" and evolution, for through these things he not only undermines faith in God's Word, but in doing this he also destroys the foundations for all morality and virtue. But in spite of satanic assault, God's Word is quick and powerful, as Satan himself has good reason to know, for did not our Saviour meet him with this sharp two-edged sword and put him to flight in the testing in the wilderness? Even so, as Jones says, any Christian young man or woman will find in the Word of God a power to purify the life and to mold the character into stalwart Christian manhood and virtuous and lovely Christian womanhood.





# THE SOUL AND THE TWO NATURES

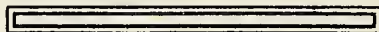
STUDY NUMBER SEVEN IN A SERIES OF OUTLINE STUDIES ON

## THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

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***I**N WARFARE, an enemy in ambush possesses a tremendous advantage. But when his ambuscade is discovered in advance, he loses that advantage. The Old Nature seeks constantly to ambush the soul, but God's Word forewarns us and uncovers not only the Old Nature's method of warfare and his real character, but it also shows us the mighty ally which we have in our Lord Jesus Christ and points out the tactics by which we may be assured of victory in this warfare of our souls. Truly in the light of God's Word we may say of our adversary, "We are not ignorant of his devices;" and more than that, in the face of the fiercest conflict we may bear triumphant testimony, "We are more than conquerors through Him that loved us.*



### INTRODUCTION:

Few men have realized the utter and unmitigated wickedness of the Old Nature. This vile and corrupt thing called the Old Nature, functions, moves, and influences within the soul of man as though it were a separate and distinct intelligence, and it is so spoken of by the apostle Paul. The changelessness of the evil of its character is indicated by the names which the Holy Spirit applies to it.

- a. Sin
- b. Carnal Mind
- c. Uncleaness
- d. Iniquity
- e. Old Man
- f. Flesh

### I. THE OLD NATURE IS UNIVERSAL

Rom. 5:21—"That as sin (the Old Nature) hath reigned unto death . . . ."

Romans 3:10-19 is a startling category of the Old Nature's deeds. The presence of the deeds of the Old Nature proves the presence of the Old Nature. Since the deeds of the Old Nature are declared to be universal, it becomes instantly evident that the Old Nature is universal. Every one of Adam's race is the possessor of an old Nature. The only exception in the history of man is our Lord and Saviour Jesus Christ.

### II. THE OLD NATURE IS UTTERLY CORRUPT

Rom. 6:20—"For when ye (Souls) were the servants of sin (Old Nature), ye were free from righteousness."

Rom. 7:8—"But sin (the Old Nature) . . . wrought in me all manner of concupiscence."

Rom. 7:18—"For I know that in me (that is in my flesh—Old Nature) dwelleth no good thing . . . ."

Rom. 8:7—"Because the carnal mind (Old Nature) . . . is not subject to the Law of God, neither indeed can be."

What a revelation of moral filth! The Scriptures frankly reveal that the Old Nature in every man is "free from righteousness"; is the source of "all manner of concupiscence"; has in him not one "good thing"; and is

so despicably foul that he is "not subject to the law of God, neither indeed can be"—he is beyond reform. The satanic paragon of moral and spiritual putrefaction dwells in every human being.

### III. THE OLD NATURE IS A DECEIVER

Eph. 4:22—" . . . put off . . . the old man (Old Nature) which is corrupt according to deceitful lusts."

Rom. 7:11—"For sin (the Old Nature) taking occasion by the commandment, deceived me, and by it slew me."

The Old Nature's very methods place him in a position of vantage. He tricks, and fools, and blinds, and deceives. Thus it is only as the soul opens itself to the statement of the Word and the dealings of the Spirit that it will be protected from such cunning.

### IV. THE OLD NATURE IS FROM FATHER ADAM

Rom. 5:12—"By one man (Adam) sin (the Old Nature) entered into the world."

Rom. 5:15—" . . . through the offence of one (Adam) many be dead . . . ."

Rom. 5:17—" . . . by one man's offence (Adam's offence) death reigned . . . ."

Rom. 5:18—" . . . by the offence of one (offence of Adam) judgment came upon all men to condemnation."

The Scriptures clearly show that the presence of the Old Nature in every member of the race is the direct result of Adam's sin.

### V. THE OLD NATURE IS ANSWERED FOR BY THE DEATH OF CHRIST ON CALVARY

Rom. 6:6—"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

When Jesus died on Calvary there was placed on Him the composite OLD NATURES of the race. He was identified, not only with our sinful deeds, but with our OLD NATURES, as well.

(Continued on p. 266)

# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

## REV. W. E. PIETSCH IN ADELAIDE

We are happy to receive the following testimony concerning the ministry of Evangelist Pietsch in Australia.

"Never in the history of this city has there been greater need for a definite testimony to the integrity and infallibility of the Word of God and the deity of our Lord Jesus Christ than at present. Secularism has its strangle hold upon the world's life, and the most subtle of all heresies, 'Modernism,' is rampant in the religious life of our university, colleges, and schools, theological and secular, and doing its blighting work in our midst.

"In view of these conditions it is not surprising that the five weeks 'Back to God Campaign' led by the Rev. W. E. Pietsch, from March 13 to April 17, has been timely and refreshing to the faithful in this city who have received much inspiration and confirmation of faith and have been led into an uncompromising surrender to our glorious Saviour and Lord. The campaign was of unique character in that a week was spent in each of the largest suburbs in preparation for the concluding fortnight of meetings held in the Adelaide Town Hall. In each centre the meetings grew in numbers and blessing, and nightly souls were saved and many restored.

"A gratifying result is that, in addition to the many cases of conversion, many hundreds of Christians exclusive of ministers, laymen, Sunday School teachers, and Christian workers, and members of the evangelical churches have openly witnessed to definite blessing received, and have expressed the desire to continue a strong, uncompromising testimony to the fundamentals of the faith once for all delivered to the saints. These have definitely committed themselves to the following platform of faith, conduct, and action in order to register a united testimony in this state.

"The new movement has been named 'The Australasian Christian Fundamentals Association, and Bible Union.' The Australasian Organizing President is Mr. W. E. Pietsch; the Australasian Organizing Secretary, Mr. Geo. R. Brown. The chairman of the Adelaide Association is Rev. Edgar Miller, the treasurer, Mr. A. S. Lockman, with Mr. N. J. Denyer as assistant. The platform is: 1. The integrity of the Old and New Testaments and the inspired Word of God; 2. The Eternal God, the eternal Son, the Eternal Spirit, One in Unity and Purpose, co-equal and co-eternal; 3. The virgin birth of Jesus Christ our Lord; 4. The full and proper deity of the Lord Jesus Christ; 5. The substitutionary character of Christ's atonement; 6. The literal, physical resurrection of Christ; 7. The pre-millennial coming of our Lord Jesus Christ.

"The purpose of the association is: 1. To earnestly contend for the faith once for all delivered to the saints; 2. To stand by all assemblies of Christians who can subscribe to this platform; 3. To carry out an aggressive evangelistic program, conducted on faith lines; 4. To exercise a constructive, instructive, and corrective minis-

try; 5. To hold regular conferences and conventions for the promoting of the objectives of the association.

"The organization of the 'Back to God Campaign' was in the hands of the directing evangelist of the Evangelization Society of South Australia, Mr. Geo. R. Brown.

"We have found Brother Pietsch a fearless, forceful, and faithful preacher of the Word, an able Bible teacher of a most practical type, and a most unassuming and gracious personality. His ministry among us has been one of a constructive, instructive, and corrective nature, and has brought a great blessing. We look forward to the fulfillment of his expressed desire to return with Mrs. Pietsch to Australia for an extended work after his engagement in Scotland. We should value the prayers of all readers that we may be faithful to carry on the work so well begun by our Brother Pietsch. We pray that God will bless him and continue to adorn him with grace and power for the glory of our common Lord."

Rev. Maurice G. Dametz, class of '22, contributor to "Grace and Truth" and pastor of the Presbyterian Church at Valley, Nebraska, found opportunity to visit the Institute recently. We were happy to learn more of God's blessing upon his ministry, and were blessed by the privilege of fellowship with him again.

A taste of Palestine—quite literally—was enjoyed by the several hundred young people who attended the annual missionary social held recently at the Institute Campus. An exhibit of costumes and curios from the Holy Land, decorations in the prevailing colors of that country, and even the typical Palestinian refreshments, a part of which actually came from the vicinity of Mt. Lebanon, all combined to turn the minds of the young people to the land of our Saviour's earthly ministry, and to the consideration of His call upon their lives for service in that or other lands of great need.

Miss Frances Paul, D. B. I.'s missionary to the Bible Lands, is the one to whom the D. B. I. students are especially indebted for the curios and refreshments from the Holy land. The students and the large number of other young people who were privileged to enjoy the happy evening are truly grateful for her kindness.

At the close of the evening's program, in the devotional service, we were made to rejoice by the decision of several of the young people to return to fellowship with the Lord, and also by the decision of several others to yield their lives to Him for service.

Rev. and Mrs. Roger W. Howes are now in charge of the China Inland Mission Business Department and Home at Chungking, Szechwan, China, with Miss Grace

(Continued on p. 264)



# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## HIS VERY OWN

Norman B. Harrison's analysis and exposition of Ephesians illumines that epistle's wealth of rich truth about our position in Christ and the resultant possibility of Christlike conduct. Harrison's outlines are comprehensive; his charts are lucid; his notes, enlightening; and his comments carry a warm spiritual helpfulness. He perceives the flow of thought from verse to verse, and so traces its course as to produce, not a disjointed commentary but a connected exposition. In applying the epistle's practical exhortations for noble Christian living, his tone is gracious. Harrison crystalizes his view of the epistle as follows: "He wanted us for His very own; and in redemption this is what we are. The working out of this divine longing over us and desire toward us; what He did to bring it about, and what this means to us now that He has wrought it out for us and is working it out in us—all this is the marvelous story of Ephesians. There is no story like it anywhere. Throughout we see ourselves as 'His Very Own.' And being such, in intimate bonds, we can do no other than live and act as HIS VERY OWN."

"HIS VERY OWN—Paul's Epistle to the Ephesians," by Norman B. Harrison. 7¼x5¼ inches, 176 pages, price, cloth \$1.00, paper \$.60. Published by the Bible Institute Colportage Ass'n, 843 N. Wells St., Chicago.

## THE SPIRIT-LED LIFE

This book contains forty simple chapters on the practical aspects of the Christian life and walk as led by the Spirit of God—forty helpful chapters, each holding a blessing worth your while. "The Spirit-Led Life" is written in plain language, easy to read. Doctrinally it is true to the Word and is adequate to rectify the error of those confused by the prevalent fanaticism about holiness and sanctification. The author is admirably free in the quoting of Scripture verses, using more than three hundred. In discussing the many phases of the Holy Spirit's ministry he writes especially helpful chapters on our personal relations with the Spirit. He tells clearly how we may respond and live Spirit-filled lives. He comments in detail upon such vital themes as grieving the Spirit, the guidance of the Spirit, and the Spirit's "joy, peace, enlightenment, liberty, and power as our habitual and happy portion."

"THE SPIRIT-LED LIFE," by George Goodman. 7½x5¼ inches, 216 pages, cloth, price three shillings. Published by Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England.

## IS EVOLUTION TRUE (No. 5)

In this final pamphlet of the series on evolution Dawson speaks of the effect of evolutionary teaching upon the lives and hearts of the students in our schools and colleges. He points out how evolution's basic assumption that mankind has progressed continuously upward from the beginning quite precludes man's fall in Eden, thereby obviating man's need of forgiveness, salvation, and a Saviour. Such an assumption renders the Scriptures a worthless mass of superfluous theology. In teaching this assumption to youths as a scientific fact evolution subverts Christianity by a method that is equally as subtle as it is malicious. Evolutionary teaching robs its dupes of the Bible and God, leaving them to be the helpless victims of skepticism. Dr. Dawson recognizes this blight upon modern education which is resulting in the wholesale wrecking of the faith of the younger generation.

All five pamphlets in this series are written in a direct simple style which is within the grasp of school children; furthermore, they are written by a reliable scientist who is able to present honestly the facts of science, and able as well to interpret them aright. Dr. Dawson deals fairly with the question; and he demonstrates that an unbiased consideration of the evidence proves evolution utterly unwarranted in teaching their theory as scientific fact. These five pamphlets, if placed in the hands of the average school boy, would enable him to have a chance at least to see that there is a right side of this issue. Leaflets so inexpensive could well be circulated widely to bring benefits far exceeding the investment. And is there any better place to check the stream of infidelity than at its source? With modernistic unbelief flowing steadily from so many educational institutions, do we not owe it to our students to reach them with a faithful testimony that the word of God is true? Should not they be permitted to know that true science does NOT require them to discard the Bible?

"IS EVOLUTION TRUE? No. 5; Error, and the Way of Truth," by W. Bell Dawson. 7¼x5 inches, 16 pages, paper, price \$.04. Published by Marshall, Morgan & Scott Ltd., Paternoster Bld'gs, E. C., London.

The pamphlets in this series may be obtained from The Upper Canada Tract Society, 128 University Ave., Toronto, Ontario. Price \$.04 each post free. United States stamps accepted in payment.

All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook.

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## THE NUMBER ONE

INTRODUCTION: A number which stands connected with God in the unity of His Person. It presents Him as the Source of all light. Just as the seven colors of the rainbow merge into one white ray, so the Godhead is presented to us in its oneness by this number, producing light.

Gen. 1:5—"the light" appears on the first day  
We shall see that one speaks of God:

### I. IN HIS ESSENCE

Mark 10:18—"None good but one, that is God"

John 17:21—"That they all may be one: as Thou, Father"

Deut. 6:4—"Our God is one Lord"

### II. IN HIS UNITY

Eph. 4:3-6—"One God and Father of all"

### III. IN SOVEREIGNTY

Deut. 4:39—"The Lord He is God, there is none else"

### IV. IN GOVERNMENT

Zech. 14:9—"In that day there shall be one Lord, and His Name one"

### V. IN POWER

Acts 2:44-46—"One accord in the temple"—this was when His power was manifested

### CONCLUSION:

Rev. 2:4—many have left their first love  
Matt. 6:33—"Seek ye first the kingdom of God and His righteousness"

—R. S. B.

## WIVES OBEY YOUR HUSBANDS

### I. THE INJUNCTION

Eph. 5:22  
Col. 3:18  
Tit. 2:3-5

### II. THE EXAMPLE

I Pet. 3:1-6

### III. THE PICTURE

Eph. 5:24

### IV. THE FRUITFULNESS

I Pet. 3:1

—H. A. W.

## TO WIN SOULS TO CHRIST JUST WHAT SHALL WE TELL THEM?

### I. THE SAVING MESSAGE

Rom. 1:16

### II. THE ESSENTIAL ELEMENTS

I Cor. 15:1-5, 51-58

What is the Gospel?

A. Christ died for our sins

B. Christ rose for our justification

C. Christ is coming again for our glorification

### III. THE CONVINCING EXAMPLES

Old Testament—I Pet. 1:10-11  
cf. vss. 13, 18-19, 21

New Testament—I Thess. 1:10

Acts 2:22-36

Acts 3:13-21

Acts 4:10-11 (cf. Luke 20:16-18)

Acts 10:38-42

Acts 13:26-41 (cf. vs. 46)

Acts 26:23

—H. A. W.

## A CAUSE FOR HOPE

Lam. 3:1-26

### INTRODUCTION:

1. An apparently hopeless picture  
Lam. 3:1-20—"I am a man that hath seen affliction"

2. A hope-bringing recollection  
Lam. 3:21—"This I recall to mind, therefore have I hope"

### I. GOD'S SUSTAINING GRACE

Lam. 3:22a—"It is of the Lord's mercies that we are not consumed"

### II. GOD'S UNFAILING GRACE

Lam. 3:22b—"His compassions fail not"

### III. GOD'S REFRESHING GRACE

Lam. 3:23a—"They are new every morning"

### CONCLUSION:

1. God is good to them that hope in Him  
Lam. 3:25

2. It is good for man to hope in God  
Lam. 3:26

—C. L. N.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 10

Sunday, September 4, 1932

## EVILS OF INTEMPERANCE

Lesson Text: Isa. 5  
(Assigned for Printing: Isa. 5:11-16, 22, 23)  
Devotional Reading: Ps. 24:1-6

### Golden Text:

**"Do not drink wine nor strong drink" (Lev. 10:9).**

Today's lesson Scripture clearly presents the evils of the use of intoxicating liquors, and for this reason it may well be used as a temperance lesson. But to appreciate its deeper significance we need to engage in a study of the symbol "wine" as used in the Scriptures, and to see its historical connection and prophetic outlook.

### I. THE SYMBOLIC SIGNIFICANCE OF THE WINE

"Wine" in God's Word stands for teaching. An illustration of this is seen in the use which our Saviour made of it on the Passover night, just before He went to the cross. For many centuries the passover lamb had pointed the children of Israel forward to the One Who should give Himself an offering and a sacrifice for them, to save them from the righteous judgment of God. Like all the other sacrifices and offerings of the Old Testament, it was one of the things which God had ordained to reveal His grace and to teach men the truth concerning His Son. The passover ordinance had done its work. The promise to which it had mutely testified throughout the centuries was to be fulfilled the next day, when Christ our Passover was to be sacrificed for us. And so on that last evening with His disciples, our Lord supplanted the passover supper with a new ordinance—the Lord's Supper. First He took the bread and brake it, and then He gave it to His disciples saying, "This is My body which is given for you; this do in remembrance of Me" (Luke 22:19). And likewise, He took the cup after supper, saying, "This cup is the new testament in My blood, which is shed for you" (Luke 22:20). In so saying our Lord clearly indicated that the wine which they drank on that passover night was a means of teaching the truth about His shed blood and what it accomplished.

We need to remember, however, that the Old Testament clearly distinguishes two kinds of wine, good wine and bad wine—unfermented wine and fermented wine. Indeed the Old Testament uses two different words for these two different kinds of wine. The good wine is called, in the Hebrew, "Tirosh," while the bad wine is called, "Yayim." The good wine strengthens and sustains (Gen. 27:37); but the bad wine makes drunk (Isa. 28:7). God warns against the use of the bad wine (Prov. 23:29-32);

but He speaks of the good wine as one of the choicest of His blessings (Micah 6:15; Prov. 3:10; Zech. 9:17). In all these passages the Spirit of God is speaking of literal wine, no doubt, but they have a deeper and more far-reaching symbolic significance. The two kinds of wine stand for two kinds of teaching. The bad wine, which makes men drunken, stands for wicked, false teaching; but the good wine stands just as definitely for true, wholesome, helpful teaching. As we proceed in our study we shall see further evidence of these assertions. Suffice it to say here, that, of course, the wine used in the Lord's Supper was good wine—unfermented wine, for the law of the passover was that all leaven should be purged out of the house at that time, and the wine used must of necessity have been unfermented or unleavened wine.

Now we consider the historical connection of the wine.

### II. THE HISTORICAL CONNECTION OF THE WINE

The symbolic significance of wine will help us to understand why God likens Israel to a vine, or to a vineyard, as He does in the first part of the chapter from which today's lesson Scripture is drawn. Isaiah 5:7 says, "The vineyard of the Lord of hosts is the house of Israel," and many other Scriptures speak of Israel as a vine or as a vineyard. Now a vineyard is planted for one purpose—to bear grapes. And the use of the grapes is clearly indicated in verse two which speaks of a "winepress" in the vineyard—the grapes are used to make wine. It was God's purpose that Israel should bear testimony for Him. It was for this purpose that He chose her and made her His peculiar people. And the testimony which He wanted her to give forth was a testimony to the truths of His Word—a testimony to the truths of grace. In part Israel fulfilled her calling, for by inspiration of the Holy Spirit she gave to the world the Bible—the Word of God. It was the teaching of His Word, coupled with her spoken testimony, and the testimony of her ritual and her daily life, which God had in mind when He called Israel His vineyard.

But Israel failed to fulfill God's purpose as fully as she should. Instead of devoting herself to the giving forth of the good wine—the truth of God's Word—Israel turned aside to become drunken with the bad wine—the evil teaching, or idolatry of the nations round about her, and she actually went so far as to seek to put this bottle to her neighbors' lips (Hab. 2:5, 15).





It is this sin of the nation Israel which is primarily in mind in our lesson Scriptures—the sin of becoming drunken with the bad wine of false teaching. The very character of the statement concerning the wine is enough in itself to convince us of this fact, once our minds have been placed on the track by recognizing the two kinds of wine and their scriptural significance. But there are several very significant expressions used in connection with the wine-bibbing of which this Scripture speaks, which show that drunkenness stood indeed connected with idolatry. Verse 12 explains the connection in which the wine of verse 11 was used. "And the harp, and the viol, the taboret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider his operation of His hands" (Isa. 5:12). To understand this we need only to remember that musical instruments and the drinking of wine went hand in hand in those days with the idolatrous orgies of the heathen nations (cf. Dan. 4:7; 5:1-4). And the real significance of these feasts of Israel is emphasized by the expression "they regard not the work of the Lord." The statements of verses 22-23, which pronounced woe upon the wine-bibbers are followed by statements of similar force, for verse 24 says, "They have cast away the law of the Lord of hosts, and despised the Word of the Holy One of Israel" (Isa. 5:24). Israel's drunkenness, therefore, was more than physical—it was spiritual—they had rejected the good wine of the Word of the Lord and had become drunken with the strong drink of the idolatry of the nations round about. It was for this sin that God brought upon them the judgments which this chapter testifies, and particularly the invasion of the Babylonians and the dispersion of the children of Israel, prophesied in verses 26-30.

### III. THE PROPHETIC SIGNIFICANCE OF THE WINE

But as is uniformly the case with all of Israel's past experiences recorded in the Old Testament, her experience with the wine is a prefiguring of the experiences through which she shall pass in the future.

God's purpose that Israel should give forth good wine will have its largest fulfillment in the future. During the Tribulation—that period which shall immediately follow the age in which we live, an age when human iniquity will reach its climax—Israel shall give forth a faithful testimony, for there will be 144,000 of the children of Israel sealed by the hand of the Lord, who shall go throughout the whole world, preaching the Gospel of the Kingdom (Rev. 7:3-9; Matt. 24:14). And in the glorious Kingdom of our Lord Jesus Christ, which shall immediately follow the Great Tribulation, Israel shall be used of God in a remarkable way in bearing a testimony, for, "The law shall go forth out of Zion, and the Word of the Lord from Jerusalem" (Micah 4:2). It is then that by the blessing of God the vats of Israel "shall overflow with wine and oil" and it is then that "the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim" (Joel 2:24; 3:18).

But it is in the future also that the evil wine shall flow

most abundantly. In the Great Tribulation, Satan's mock kingdom, a wicked woman, Babylon—the city of Antichrist—shall make the kings and the nations of the earth drunken with the wine of her fornication (fornication and all impurity in the symbology of Scripture stand connected with idolatry—see Ezek. 16:26-29; Jer. 3:6-9; cf. Rev. 17:2; 18:3). In other words the nations shall then be made drunken with the wine of the teaching which shall go forth concerning the Antichrist and his image. And it is in this that the significance of the bad wine finds its climacteric manifestation.

Now let us consider briefly the personal lessons which we may learn from the wine.

### IV. THE PERSONAL LESSONS FROM THE WINE

Should not the symbolic significance of bad wine be a powerful argument to the children of God against the use of intoxicating liquors? Since God has used the bad wine as a symbol of idolatry and of false teaching, and the drunkenness which such wine produces as a picture of the sinful results of accepting false teaching, should not that fact forever deter the child of God from using alcoholic liquors, save only for medical purposes? The scriptural teaching on wine surely furnishes a telling temperance argument.

But we may learn also, from what the Scripture teaches about wine, the folly of accepting false teaching and the refreshing and blessing which comes through drinking deeply of the truth of God's Word. False teaching can only bring sorrow. It can only pervert judgment. It can never satisfy. But the truths of God's Word refresh and delight the soul. And remember—we can best detect the bad wine, if it is offered to us, by becoming well acquainted with the flavor of the good. Drink deeply, then, of the wine which has been provided for us by the gracious hand of our loving heavenly Father, Who has spread for us "a feast of fat things, a feast of wines upon the lees, of fat things full of marrow, of wines on the lees well refined" (Isa. 25:6).

### VITAL-TRUTH ILLUSTRATION

The romantic story of the mutineers of the "Bounty" on lonely Pitcairn Island illustrates forcibly the disorganization and death incident to intemperance, and at the same time its only solution and cure. The sailing vessel Bounty reached Tahiti in 1788 with forty-seven men, who remained there a year. Again at sea, there was a mutiny and the commander with half the crew was set adrift. Of the remainder, some were left again at Tahiti, where English law eventually tracked them down. A group of eighteen under Fletcher Christian took on board some native men and women and set out to find an obscure island on which to settle. Finding the island now known as Pitcairn they landed and took ashore what supplies they could, burning the ship. The island was divided among them. When they ran out of British liquor, one of the men began to make an intoxicating beverage out of roots. In the drunkenness and trouble that ensued, most of the white men killed

## Do You Understand the Sixth Chapter of Hebrews?

Several ministers have testified that they have been led to embrace the doctrine of the eternal security of the believer through reading the exposition of this chapter in

### "NOT CURSED, BUT NIGH!"

by Dean Clifton L. Fowler

46 pages, art stock cover, printed in two colors.....25 cents postpaid

THE INSTITUTE PUBLISHING COMPANY  
2047 Glenarm Place, Denver, Colorado





each other or were murdered by the natives, until at last only one man, John Adams, remained.

This man found a small copy of the Bible among the effects saved from the ship, and reading this he became converted and began to teach the half-breed young people who were growing up. He also from it made a code of laws for the government of the community. When in 1808 the American ship "Topaz" put in there, the captain

was amazed to find a law-abiding, peaceful, God-fearing and English-speaking community in that truly out-of-the-way place. In 1839 the aged widow of Fletcher Christian traded the little Bible to the mate of another American vessel for one with larger print, and the Pitcairn Bible was brought to America and given to Rev. Daniel Miner Lord, who later presented it to the New York Public Library, where it may now be seen.

Third Quarter, Lesson 11

Sunday, September 11, 193

## ISRAEL JOURNEYING TOWARD CANAAN

Lesson Text: Num. 10:11-36  
(Assigned for Printing: Num. 10:11-13, 29-36)  
Devotional Reading: Ps. 34:1-8

### Golden Text:

"Come thou with us, and we will do thee good" (Num. 10:29).

Today's lesson touches upon a subject which is of vital importance to an understanding of the spiritual significance of many of the experiences of the children of Israel, and one on which there has been much misunderstanding. Just what is Canaan a type of? Just what is its spiritual significance?

### I. CANAAN THE PLACE OF GOD'S CHOICE FOR ISRAEL

First we need to note that Canaan is a type of the yielded life—not a type of heaven. We know that many preachers and hymn writers of past generations have regarded Canaan as a type of heaven, but we believe that thoughtful, prayerful reflection will lead to the conclusion that something else is meant, and we trust in this study to be enabled by the Holy Spirit to show that the promised land stands for the yielded life and to answer some of the outstanding questions which are involved in the other line of teaching.

Let us here consider a few facts which, to us, indicate plainly that Canaan cannot be a type of heaven. In Canaan the children of Israel met with opposition and engaged in stern conflicts. When we get to heaven we will find no enemies and our warfare will be over; but the yielded life is one intense spiritual conflict, as we shall see presently. Again, in Canaan the children of Israel fell into sin and disobedience; but when we get to heaven such things will have no place in our experience. They do enter into the experience of the Christian who has yielded his life, however. We do not say that when a Christian is yielded he will be guilty of disobeying his Lord, for such an attitude is anything but an attitude of yielding; but it is true that even after one has yielded his life to the Lord and entered Canaan, as it were, he does frequently grieve his Lord by disobedience and stubbornness. Yet again, Israel's sins in the land were visited by chastening, which clearly indicated their spiritual immaturity and need of further development. In heaven there shall be no need of chastening, for believers will have reached their spiritual maturity. But while we are here in this life, even though our lives be yielded to the Lord, there is need of chastening and the growth in grace which that chastening produces. These are only a few of many things which lead us irresistibly to the conclusion that Canaan stands, not for heaven, but for the yielded life. We shall see other reasons for this conclusion as we press on in our study.

Notice now, however, from the positive point of view, that Canaan was the place of God's choice for the children of Israel. He had His eye on Canaan in the very beginning, when He called Abraham out of Mesopotamia, for He called him to go out into a place which he should afterward receive for an inheritance (Gen. 12:1; Heb. 11:8). In the promises which He gave to Abraham, to Isaac, and to Jacob, the land of Canaan held a place of prominence (Gen. 15:7, 13-18; 17:8; 26:3; 28:13). And when God

called Israel out of Egypt, it was that He might bring them into this land of promise (Exod. 6:8). And that Canaan was the place of God's choice for Israel is seen in today's lesson in Moses' testimony: "We are journeying unto the place of which the Lord said, I will give it to you" (Num. 10:29).

Just so it is God's will for His children that all of them should yield their lives to Him. This was the purpose of Christ's death, for He died, not only to save our souls from hell, but to make possible for us the joyous experience of lives delivered from the power of sin and yielded to Him for service. "He died for all, that they which live (that is those who have eternal life by believing on Him) should not henceforth live unto themselves, but unto Him which died for them, and rose again" (II Cor. 5:15—see also Rom. 14:9). It is a tragedy when a Christian stops with accepting the Lord Jesus Christ as His Saviour and fails to give Him His rightful place as Lord in the life. Such a soul is saved and saved forever, but he is frustrating God's purposes in his life, and when he comes into the presence of his Lord at death or at the Rapture, he will come empty handed. And so God's Word is filled with appeals to the believer to yield his life to the Lord, that the good, and acceptable, and perfect will of God may be wrought out in his life. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God" (Rom. 12:1-2).

It is significant that through rebellion and unbelief Israel delayed her entrance into the promised land. According to Deuteronomy 1:2, it is only eleven days journey from Horeb to the promised land, but it took Israel 38 years to make that journey. Likewise, sad to say, though God wants all of His children to yield their lives to Him, and though this decision may and should follow immediately upon the heels of the decision to accept the Lord Jesus Christ as one's Saviour, yet many Christians delay that decision for a lifetime, and some never make it.

Not many years ago, when an earnest Christian worker had been speaking on the yielded life, he was approached by a man of about fifty years of age, who was sobbing and though his heart would break. "I just want to tell you," said the man, "that when I was a young man I knew that God wanted my life for His service, and I knew He wanted me to serve Him as a missionary in China, but I hardened my heart against His Spirit's dealing with me, and now it is too late—my life has been spent for self, and my Lord's will has been crowded out." What a tragedy this is, and yet if they were honest, hundreds, if not thousands of God's children would be compelled to give a similar testimony. Remember, though, that the children of Israel did finally enter the promised land, though they delayed for many years. And if there be one of God's children reading these lines who has postponed that decision, beg of you, put it off no longer. Spend no time in vain regrets, but yield yourself to God at once, and let Him show you how he wants you to spend the rest of your life.



Canaan is the place of God's choice for the children of Israel—the yielded life is His will for all His children.

## II. CANAAN THE PLACE OF BLESSING

**Canaan was the place of blessing for Israel.**

It was the place of conflict, but it was also the place of conquest. As Israel entered the land there were giants there—an eloquent testimony to the sin of the inhabitants of that land, for the giants were born as a result of a wicked union between the fallen angels and the daughters of men (Gen. 6:2-4—for further information on this subject see Dean Fowler's booklet, "The Angels That Sinned," The Institute Publishing Company, twenty-five cents postpaid). These giants, with their wicked progenitors, opposed the children of Israel at every step in the conquest of the land. But the Lord was with His people and going before them, and in His strength they were well able to overcome these enemies and to possess the land. Whenever they tried to go on in their own strength they were defeated; but whenever they were walking in conscious dependence upon the Lord, theirs was an experience of mighty victory, as, for instance, in the conquest of Jericho (Josh. 6). So in the future Israel will experience terrific opposition in the land from the Antichrist—Satan's henchman, but she will experience a glorious victory in the Lord Jesus Christ. Who comes forth out of heaven to fight against the Antichrist and against his armies and to consume them with the brightness of His forthshining (Ps. 83:1-5; Zech. 14:1-4; Rev. 19:11-29). Moses' prayer was not in vain when he prayed, "Rise up Lord, let Thine enemies be scattered; and let them that hate Thee flee before Thee." Canaan was the place of conquest.

So with the believer in Christ Jesus, the yielded life is a place of victory. One who yields his life to the Lord will find that there are many adversaries. The Devil, with his three tools, the world, the flesh, and the demons, will do everything in his power to hinder the child of God from possessing his possessions. And the yielding of the life to God is the signal for him to wage more fierce warfare than ever before. In this connection be it noted that the giants in Israel's past history and the Antichrist in the future have their counterpart in that wicked flesh nature which dwells in the heart of every Christian. But our Lord Jesus Christ is well able to overcome the enemies of our souls, and if we will press on into the yielded life, trusting in His mighty strength, ours will be indeed a victorious experience. "Sin shall not have dominion over you" is the promise of our Lord, "for ye are not under the Law, but under grace" (Rom. 6:14). "We are more than conquerors through Him that loved us" (Rom. 8:37). The unbeliever is the helpless slave of his own sinful nature, and the unyielded believer knows nothing of the joy and blessing of victory. But the believer who is truly yielded to the Lord, though fiercely assailed by the enemy, is yet victorious in the conflict. "This I say then, Walk in the spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every

high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5).

The land of Canaan was also the place of communion for the children of Israel. God had been with them in Egypt, it is true, keeping them and blessing them in ways they knew not. But it was not until they started for Canaan that they saw His visible presence in the pillar of cloud by day and of fire by night (Exod. 13:21-22). And when they had entered the promised land, that visible glory dwelt in their midst, first in the tabernacle, and later in the temple. But the visible manifestation of the glory of the Lord in the midst of His people in the past was but a foregleam of the glory which He shall manifest in the Kingdom. Then our Lord Jesus Christ, Who is the effulgence of His Father's glory and the express image of His Person will be present in visible splendor, reigning in Zion upon the throne of His father David, and "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea" (Hab. 2:14; Ezek. 37:26-28; Zech. 14:16). And so it will be in the land of promise that our Lord will manifest Himself and shall reign. In a very real sense, therefore, the land of Canaan is the place of fellowship for the children of Israel.

So, too, the yielded life is the life which enjoys the most full fellowship with God. It is a principle in God's dealing with His children that He will bless them and fellowship with them just as far as they will let Him. It is entirely possible to be in fellowship with Him on one point and out of fellowship with Him on another. But sin in the life hinders fellowship with God, and stubbornness and rebellion and disobedience are sin, gross sin (I Sam. 15:22-23). Since, therefore, the yielded life is God's plan for all His children, in so far as we are not yielded we are rebelling against His will, and this hinders us from entering as fully into fellowship with Him as He wants us to. But when we separate from sin and worldliness and give ourselves to Him in unreserved abandonment, letting His will become our will, and delighting ourselves in His plan for our lives, what joy—what blessing comes to our souls! This is the way to prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). This is the way to enjoy the sweet and intimate fellowship which God yearns to give us, and which He promises in the words, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18).

As we meditate on the many blessings which came to the children of Israel in the land of Canaan and their counterpart in the many blessings which the yielded life affords, we find ourselves unable to do justice to this subject. Suffice it to say that to the yielded Christian everything becomes different. Prayer is more to him than a mere perfunctory mouthing of set forms—it is a vital, personal touch with his Lord; it is the very breath of life. God's Word ceases to be a dry and musty record of ancient history—it becomes to him the voice of His heavenly

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Father, speaking to his soul in vibrant tones, assuring him of His lovingkindness, and guiding him day by day in the path which he shall tread. Christian work, to the yielded Christian, is not a matter of drudgery. It is a thrilling adventure in which we witness daily new manifestations of the miracle-working power of God in our own lives and in the lives of others. O how many are the blessings which the child of God enjoys when his life is yielded to his Lord! It is to such that the testimony of the Psalmist most truly pertains, "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward! they can not be reckoned up in order unto Thee: If I would declare and speak of them, they are more than can be numbered" (Ps. 40:5).

### III. CANAAN THE PLACE OF RESURRECTION LIFE

Before we leave this fascinating subject there is one more thought which we must mention: the children of Israel entered into Canaan by the experiencing of a typical death and resurrection. This they experienced when they went down into the Jordan and came up dry shod on the other side (Josh. chapters 3 and 4). The typical significance of the crossing of the Jordan is the same as that of the crossing of the Red Sea. Both typify a death and a resurrection. But there is this difference between them. The crossing of the Red Sea types the salvation of the believer—the crossing of the Jordan types the yielding of his life.

The crossing of the Red Sea was typical of our identification with Christ in His death and resurrection, through our initial decision to accept Him as our Saviour. It corresponds to the message of Romans 6:4-6: "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

But the crossing of the Jordan is typical of the practical

application of Christ's death and resurrection in the daily experience of the believer as he yields his life to his Lord. This corresponds to the message of Romans 6:11; "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Many have crossed over the Red Sea who have not yet passed over Jordan; or in other words, many have trusted the Lord Jesus Christ as their Saviour who have not yet yielded their lives to Him. If you, dear reader, are one of these, will you not here and now pass over Jordan by a decision to yield yourself to God for His will to be wrought out in your life? If so, you may begin at once to enjoy the blessings of Canaan.

### VITAL-TRUTH ILLUSTRATION

Two men were walking by the banks of a river at the twilight hour. One of them, quoting the words of a famous Christian worker, said, "The world has yet to see what God can do with one man wholly dedicated to Him." His companion stopped and said: "Say that again." Again his friend repeated with renewed emphasis: "The world has yet to see what God can do with one man wholly dedicated to Him." Lifting his hand in the twilight Dwight L. Moody, for it was he, said: "By the grace of God, I will be that man." And he went forth to do a work for God and His kingdom such as has been given to but few of His servants. Here was the hiding of the great evangelist's power. Wholly dedicated to the will of God, he was transformed and filled by the Spirit of God, and went forth to do the work of God. "God's man, in God's place, doing God's work, in God's way," are the significant words of Hudson Taylor as to the place for the life of every true servant of God.

—Jas. H. McConkey in "The Surrendered Life"

Third Quarter, Lesson 12

Sunday, September 18, 1932

## THE REPORT OF THE SPIES

Lesson Text: Numbers 13:1—14:45  
(Assigned for Printing: Num. 13:1-3, 25-33)  
Devotional Reading: Ps. 95:1-7

### Golden Text:

"The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1).

This lesson is a lesson in occupation; it clearly exemplifies both a good and a bad occupation, and exhibits the effects of each. As a background for our study, however, we need to be reminded of the message which Moses brought to Israel while they were yet in Egypt, two years before the incidents which we study today. We consider first, therefore,

### I. THE PROMISES OF GOD

When the Lord appeared to Moses in the burning bush He brought a marvelous promise. He said, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites" (Exod. 3:7-8). This promise was repeated in the message which Moses bore to the elders of Israel (Exod. 3:16-17), and was repeated on a number of occasions afterward (see Exod. 13:5; 23:23, 27-29; 33:1-3; 34:11). Observe that God had plainly told the children of Israel the character of the

land into which He was bringing them. He told them of the people who dwelt in the land and named them by name—the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites (Exod. 3:17). And he plainly labeled these inhabitants of the land as the enemies of the children of Israel (Exod. 23:22-23). But He continually reminded them that theirs was a good land and a large land, and a land flowing with milk and honey (Exod. 3:7-8; 34:11). And He reminded them also that this was the land concerning which He had sworn to Abraham, to Isaac and to Jacob, that to their seed He would give it (Exod. 33:1-3).

And God told the children of Israel that He Himself had undertaken to drive out their enemies before their faces. This was involved and implied in the promise, "I will bring you into the land" (Exod. 3:8, 17, etc.). He did not leave His promise to rest upon implications, however, but plainly told them that He Himself would go before them and would drive out their enemies: "I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off" (Exod. 23:22-23). Not only so, but God had plainly told them HOW He would drive out these enemies, for He said, "I will send My fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn





their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year: lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land" (Exod. 23:27-30). And He had plainly indicated that He would give the children of Israel victory in their battles and would use them also as His weapons in driving out their enemies. "I will deliver the inhabitants of the land into your hand; and thou shalt drive them out from before thee" (Exod. 23:31).

What an amazing array of promises! Surely the children of Israel were not in ignorance as to what they should find in the land, neither were they ignorant as to how God purposed to deal with them when they entered that land.

## II. THE ENCOURAGEMENT OF MOSES

Doubtless Moses had these promises in mind when he sent the spies to search out the land, for he sought to encourage them greatly.

First notice, however, that Moses instructed them frankly to face the conditions in the land. He said to them, "See the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not" (Num. 13:18-20). When he said this, Moses had no doubt as to what they would find, for God had plainly indicated that they would find there enemies—great and powerful enemies—but they would find that land a good land flowing with milk and honey. And so Moses added an instruction which testified his confidence that they would find it a fruitful land, even as the Lord had said, "And bring of the fruit of the land" (Num. 13:20).

It is a good thing for God's children frankly to face facts. The adversary of our souls is constantly trying to get us either to blind ourselves to facts or to give those facts false values. For instance, he leads the Christian scientist to shut his eyes to the reality and awfulness of sin, and to say in his blindness, "Man is incapable of sin, man cannot depart from holiness, evil is but an illusion." On the other hand, he persuades hedonistic psychologists to say, "What former generations regarded as sin is nothing but atavism; one should follow out his natural impulses; suppression is dangerous," and thus he gives the reins to man's depraved passions. But neither of these is God's method of dealing with the sin problem. God seeks to lead us to recognize sin for what it is, and then to look to Him for salvation from its penalty, power, and presence. And so with all the problems of life, the man who is talking with God will frankly face facts, weigh them carefully, and then deal with them in the wisdom and strength of God (Isa. 1:18; Prov. 3:5-6; Jas. 1:5).

But while he instructed these men to face the facts,

Moses also sought to encourage them in the Lord. "Be ye of good courage" were his words. Undoubtedly he had the promises of God in mind as he exhorted these twelve representatives of Israel to be of good courage. And his words meant practically, "Face the facts, but do not let them discourage you. There is no reason for discouragement and every reason to be of good courage, for has not the Lord promised to bring us into this land? If you find in the land that the enemy is great and numerous, what of it? Has not the Lord told us even so? And if you find the land is good and fruitful, as you most surely will, let that serve to remind you that this also was God's Word unto us. Face the facts, but take the Lord and His promises into account."

## III. THE FEAR OF ISRAEL

As the spies went into that land they found indeed that everything was exactly as the Lord had described it. There were the nations whom the Lord had named, dwelling in walled cities, and among them were the giants, the sons of Anak. The description of the spies was undoubtedly true to facts: "We came unto the land whither thou sendest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan (Num. 13:27-29)." In thus faithfully presenting the actual conditions which were found in the land, those spies were simply doing their duty.

But sad to say, ten of those spies became occupied with the enemies and forgot the Lord. To their report they added, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight" (Num. 13:32-33). The difficulties in the way seemed bigger to these men than the promises of God.

Let us not minimize the difficulties. Those giants were real giants—not mere creatures of imagination, for in addition to the plain statements of God's Word that the giants actually dwelt in the land, we have archeological remains proving that the Scripture record is true, and that the giants did indeed live in the land in those days. The immensity of these creatures may be judged by the descriptions given of a few of them. Og, king of Bashan, had a bedstead of iron, nine cubits in length (Deut. 3:11). Now the length of the cubit is somewhat uncertain, because it varies from about eighteen inches to about two feet. If we follow the more conservative measure, that bedstead was 13½ feet long! If we follow the greater, then it was nearly 18 feet long! In either case it is clear evidence of the colossal stature of the man for whom such a bedstead was necessary. So, too, Goliath, whose height is given as six cubits and a span, was between 9½ and 12½ feet tall (1 Sam. 17:4). And for people armed

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with only primitive weapons of those days, the walled cities of the land, humanly speaking, were practically impregnable fortresses. And in addition to this, there can be no doubt that the inhabitants of the land greatly outnumbered the children of Israel. Yes, difficulties were very real.

But what did the difficulties amount to in the face of the promises of God? Had he not told them plainly that the enemies were there? And had He not told them plainly and repeatedly that He Himself would go before them and fight for them and cause their enemies to turn their backs before them? What difference did it make if those enemies were six feet tall, or sixty? The promises of God were true and could be depended upon.

We are sorry to say that the children of Israel were affected by the unbelief of the spies, and like them became occupied in the difficulties. As a result of their wrong occupation they murmured against Moses and against Aaron, and sought to return to Egypt. And when Moses, Caleb, and Joshua sought to restrain them, they would have stoned them with stones had they not been prevented by the Lord (Num. 14:1-10). But this was not the end. As a result of their sin the ten unfaithful spies and the congregation of Israel brought upon them a severe chastening from the Lord. The ten spies died of the plague, and the whole congregation of Israel, from twenty years old and upward, were sent into the wilderness to die, before God finally led His people into the land of promise.

Such is the evil effect of a wrong occupation. It not only takes all the joy out of life for the man who entertains it, and leads to wrong and sinful actions, but it also tends to corrupt others with whom this man is thrown in touch (Prov. 14:14; Eph. 4:22-29; Heb. 3:12-13; 12:15).

#### IV. THE FAITH OF CALEB

But the faith of Caleb and Joshua was just as striking as the unbelief of the other ten spies. And their spirit is such a striking contrast that we cannot escape the conclusion that Caleb and Joshua were the two spies who bore the fruit of the land with them to encourage the hearts of the children of Israel (Num. 13:23).

When the report of the spies had been given Caleb said, "Let us go up at once, and possess it; for we are well able to overcome it." This is the language of faith. This is the language of a soul which is occupied, not with the difficulties, but with the Lord. Caleb faced conditions just as frankly as did the other spies, but he looked above the difficulties to the One Who had promised to go before them and drive out the enemy. And so, counting on the strength of the Lord, he affirmed confidently, "We are well able to overcome them."

That Caleb and Joshua were occupied with the Lord is evident in their further testimony. When the children of Israel had proposed to return to Egypt, they said, "The land, which we passed through to search it is an exceedingly good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which flow-

eth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not" (Num. 14:7-9). What a tragedy it was that the children of Israel would not heed this faith-filled testimony.

That the confidence of Caleb and Joshua was based on a solid foundation is clearly demonstrated by the victorious experience of the children of Israel when they did finally enter the promised land. The walls of those walled cities, which so dismayed them, fell in ruins at the blast of the trumpet, which the Lord had commanded (Josh. 6:1-21). It is highly significant also that God used one of the men who dared to trust His Word to lead His people into that land, for Joshua succeeded Moses as the leader of Israel in the conquest of the land. And Caleb was there also, for God had promised that these two men alone, of all the adults among the children of Israel, should be permitted to enter the land. And in connection with the spirit of Caleb, God's Word furnishes a most interesting sidelight, for when they had come into the land, Caleb, now a man 85 years old, came to Joshua and made request for the very mountain in which dwelt the giants who had so terrified the ten spies, saying "Give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced, if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Josh. 14:12). Who could help admiring the rugged faith of that old warrior? We can well imagine that Caleb took grim delight in driving out the very giants who had terrorized the children of Israel, and drive them out he did in the strength of the Lord, for the Scripture tells us that "Caleb drove thence the three sons of Anak, Sheshai and Ahiman, and Talmi, and the children of Anak" (Josh. 15:14—cf. Num. 13:12). Such is the fruitage and triumph of the faith which is occupied in the Lord and in His promises.

God wants these things to be an object lesson to us. From the disastrous results which followed the unbelief of the children of Israel and the faithless spies, He wants us to learn the folly of unbelief and of a wrong occupation. And from the blessing of Joshua and Caleb He wants us to learn the wisdom of taking Him at His word and being occupied with Him. The soul who is truly occupied in the Lord Jesus Christ and in His Word will never be defeated or at least, if he does get his eyes off his Lord and go down in temporary defeat, he will make that defeat but a stepping stone to greater victories, for "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). Instead of being defeated by the old sinful nature God wants us to become transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. And the renewing of our minds, which produces this triumphant and happy transformation, is that our

## Who Are The "Spirits in Prison" of Whom Peter Speaks?

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minds shall become occupied with our Lord Jesus Christ (Isa. 26:3; II Cor. 4:17-18; Phil. 4:6-7).

### VITAL-TRUTH ILLUSTRATION

One day my telephone rang, and a lady asked me to come down and visit her husband who was very, very sick, and unsaved. I went and stood by the bed—the man had double pneumonia—and I said, "Old boy, I am sorry you are so sick." After awhile, as the Lord helped me, I talked of the Lord Jesus, and the man said, "Here and now I receive Him; and I will tell you what I will do, if the Lord will restore me, I will forsake my sin, and I will come down and be baptized." I went to my prayer meeting that night, and told the brethren I had had a wonderful revival in a sickroom, and told them of this man, asking them to pray for him.

In a few days I went again to see him, and he was out of danger. On the third visit I found him sitting on the woodpile watching his chickens—he loved good horses and

fine chickens. I said, "You will soon be ready to come to church." He replied, "Brother Neighbour, I am going to keep my promise and unite with your church and be baptized a week from next Sunday." A couple of weeks went by and he did not come. One day I saw him on the street riding a beautiful black steed. I hailed him and said, "Wait a minute, old boy. I thought you were coming on and live for Christ." He said, "Oh, Brother, I will come!" But he did not. Then one day I met a groceryman, a member of our church, and he said, "We are going to have a sudden death in this city." I said, "Who do you think is going to die?" He said, "The man that promised you all sorts of things when he thought he was dying. The Word of God says, 'He that being often reproved hardeneth his neck, shall suddenly be cut off, and that without remedy.'"

I do not believe a week had passed until I heard that man's wife, over the telephone, say, "Oh, Brother Neighbour, come! B. is dead! He was at a banquet at the hotel and he fell over dead." I went up and tried to comfort her; but I think that was the saddest funeral I ever attended.  
—R. E. Neighbour (Condensed)

Third Quarter, Lesson 13

Sunday, September 25, 1932

## REVIEW: MOSES HONORED IN HIS DEATH

Devotional Reading: Ps. 116:12-19

### Golden Text:

"Precious in the sight of the Lord is the death of His saints" (Ps. 116:15).

### AN OUTLINE ON THE SCRIPTURE READING (Deut. 32:48-52; 34:1-8)

#### I. A. CHASTENING

Deut. 32:48-52; cf. I Cor. 11:30-32

#### II. A VISION

Deut. 34:1-4; cf. Heb. 11:13-16

#### III. A MOURNING

Deut. 34:5-8; cf. Ps. 106:32; Zech. 12:10-14

#### V. A PROMISE

Deut. 18:18-19; cf. Mark 9:4; Rev. 11:3-6

### QUESTIONS FOR REVIEW

#### Lesson 1—"Childhood and Education of Moses" (Lesson Text: Exod. 2:1-10; Acts 7:20-22) (Golden Text: Prov. 22:6)

1. What lessons may parents learn from the experience of Moses with the daughter of Pharaoh?
2. What lessons may we learn from this experience?

#### Lesson 2—"The Call of Moses" (Lesson Text: Exod. 2:11-4:20) (Golden Text: Exod. 3:12)

1. What constitutes a call to the Lord's service?
2. How many of God's children are called?
3. How have you responded to your call?

#### Lesson 3—"The Passover" (Lesson Text: Exod. 11:1-12:36) (Golden Text: I Cor. 5:7)

1. What may the lost man learn from the Passover supper?
2. What may the saved man learn from the Passover supper?

#### Lesson 4—"The deliverance at the Red Sea" (Lesson Text: Exod. 13:17-15:21) (Golden Text: Exod. 15:5)

1. What is the prophetic outlook of Israel's experience at the Red Sea?
2. What are the personal lessons which we may learn from Israel's experience at the Red Sea?

#### Lesson 5—"The Giving of the Manna" (Lesson Text: Exod. 16:1-36) (Golden Text: James 1:17)

1. What does the manna teach us concerning Christ?
2. What does the manna teach us concerning Israel?
3. What does the manna teach us concerning our fellowship with Christ?

#### Lesson 6—"The Ten Commandments—I" (Lesson Text: Exod. 19:1-20:11) (Golden Text: Deut. 6:5)

1. Whose righteousness does the Law reveal?
2. How does the Law convict the world of sin?
3. To what end does the Law convict of sin?

#### Lesson 7—"The Ten Commandments—II" (Lesson Text: Exod. 20:12-21) (Golden Text: Lev. 19:18)

1. Can the Law make man righteous?
2. Can the Law give life?
3. Can the Law strengthen man to live out its righteousness?
4. How can the righteousness of the Law be fulfilled in us?

#### Lesson 8—"The Tent of Meeting" (Lesson Text: Exodus chapters 32, 33) (Golden Text: Exod. 33:11)

1. Wherein does the arrangement of the tabernacle picture Christ?
2. Wherein do the materials of the tabernacle picture Christ?
3. Wherein did the service of the tabernacle picture Christ?

#### Lesson 9—"Gifts for Building the Tabernacle" (Lesson Text: Exod. 35:4-36:7) (Golden Text: Prov. 3:9)

1. What was the secret of Israel's generosity in giving gifts for the tabernacle?
2. What was the purpose for which these gifts were given?
3. What may we learn from the example of the children of Israel?

#### Lesson 10—"Evils of Intemperance" (Lesson Text: Isa. 5) (Golden Text: Lev. 10:9)

1. What does wine stand for in God's Word?
2. How many kinds of wine are there?





3. What experiences of Israel stand related in the Scripture to wine?
4. What may we learn from the symbolic significance of wine?

**Lesson 11—"Israel Journeying Toward Canaan"**  
(Lesson Text: Num. 10:11-36)  
(Golden Text: Num. 10:29)

1. What is Canaan a type of?
2. What are some of the reasons for this conclusion?
3. How may we enter Canaan?

**Lesson 12—"The Reports of the Spies"**  
(Lesson Text: Num. 13:1-14:45)  
(Golden Text: Ps. 27:1)

1. Had the children of Israel any advance information concerning the conditions which they would find in the land?
2. What should have been their attitude when they found the giants in the land? Why?
3. What was their attitude? Were there any among them who trusted in the promises of the Lord?
4. What lessons may we learn from their experience?

**VITAL-TRUTH ILLUSTRATION**

This illustrates Israel's unfaithfulness after having experienced God's interventions all along the way.

We were going through a great furniture manufactory when our guide, the superintendent, pointed out to us superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining is just this, that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms

What a suggestive fact! How nature is continually contributing to the true interpretation of human life! The storm-beaten tree develops the closest and finest and most intricately woven fibers. When it is cut down and the saws lay bare its exquisitely figured grain, the cabinet-maker selects it as the material for his finest work. So with human life beset by sorrows, tests, and trials. It stands the storm, how the wind of God strengthens and beautifies it! We need life's stress. Character cannot be developed into its strongest and most beautiful form without it. —The Expositor

## BIBLE SCHOOL OR COLLEGE—WHICH?

(Continued from p. 239)

are posing as angels of light—as professors in our apostate "Christian" colleges and seminaries?

AND of course I cannot forget dear old Bill. The joy that was manifested on the face of the boy as he accepted the Saviour cannot be erased from his memory. And how our hearts were rejoiced when he said, "Yes, Lord, I'll give my life to Thee—use me as Thou wilt."

For various reasons the way to the Bible Institute seemed to be closed to Bill, and after finishing high school, he entered college. Bill had grown in grace in a truly thrilling way throughout the two or three years of his Christian life, and we all hoped and prayed that he would remain true.

Bill has now finished about half of his college course. He did not attend the same college that the other boys did, but rather, one that makes no profession along religious lines at all. What have the few years of training done for him? Surely since he was taught nothing on religious subjects, Bill's heart will not be turned away from his Lord, nor his faith in God's inspired Book impaired.

Although I have not heard directly from Bill for a long time, a mutual friend wrote me a short time ago concerning him, and said, "Bill has changed," and then he proceeded to tell how Bill had been drawn from the path of yieldedness to Christ and was headed rapidly toward "Modernism!" Bill's is but another life that is becoming enraptured by the octopus-like tentacles of infidel education and the vital power of a living faith in the Saviour is being crushed from his soul!

ANOTHER young man, one who had never heard the call of God for a life of service, and who was interested in going to college only that he might be trained for secular work, entered the same university that John and Jim attended. His life had been spent in a Christian home where he had learned to revere the Bible as the Word of the living God, but as yet the marvelous truths the Book contained had not gripped his life. He became easy prey to the deprecations of the faith-destroyers, and at the end of the first year, he had accepted almost without question the theory of evolution, and looked upon the first chapters of Genesis as pure allegory.

At the end of his second year, his soul not only had become completely upset in regard to the authority and authenticity of the Scriptures, but was fast becoming the slave of sin. He was learning that the Christless philosophy

and psychology taught in the classes were utterly impotent in freeing his soul from the bonds which were fast tightening upon him. In his despair, he began attending the services at The Denver Bible Institute, hoping—almost against hope—that he could find something to untangle his mind, and free his soul.

At the Institute, he learned, to his utter amazement that true science did not contradict the Bible, and that the Scriptures could be demonstrated beyond a shadow of a doubt to be more, far more, than a mere human production—they were indeed inspired of God. As the week went by the old reverence for the Word of God came back, and the confidence which had withered under the baneful falsifications of his college teachers, began once more to blossom forth. So thrilled did he become by the wonderful message of the Old Book under the clear and faithful teaching of the Bible School, that ere long he had decided that his life would be spent in the service of the Lord Jesus.

That was several years ago. He has since entered and completed the course in The Denver Bible Institute, and the Christ Who once meant little or nothing to him, has become unspeakably precious—more precious than all else in the world—to him; and the Book was fast becoming a mass of silly fables and the meaningless tale of an ignorant people's search for God, has become the immovable foundation of an unshakable faith that has meant the salvation of his life for the Saviour.

Let us summarize:

Jim went to a modernistic college unaware of the dangers which lined his path—and he emerged an infidel.

John went to a modernistic college fully warned of the pitfalls the enemy had placed there for his soul—and he left the school an infidel.

Bill goes to a secular college, warned of the rock that marked the channel—and he is headed for the shipwreck of his faith.

But—

Another young man who had become enmeshed in the snares of Satan set by the leaders of "religious thought" in the University, was saved from a tragic doom by the faithful teaching of a Bible Institute, and his life spared for the service of the King.

Young man, young woman, eagerly looking forward to a life of Christian service, take heed lest your life story be the story of Jim, or John, or Bill. May God give you the

wisdom and grace to chose the training for his service which shall equip you with an armor impenetrable to the darts of the evil one, and a weapon that never fails to vanquish the foes of our souls. Surely, if the testimony of the Bible Institute was so powerful that it brought a soul already in the clutches of "Modernism" into an unfaltering trust in the truths of Christianity, such a school is just the place the Christian young man or woman should get his or her

first and foundational training for the work of the Lord.

"The Bible School, or College—Which?" For the young Christian who truly desires to become a faithful and true servant of his Saviour, and not another Jim, or John, or Bill, we would unhesitatingly say, "The Bible Institute." FIRST—then if God leads, other training may be considered, after the soul has been prepared to meet the onslaughts of "Modernism"!

## ARE YOU CALLED TO CHRISTIAN WORK

(Continued from p. 237)

Does the world offer you anything more than it offered him? The Lord offers you the same reward that He offered Moses, who esteemed the reproach of Christ greater riches than the treasures in Egypt because "he had respect unto the recompence of the reward" (Heb. 11:26).

THE reward you will receive for Christian work is too wonderful for description. In that it will be eternal, it is beyond comprehension, because our finite minds cannot grasp eternity. The Lord very graciously stoops to the level of our thinking, nevertheless, and gives us an idea of what the reward will be, saying, "He that winneth souls . . . shall shine as the brightness of the firmament; and they that turn many to righteousness is the stars forever and ever" (Prov. 11:30; Dan. 12:3). Can you imagine the gratitude of those whom you may lead to the Saviour, and what satisfaction it will give you up there. It is true that some will be ungrateful to you down here for doing Christian work with them, but there will be no ingratitude in heaven. And the greatest reward, by far, will be the Lord's own "Well done, thou good and faithful servant." Then, those who have given themselves fully to Him for His service will realize the wisdom of their choice. As Knowles Shaw wrote in the famous old hymn, "We shall come, rejoicing, bringing in the sheaves."

Frances Ridley Havergal was one who found such happiness in serving the Lord down here that her soul thrilled at the thought of the privilege of serving Him forever. That was all the reward she desired, as she said in her book, "My King and His Service" (p. 253):

My Lord hath met my longing  
With word of golden tone,  
That I shall serve for ever  
Himself, Himself alone.  
"Shall serve Him,"—and "for ever."  
Oh hope most sure, most fair!  
The perfect love outpouring,  
In perfect service there!

There is nothing to fear about Christian service, for it is the most normal life in the world. It is not trying to

do things FOR GOD, but it is simply allowing GOD to work THROUGH YOU. Does your old nature cause you to dread the Lord's work? You ought rather to dread holding back from Him. He assumes all the responsibility of making you what His service requires; all you have to do is to say, "Yes." Have you any reason to doubt His ability to satisfy you? He created you, loves you, washed you from your sins in His own blood, lives interceding for you, and is coming back to take you to be with Himself. What is there to fear in yielding your life to Him? He will enable you to make of it far, far more than you can make without His help.

THE Lord is so gracious that He will love and bless you, as far as possible, even if you decide not to give Him your life for full-time service. He is not like some fathers who turn against their sons because they refuse their plans for their lives. The Lord Jesus loves you with an everlasting love. There is no compulsion about His service: merely the appeal of love. The decision rests entirely with you. "Chose YOU this day whom ye will serve" (Josh. 24:15). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). The Lord has no reapers except those who want to reap. His army consists only of enlisted men. Be responsive to the claims of God upon your life, I plead with you, and enlist today.

Living for Jesus a life that is true,  
Striving to please Him in all that I do,  
Yielding allegiance glad-hearted and free—  
This is the pathway of blessing for me.

O Jesus, Lord and Saviour, I give myself to Thee;  
For Thou in Thine atonement did'st give Thyself for me.

I own no other master: my heart shall be Thy throne.  
Myself I give, henceforth to live, O Christ, for Thee alone.  
—C. Harold Lowden

### Does The Backslider Lose His Salvation?

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## IS ATHEISM SCHOLARLY?

(Continued from p. 242)

1. They rob God of His rightful glorification. Scanning the first verse of Genesis they read: "In the beginning God created the heaven and the earth." But that sounds too old-fashioned and out of date. Such statements savor of "obscurantism." And so with a "Pooh, pooh!" of superiority they speak pompously of resident energy, universal intelligence, the immanence of innate entities, orthogenesis, and so forth; in fact, very largely "and-so-forth." "They glorified Him not as God."

2. "Neither were they thankful." God has adapted man to his natural environment. He has given him the capacity for appreciation of music and beauty. He has made it possible for him to enjoy his meals. He created man male and female, establishing the home and its joy of parenthood. "But neither were they thankful."

3. They "became vain in their imaginations." The nebular hypothesis was conceived in man's imagination. Evolution is the product of man's imagination. Ernest Haeckle said: "It is an error that cannot be maintained." Sir Wm. Dawson declared it was "destitute of any shadow of proof." R. A. Millikan told the American Chemical Society, "No scientist ever can prove evolution." And yet Atheism clings tenaciously to this scientific fable! "They became vain in their imaginations."

4. "Their foolish heart was darkened." Educated? Yes, but in the principles of this world's darkness. "Jesus said: 'If the light that be in you be darkness, how great is that darkness.'"

5. "Professing themselves to be wise they became fools." You noticed it didn't you? "They BECAME fools." The rebel urge of atheistic prejudice pushed them from the path of knowledge into the blind alley of conjecture. The Greek word translated here "fools" implies a wicked stupidity.

6. Read that twenty-third verse. One word summarizes it: "Idolatry!" Man reverts to the primitive more readily than he responds to the prated "advancement."

7. Now read the twenty-fourth verse. Again we can sum it up in one word: "uncleanness." There is no pana-

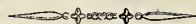
cea for human depravity but the blood of Jesus Christ. Atheistic scholarship scouts the Book and abolishes the God of that Book. But the cultural whitewash of schoolasticism cannot effectively camouflage the face of sin. The slimy stain oozes through.

**W**HAT is the outcome? Two more verses in this first chapter of Romans tell the tale in unmistakable terms. Here they are: "For this cause God gave them up to vile affections." How are these affections expressed? read the college column: Petting, necking, promiscuous dancing, trial marriage, and birth control. These are a few of the symptoms of our modernistic age. Then, again we read: "And even as they did not like to retain God in their knowledge," in other words, they do not desire to retain God in their education—their so called culture, "God gave them over to a reprobate (worthless) mind. Thus saith the Lord.

True scholarship is unbiased. Its science is the record of the things it KNOWS. It proceeds reverently from the known to the honest investigation of the unknown. Its conclusions are based upon facts rather than fancies.

Atheism ignores facts. Atheism is viciously intolerant of anything but its own passionate obsession. Is Atheism scholarly? No stretch of an honest man's imagination could encompass such a notion.

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness."



*NO MAN is an Atheist except in the sense that a dog is an Atheist, because he has not brains to think.*

—Dr. Samuel Johnson

## COURTSHIP AND MARRIAGE

(Continued from p. 244)

will also lead to a life partner who will fit into and help fulfill His plan for the life?

Not only is such a position logical and reasonable, but when we investigate the subject in the light of God's Word we find that our conclusion is most scriptural. In searching the Scriptures we find that God has laid down certain fundamental doctrines and principles which must be considered and recognized in seeking His guidance in all the vital issues of life. The marriage relationship is no exception. We consider, first of all, one of these doctrines which has direct bearing on the marriage relationship.

In the sixth chapter of the book of Second Corinthians we have a marvelous setting forth of the great doctrine of separation from the world. In the course of the discussion we find these words:

Be not unequally yoked together with unbelievers.

The importance of this admonition as pertaining to the marriage relationship cannot be stressed too emphatically. What havoc has been wrought in the lives of many because they have failed to consider the dangers involved in mat-

ing with an unbeliever. Lives have been literally wrecked, homes shattered, and hopes blasted as the result of being "unequally yoked together."

Surely in the face of such a striking warning, young people contemplating marriage would do well to take heed and make sure that the one to whom they are pledging their all in holy matrimony is at least a believer in the Lord Jesus Christ. Unless both parties are believers there can be no basis for fellowship. Their interests will be as different as day and night. The Scriptures verify this fact by presenting a series of contrasts, as reasons for the admonition.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness.

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and





walk in them; and I will be their God, and they all be My people. (II Cor. 6:14-16)

And while we recognize that the "unequal yoke" refers primarily to alliances between believers and unbelievers, we fully believe it has still another very significant application. It is very possible for two believers to be "unequally yoked" together. Difference in ages, beliefs, plans, hopes, training, and other differences may be so great as to make happy matrimony well nigh an impossibility. For instance, a Christian young man who has fully dedicated and yielded his life to the Lord for a life of service may become interested in a young lady, who is Christian, but who is unyielded and unwilling to make the same sacrifice. The question then arises—should he consider marriage under such circumstances, when he realizes fully that the girl in question does not hold the same views on such a vital point involving the testimony and service of both their lives? Surely this is a problem which calls for prayerful consideration and the seeking of God's mind. Marriage is a determining factor in life. It can be the greatest influence for good, or else it will be the means of bringing sadness and misery.

In view of these facts and the clear declaration of Scripture. "Be ye not unequally yoked together," does it not behoove every Christian to find God's choice in so vital a matter as the choosing of a life partner? He and He alone can direct you to the one whose life, linked with yours, will bring glory to His Name, and blessing to you both. Let Him be your Guide!

Let us briefly consider some of the outstanding principles of divine guidance as set forth in the Word of God, which have particular reference to marriage.

In the third chapter of the book of Proverbs we find a passage which presents an epitome of the great truth of guidance. It reads as follows:

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. (Prov. 3:5-6).

The first part of this passage, which reads, "Trust in the Lord with ALL thine heart," presents the prerequisite of divine guidance. To find the Lord's will, the soul of the Christian must place implicit confidence and trust in the Lord Jesus Christ, believing that He is and that He understands and is able to make known His mind, whatever the problem may be.

He that cometh to God must believe that HE IS and that He is a rewarder of them that diligently seek Him.

The negative principle of guidance is set forth in the following words:

And lean not to thine own understanding.

Now prone we are to consider the important problems of marriage and to make our decision on the basis of our own thinking and fallible judgment. Especially is this true of the mating question. Most young Christians feel that they can safely rely on their own judgment in the matter of choosing a life mate. So often young people, influenced by their romantic aspirations or by sheer emotions, rush headlong into matrimony without giving it a serious thought, or considering the responsibilities attendant upon the marriage relationship. Others, influenced by circumstances or by some fleeting infatuation, decide at the spur of the moment to marry, and thus plunge into matrimony unprepared to meet the responsibilities of husband and wife. Such experiences are the results of leaning to our own understanding.

Most young people have an idealistic conception of marriage as they desire in a life partner. A young man with this idealistic ideal as his standard sets out to find the girl who will qualify. In order to find his soul's choice he follows the popular custom of promiscuous courtship. He meets a girl who seems to qualify, so he proceeds to win her loving attention. She responds, and he continues to lavish his affection upon her. After a brief period of courtship, the young man comes to realize that she does not meet with the requirement which his standard calls for. He becomes disinterested, and finally without a word,

as is usually the case, he discontinues the courtship. Having been disappointed in the first venture, he once more sets out to look for the one that will fill the bill. In the meantime, the girl is heartbroken, having been led to think, because of his loving attention and affection, that he was sincere. This is the common practice among young people today. It is the practice of those who do not know the privilege of trusting the Lord.

But, alas, many Christian young people have the same misconception. In view of the clear statement from God's Word, "Lean not to thine own understanding," can you, dear Christian young man or young woman, continue to follow the worldly practice of promiscuous courtship in seeking your life mate?

It is not in man that walketh to direct his steps (Jer. 10:23).

Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass (Ps. 37:5).

This leads us to consider the positive side of guidance. It is expressed in the latter portion of the passage under consideration:

In all thy ways acknowledge Him, and He shall direct thy paths.

Could anything bring more comfort or assurance to a soul perplexed by some problem, than such positive guarantee as expressed by these words, "And He shall direct thy paths"? The word translated "acknowledge" is sometimes rendered "consider" or "recognize." What a privilege for the child of God to consider or recognize HIM in all his ways. Surely the mating question would classify as one of "our ways" and should be submitted to Him, for guidance and direction. Young man or young woman, you who are facing life with its problems, let us counsel you, take the Word of God for what it says. Trust the Lord. Lean not to your own thinking and judgment; but consider Him in all your ways, and rest assured His promise will be fulfilled, "HE SHALL DIRECT THY PATHS."

Finally, if marriage has been directed of God, we are confident that

### MARRIAGE WILL BE BLESSED OF GOD

GOD'S blessing is guaranteed to every soul that walks in the fear and counsel of the Lord. The Scriptures abound with many examples of men and women who acknowledged the wisdom and guidance of God in their earthly careers. The blessing which came to them is proof of the faithfulness of God as presented by the Psalmist when he says,

The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly (Ps. 84:11).

And the blessings of a scriptural marriage are set forth in many scriptures such as the following:

Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord (Prov. 18:22).

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil. (Prov. 31:10-11)

The marriage that has been brought about as the result of God's direction is in line for God's blessing. The home that has been established by God is the greatest force on earth. God ordained that it should be the means of bringing blessing to mankind. To this day it is an admitted fact that the home is the greatest institution on earth either for good or for evil. It is the foundation of civilization.

In order that marriage should be the means of greatest blessing, God has laid down certain definite instructions and laws which should govern the conduct of the home. To the young husband Christ presents Himself as a glorious example, thus seeking to impress upon the young man





the sacred responsibility which is his. It is presented to us in the words of the apostle Paul when he says,

Husbands, love your wives, even as Christ also loved the Church and gave Himself for it . . . .

So ought men to love their wives as their own bodies (Eph. 5:25, 28).

Truly marriage should not be sought because of carnal or selfish motives, but on the basis of love and self-sacrifice.

To the young wife seeking to enter normally into the marriage relationship, God speaks of the privileges which are hers in submitting to her husband as in the fear of the Lord. Thus she will be fulfilling the purpose of the ordinance of marriage as God first decreed that the woman should be a helpmeet.

After all, the secret of happy marriage and the guaran-

tee of a happy home life is presented by the apostle Paul in one statement,

Submitting yourselves one to another in the fear of the Lord.

When the Lord Jesus Christ is supreme in the life, He will be supreme in the home.

In conclusion, we would ask our young readers to recognize the one outstanding fact, which we have sought to present, namely this, that IT IS GOD WHO IS SUPREME. We have found that it was God Who ordained the marriage relationship; it is God Who desire to direct in the marriage relationship; and it is God Who will bless that relationship. In view of this great fact, will you not let Him have the preeminence in your life to lead and direct in this most vital matter of courtship and marriage?

THOU art the Guide of my youth (Jer. 3:4).

## WHAT DOES THE BIBLE MEAN TO THE YOUNG MAN?

(Continued from p. 245)

known Bible Institute. His Bible study course proved not only to be a great blessing to his soul and its spiritual welfare, but it also taught him to think more logically and express himself more clearly, besides leading him out into many worth-while lines of reading. But, best of all, his Bible study and training transformed his life by bringing him into an intimate acquaintanceship with the Author of the Book and made him a useful servant for Christ and His cause.

### II. PURITY OF LIFE

THE age in which we are now living is so characterized by materialism and immorality that the idea of purity of life is sneered at and the young man who endeavors to lead a clean life is considered a prude and belonging to the "mid-Victorian period." But a little sound reasoning on the part of any young man will soon lead him to the conclusion that the best things our country has stood for and offers him today are the result of the faith and godliness of our forefathers who came out of that mid-Victorian age. And let it be said that unless a Christian young man learns the lesson of purity of thought and life he will sooner or later make shipwreck of his faith.

The young man's problem of personal purity is solved by the application of the truth of God's Word—the Bible. This truth is wonderfully crystalized and plainly declared by the Psalmist in Psalm 119:9. First, he raises the question, "Wherewithal shall a young man cleanse his way?" and then answers it immediately with these positive words of assurance, "by taking heed ACCORDING TO THY WORD."

Modern thought would tell us that the answer to the young man's personal purity problem is found in philosophy and education. But our reply to this idea is to consider the history of Greece and Rome, who gave it a fair trial. Philosophy, education, yea, and legislation, reached their height during the rule of the Roman empire, but man's heart remained "desperately wicked." The rulers of Rome were highly educated, but they despised the religion of Jesus Christ and Christians. Rome fell, and what was the end of her highly educated rulers? One writer says that "of thirty Roman emperors, governors of provinces, and others high in office, who distinguished themselves by their zeal and bitterness in persecuting the early Christians, one became speedily deranged after some atrocious cruelty, one was slain by his own son, one became blind, the eyes of one started out of his head, one was drowned, one was strangled, one died in a miserable captivity, one fell dead in a manner that will not bear recital, one died of so loathsome a disease that several of his physicians were put to death because they could not abide the stench that filled his room, two committed suicide, a third attempted it but had to call for help to finish the work, five were assassinated by their own people or servants,

five others died the most miserable and excruciating death several of them having an untold complication of diseases, and eight were killed in battle, or after being taken prisoners. Among the last group was Julian the apostate. In the days of his prosperity he is said to have pointed his dagger to heaven defying the Son of God, Whom he commonly called the Galilean. But when he was wounded in battle, he saw that all was over with him, and he gathered up his clotted blood and threw it into the air exclaiming, 'Thou hast conquered, O Thou Galilean.'" No, the young man will not cleanse his way by taking heed to philosophy and education. They were not intended for that purpose. The Psalmist gave the correct answer when he put it in the words of inspiration, "by taking heed according to THY WORD."

We find the practical application of this important truth for this present age is set forth by the apostle Paul where he writes to the young man Timothy and says "Take heed to thyself and to thy doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee" (I Tim. 4:16). He follows this word of admonition to the young preacher of the early church with some practical suggestions in connection with his associations. Of special importance is Paul's counsel to him regarding his relationship to the younger women, which he says, "Entreat the younger (women) as sisters with all purity" (I Tim. 5:2). This is quite an important warning for young ministers of the Gospel to heed, for many have fallen by the wayside and their usefulness has been ruined simply on the ground of yielding to the flirtations and wantonness of certain young women. But there is complete victory over such defeats by taking heed to his way according to the Word of God. May every young man take and enjoy this victory through Christ Who is the Living Word and who will make plain to the soul the Written Word.

### III. STRENGTH OF CHARACTER

NOTHING is quite so disappointing as to see a weak young man, not physically weak, but rather weak in moral and spiritual character. A man may be a giant so far as stature and physical strength are concerned and yet be a miserable weakling when it comes to real manhood and courage. What made David so fearless in the presence of Goliath of Gath? Surely it was that he could match him in physical strength, for Goliath was a giant and "a man of war from his youth," where David was "but a youth" (I Sam. 17:33). But David had confidence in the Word of God and strengthened himself in the promises that were tried and true and never known to fail. He came to Goliath, not with a sword of man's making, but in the Name of the Lord of Israel. Whom he had learned to know and Whom he had found to be his fortress, deliverer, strength, buckler, high tower and shield of salvation (Ps. 18:2, 30, 35).





Young men today need the same strength that David needed as a young man. The actual battles may not be the same, but the temptations and spiritual struggles are entical. Had David applied the same principle of warfare as his experience with Bath-Sheba that he employed with Holiath of Gath, he would not have gone down in defeat. But David came back, confessed his sin, strengthened himself in the Word of God, and marched on to victory. And the lesson every young man should learn from David's experience is that victory always comes to the soul who will receive strength from the Word of God to battle against the forces of sin (II Cor. 2:14).

When a young man settles down to a life of abandonment to the Word of God he becomes strong and able to overcome the evil one (I John 2:14). The pressure that is

brought to bear upon a young man's soul these days is more than he can stand in his own strength. He must look up as did David and say, "Strengthen me according to Thy Word" (Ps. 119:28).

Knowledge, purity, and strength! What a triad of virtues upon which the young man may build the structure of a harmonious Christian life. The plans for such a life are clearly laid down in the Bible, and the manual of instructions for carrying them out is given in the same Book.

*IF YOU stand or fall by the Word of God  
you will never fall. —Revelation*

## GRASSHOPPER EXEGESIS

(Continued from p. 236)

series of studies the meaning of the number six. It was by six steps that the antediluvian race revealed their unrighteousness and obscured the righteousness of God. And there were six elements which entered into Paul's demonstration of Jewish depravity. And now by six Old Testament passages he shows that all men are tarred with the same stick and consequently are standing in the same terrible need of salvation, wrought by our Lord and Saviour Jesus Christ in the shedding of His precious blood at Calvary.

### *The Second Lesson*

The second valuable lesson which grows out of this inspired "picking out and patching together" of Old Testament passages, is that God is seeking to protect man from THE LIE. Satan has seen to it that there are many falsehoods and delusions floating about in this world to deceive and to delude mankind; but in the midst of the deceptions which everywhere abound, there is one so wicked as to transcend all others. It is the lie which involves the salvation of men. It is the lie that Jesus is not the Saviour, and consequently man does not need Him. Oh! woe betide the man who lets this lie sink into his soul. The Saviour is speaking of this particular lie when He said in John 8:44,

When he (the Devil) speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

That is a strange and unique expression employed by the Saviour. The Devil is a liar and the father of IT. That is to say the Devil is the father of THE LIE, the big one. The one terrible lie is that Jesus is not the Saviour and consequently man does not need Him.

The present-day method of imparting this awful lie to the souls of men is through the widely disseminated teaching that every soul is potentially divine. If this teaching is true, then every man is as divine as Jesus and is not in need of a Saviour but may himself become one of the world's Saviours by yielding to the divinity within him. Now, this is the modern disguise in which THE LIE is now parading itself, and this is the life-destroying and soul-damning falsehood from which God would rescue us by bringing to us these six passages from the Old Testament.

These six passages show that there is not much potential divinity in man after all, "for all have sinned and are short of the glory of God."

There is not much potential divinity in man, for "There is none righteous, no, not one."

There is not much potential divinity in man, for, "There is none that understandeth, there is none that seeketh after God."

There is not much potential divinity in man, for, "They are all gone out of the way, they are together become unprofitable."

Such words do not indicate potential divinity: "There is none that doeth good, no, not one."

If "their throat is an open sepulchre"; if "with their tongues they have used deceit"; if "the poison of asps is under their lips"; if their mouths are "full of cursing and bitterness"; if "their feet are swift to shed blood"; if "destruction and misery are in their ways: And the way of peace have they not known"; and if "there is no fear of God before their eyes," where is "the divine spark in every man?" It is the climax of absurdity to declare that there is potential divinity in man, when no man has in him the fear of God.

It is indeed well that this striking example of inspired "grasshopper exegesis" is given to us by the loving Father to protect us from the lie that Jesus is not the Saviour, and consequently man does not need Him. Man's need because of his sin is terrible, and God has made provision to meet that need. Man's need is Jesus Christ, the Son of Mary, the Son of David, yea, the Son of God Himself. Man's hope is the Lord Jesus Christ, and none can be saved apart from trusting Him, for, "There is none other name under heaven given among men whereby we must be saved."

### *The Third Lesson*

The third valuable lesson which grows out of this God-endorsed example of "grasshopper exegesis" is that God declares the total depravity of man. The divine position on human depravity is shown up in these six quotations in a most illuminating fashion. In the first passage used in this inspired Bible reading, we are told that there is none that understandeth. The Scripture is teaching that so deep-rooted is man's depravity, he is beyond understanding. In another passage, I Corinthians 2:14, we are told the same thing in slightly different terminology.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

In other words, man's thinking has become crooked, perverted, depraved: "There is none that understandeth, there is none that seeketh after God." Man thinks wrongly. Thus Paul shows that man's THOUGHTS are depraved and corrupt.

In the second group of passages used in this inspired Bible reading, God deals with the wickedness of man's WORDS.

Their throat is an open sepulchre:

With their tongues they have used deceit;

The poison of asps is under their lips:

Whose mouth is full of cursing and bitterness.

Note the amazing progression from the internal to the external, from within—out. He starts from deep within the





man at his throat, the second step brings him a little further out to the tongue, in the third step he draws a little nearer to the surface, he comes to under the lips, and in the fourth step the awful filth which started in the throat is shown finally to burst in blasphemous expression from the mouth in cursing and bitterness. By this group of passages "picked out and patched together" under the direction of the Spirit, Paul teaches that not only are man's thoughts depraved but his words are also.

In the third group of passages used in this inspired Bible reading, God deals with man's DEEDS. Men's feet are,

Swift to shed blood:

Destruction and misery are in their ways.

Could teaching be more plain? Man's works, his deeds, his ways are all depraved.

So we find that when this remarkable Bible reading is summarized, the message which God is bringing to our souls is that man's thoughts are depraved, and man's words are depraved, and men's deeds are depraved. In thought, word, and deed, man is what he ought not to be.

#### *The Fourth Lesson*

The fourth valuable lesson which grows out of this remarkable example of inspired "grasshopper exegesis" is that man is too wicked to save himself. Such an one as described in these six quotations from the Old Testament is not capable of doing anything for himself in the realm of salvation. It is because man is so utterly beyond the doing of anything for himself that God says in Ephesians 2:8-9,

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast.

And thus we have seen four lessons in Paul's inspired example of "Grasshopper Exegesis." In these four lessons,

1. God confirms the biblical message of the number six, which points to man;

2. God seeks to protect man from the lie that Jesus is not the Saviour and consequently man does not need Him;

3. God affirms the unqualified depravity of man in his thoughts, words, and deeds; and

4. He shows that man is too wicked to save himself; and thus he is cast back on the grace of God.

HAVING presented these lessons by a method which any "progressive" seminary would "avoid," Paul brings his argument to a climax in verses 19-20

Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin.

Paul's conclusion is inescapable.

The Gentile antediluvians have held down the righteousness of God by their sin.

The Jews and Gentiles, by their sin, have held down the righteousness of God.

The Jews themselves, by their sin, have also held down the righteousness of God.

Yes, as proved by six Old Testament passages, all men have horribly obscured the righteousness of God by their evil thoughts, words, and deeds. Paul's conclusion, growing out of these facts, is that by the deeds of the Law no man can be saved. The deeds of the Law cannot avail. The Law can only awaken consciousness of sin; the Law cannot give life, because of the weakness of the flesh. But what the Law cannot do, Jesus Christ can do; and in concluding this study I bring Him to you. This is the Saviour you need, oh, so deeply, because, like both Jews and Gentiles, you, too, have obscured the righteousness of God by your evil deeds. Your need is incontrovertible. Our Lord Jesus Christ came to meet your need. He met it in the shedding of His precious blood on Calvary. Won't you have Him? Won't you believe in Him? If you have not already done so, trust Him now, and thou shalt be saved.

## IN THE HARVEST FIELD

(Continued from p. 247)

Jephson assisting them. Mrs. Howes (Mary Fickett, class of '23) is still recuperating from her critical illness of several months ago, so we should continue in prayer for her, as well as the others at that station. We are happy to learn that little Mary Ruth Howes, who was born October 19, is doing very nicely.

From the Fundamental Evangelistic Association, of which Rev. Marion H. Reynolds is superintendent, comes this challenging message:

"Our Association has existed since its inception for the definite purpose of soul winning, because of the sacrificial giving and living of workers and friends. Each month greater service has been rendered in spite of decreased financial support, making more and more sacrifice necessary, if the work was to continue . . .

"Shall we continue it? The fields were never whiter! The workers have indicated their position by staying at the 'battle front' in spite of hardship, trial, and insufficient support. We need help to go on!"

The Big Bear Lake Bible Conference meets July 3 to 31 at Vista Delamar Camp, Pine Knot, California. This conference is sponsored by the Fundamental Evangelistic Association, and further information may be obtained by

addressing Rev. M. H. Reynolds, 214 Columbia Bldg., 31 W. 3rd St., Los Angeles, California.

Rev. P. Von Stillhammer, class of '26, and Miss Edna Earle Buck, class of '30, were united in marriage June 14, 1932. The wedding was in Brookes Hall at the D. B. Campus, and Dean Fowler officiated. After their honeymoon in the mountains, Mr. and Mrs. Stillhammer will return to the Institute to continue in the work here.

The Eastern University is an institution adhering to the fundamentals of the Faith. The following is a report of this year's graduation:

"The Fifth Annual Commencement of Eastern University in Philadelphia took place on Wednesday, May 2, 1932. Eight fine young men and women received the Bachelor of Arts degree. The commencement address was delivered by Doctor Barnard C. Taylor, Professor of Old Testament Interpretation in the Eastern Baptist Theological Seminary. His subject was, 'The True Meaning of Education.' The address to the graduating class was delivered by Doctor David S. Clark, a member of the faculty of the University and Professor of Philosophy. Doctor Charles T. Ball, the President, made some interesting announcements at the close regarding the outlook for the coming year and the opening in the fall, which takes place on September 20, 1932.

The Dallas Colored Bible Institute, of which Rev. E. H. Ironside is Superintendent recently held its first commencement program, in which six men were graduated. Dr. H. A. Ironside, pastor of the Moody Memorial Church, Chicago, who gave the graduation address, says:

"I feel sure that if the friends who have helped to sustain the work could only have been present on this occasion, it would have felt that every dollar was well invested. There were about forty of the men present comprising the other three classes, and their enthusiasm was delightful to observe."

Rev. Bert Atchison, whose article, "Sanctification—As Related to the Believer's Two Natures," appeared in the April number of "Grace and Truth," recently was blessed in receiving several open doors for testimony in Bristol, Tennessee. Evening services were held in the Linwood Chapel, which was crowded almost every night, and many souls were saved. Mr. Atchison was also given the privilege of broadcasting the message over Station W. O. P. I. three times on Sunday and every morning at ten o'clock. In addition, there was a Bible class in a private home, and a large class met every afternoon at three o'clock in the First Presbyterian Church, the largest church in the city.

Upon returning to West Palm Beach, Florida, through the efforts of two of Mr. Atchison's Bible classes there he and Mrs. Atchison were provided a fine Gospel car, fully equipped for living and traveling, which they are now using in their work. We rejoice with them in God's gracious dealing, and pray His continued blessing upon their ministry.

Announcement concerning the World's Christian Fundamentals Convention reached us too late for our June number, and now we fear that the convention will have ended before this issue reaches our readers. The Association meets this year in the city auditorium at Columbus, Ohio, June 19-26. The music is under the direction of Eldon R. Farrar, and the following are listed as speakers: I. A. Ironside, W. B. Riley, J. Oliver Buswell, Robert Hall Glover, Will H. Houghton, Charles G. Trumbull, M. R. De Hann, B. H. Shadduck, Paul W. Rood, and J. E. Eggleston.

We thank God for this great union of forces in the fight for Christian fundamentals. Let us pray that He will continue to increase and strengthen the Association, and extend its testimony.

Again, Commencement Week has come and gone. It was the happy ending of a very happy year at school, and for a few, it was the conclusion of four years of training with blessings abundant.

The first meeting of the week was the Baccalaureate service Sunday evening, May twenty-ninth, when Rev. C. O. McCray, pastor of the Boulevard Baptist Church, Denver, gave a delightfully inspirational message.

On Tuesday evening there was a patriotic service, in view of the George Washington Bicentennial, at which attorney H. A. Davis gave an address much needed to waken Christians to faithfulness to their country.

Thursday evening was the time of the Alumni banquet, and it was truly an occasion of happy fellowship. There was special blessing in the valuable message given by Rev. Wade K. Ramsey, class of '20, who is pastor of the First Presbyterian Church of Osage City, Kansas.

Then, on Friday evening, came the graduation exercises. Attorney Davis presided, and, at the request of the graduating class, Dean Fowler gave the graduation address—a very soul-stirring message. Following this, he presented diplomas to the graduates. As a result of changes in the course, and a period of transition involved in the building work and moving to the campus, this year's graduating class was unusually small. The three who received their diplomas are: Clifford Franklin Peterson, class president, Edith Jocelyn Clark, and George Dwight Palm.

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## THE SOUL AND THE TWO NATURES

(Continued from p. 246)

The Apostle makes this equally as clear in another passage:

II Cor. 5:21—"For He (God) hath made Him (Christ) to be sin (Old Nature) for us."

### CONCLUSION:

The Bible reveals the universality of the Old Nature, showing him to be unthinkably corrupt and employing such tactics of duplicity and deception in his efforts to enthrall souls as to demand divine wisdom in coping with his wickedness. The Bible also makes clear that this Old Nature came into every member of the race because of the sin of Adam and that God's method of meeting this universal need is by identifying the Old Natures of mankind with the Lord Jesus on Calvary—"He was made sin (Old Nature) for us." Thus in our standing (see study number one) the victory has already been wrought by the Saviour.

Thank God there is victory over the Old Nature, in the believer's state (see studies number two and three) as well. Sometimes the Apostle speaks of this victory from the negative angle.

Rom. 6:11—"Reckon ye also yourselves to be dead indeed unto sin (Old Nature) but alive unto God . . . ."

Sometimes the Apostle speaks of this victory from the affirmative angle.

Gal. 5:16—" . . . walk in the spirit (New Nature), and ye shall not fulfill the lusts of the flesh (Old Nature)."

Sometimes the Apostle speaks of this victory from the standpoint of the POWERFUL ONE by whom it is obtained.

Rom. 7:24-25—"O wretched man that I am who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord (He shall deliver me)."

Are you letting Him work this blessed victory over the Old Nature in your life today? He will to the extent you yield to Him according to His Word.

## AS THE EDITOR SEES IT

(Continued from p. 234)

has taken its members through several of the books of the Bible, including Leviticus, Daniel, Matthew, Romans, Hebrews, and the Revelation, and through a number of topical series, such, for instance, as Studies on the Tabernacle, Studies on the Eighteen Principles of Divine Revelation, etc. It is an evidence of the keen interest of the class that it has been necessary to repeat a number of these series of studies, owing to the insistent requests of the members of the class. The lectures on the Revelation have been demanded for three separate seasons, the interest and attendance growing with each repetition. The music for the Sunday Afternoon Bible Class is under the direction of Rev. Jesse Roy Jones, director of music in the Denver Bible Institute. And in it he is assisted by Mrs. Jones, who is instructor in piano in the Institute, and the Institute orchestra and student chorus.

This class has been a great blessing to the work of The Denver Bible Institute. Though it is composed mostly of poor people, yet from its beginning the Sunday Afternoon Bible Class has been signally used of God in helping to support the work of the School. And in this connection a word should be said concerning the loyalty of the members of the class. Considering that most of them, if not all, are members of other churches and have a definite responsibility to their own churches both in the matter of attendance and stewardship, the faithfulness of their attendance at the Sunday Afternoon Bible Class and the generosity with which they support the work is really quite remarkable.

And let us remind you that all expense involved in conducting the Sunday Afternoon Bible Class is included in the one hundred dollars per day which is needed to carry on the work of The Denver Bible Institute.

### *Credulity or Faith?*

IT IS amazing how much people substitute credulity for faith.

A news article in the Los Angeles Times, recently reported a suicide in the following language.

Despondent and afraid because a fortune teller advised her a few days ago that she was threatened with an attack of a dread disease and that her days were numbered, Mrs. ———, thirty-two years of age, yesterday drank poison and died while en route to the Georgia Street Receiving Hospital. She was discovered unconscious in the bedroom of their home by her husband. A note, telling of her visit to the fortune teller, was found beside the body. The note also said she had attempted suicide by turning on the gas in her home last Saturday, but desisted when she realized the gas might kill her two small children.

It is quite evident that this poor woman believed what the fortune teller had said and acted upon it.

If someone had come to her with the message of God's Word, would it have found such a ready acceptance? If we can judge from observation and experience, probably not. How many objections the natural heart can raise to the simple invitations of God's Word!

But if men will not have the Word of God, then they must expect to be misled by demons, for such is the result of refusing to hear and heed the word of the living God. "In the last times," says the Holy Spirit, through the apostle Paul, "some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons" (I Tim. 4:1). And in another place, "They shall turn away their ears from the truth, and shall be turned unto fables" (I Tim. 4:4). And yet again we are told of "him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (II Thess. 2:9-10). This passage clearly indicates that the reason the Antichrist shall find such a ready response among those who follow him is that they had an opportunity to receive the knowledge of the truth and rejected it; and so the Scripture says, "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness" (II Thess. 2:11-12).

It is a serious thing to turn away one's ears from hearing the word of God. It is a serious thing to harden one



heart against the Spirit's dealing. To do so is to lay oneself open to delusion and deception. But if to refuse to hear and heed God's Word lays souls open to delusion, it is just as true that a willing hearkening to the Word is a safeguard against delusion. Hence the Scripture instructs the servant of Christ in view of these and other conditions, to

Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Tim. 4:2).

### *Some Additional Prayer Requests*

**I**N ADDITION to our one outstanding need—that discussed in the opening editorial of this issue of "Grace and Truth"—there are a number of other matters concerning which we bespeak your prayer support.

First, please pray especially for the needs of the Denver Bible Institute during the summer months. These are always months of special testing, owing to the fact that during these months our income from a number of sources is either cut off or greatly reduced. We would request your prayers, therefore, for the need in the current expense and during the summer months.

Second, we would ask you to pray with us especially for the funds which are needed to make it possible for the workers of D. B. I. to take a greatly needed rest. Our loyal staff of workers has been serving sacrificially, and without salary, throughout the winter. In order to be prepared for the heavy program of the coming year they are all in need of a good vacation. But to make that possible makes special provision—not much, but just enough to make us feel the need of your prayers for this need also.

Third, don't forget to bear up before the throne of grace the need of \$17,000.00 to wipe out the deficit which was left over from the great building year of 1929-30, and to save for the work of the school the amount which we are now compelled to pay in interest.

Fourth, pray that God will soon bring us to the place where we can once more press forward with the building program which, in His gracious providence, will furnish adequate accommodations for the great work which He has given us to do in this Bible training center of the Rocky Mountain Region.

### *Can a Genuine Believer Fall into Grievous Sin?*

**T**HERE is a marked tendency among Christian workers to discount a man's faith if his life is not consistent with his profession. Particularly is this true in a case where one who has professed to be a believer falls into grievous sin. Here is a sample of the thing we are talking about taken from a recent missionary bulletin.

A young fellow who has been a professing believer some months, and who was also walking afar off from the Lord, shot himself. We cannot believe that this man was truly converted, for he was living in sin.

Such an attitude we regard as unscriptural and horribly discouraging to weak Christians. It is based on the assumption that if one is really converted he cannot live in sin, or as some would put it, he cannot go into certain forms of sin.

God's Word does not teach such a doctrine as this. On the contrary it plainly tells us the story of the heart-breaking sin into which David fell after a most protracted period of growing faith and most intimate fellowship with the Lord. If this man, of whom, because of his faith, God said that he was a man after His own heart, could fall into grievous two-fold sin of adultery and murder, what

right have we to say of others who fall into like sins, "We cannot believe they were ever truly converted"? If it were not possible for God's children to fall into sin—gross, hideous sin—why does God's Word so constantly warn them against doing so? For the epistles, which are addressed to "believers," are full of such admonitions. We grant that believers ought NOT to sin. But that believers can sin deeply, is clearly proven by the necessity for admonitions for them not to do so, such for instance as I Corinthians 6:18-20:

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Is not this teaching that man cannot really be a believer unless his faith is evidenced in a godly life, after all, only a subtle aspect of the teaching of salvation by works? Many who would not say "You cannot be saved without good works," feel quite free to say, "You cannot have been saved if you do not maintain good works."

Let us have done with such teaching! Let us recognize that God's children can and do sin, but that they are His sons nevertheless; and when we find a believer who has lost his touch with the Lord and drifted into grievous sin, let us not discount the reality of his salvation, but let us earnestly seek to bring him back to the Lord, to cry with David,

Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit.

Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee (Ps. 51:12-13).

### **"Holiness: the False and the True"**

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This book is in two parts. Part I is a record of the author's personal experiences, endeavoring to attain perfection by following the so called "holiness teaching," and how God led him out of the false into the true.

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## Our Missionary Readers Speak for Themselves!

*There can be no doubt about it! Our missionary readers DO appreciate the monthly visits of "Grace and Truth." Last month we passed on a number of their most recent letters. Here is another bunch of them.*

### FROM SOME MISSIONARIES ON FURLOUGH IN ENGLAND

I think I did write while at .... Peru, to tell you how greatly we appreciate "Grace and Truth," and how specially helpful both my husband and myself have found it in our work.

We are now in England on furlough, and it would be specially helpful to us to receive it during our year on furlough, and maybe some friends here, after seeing a copy, would wish to become subscribers.

### FROM PERU

Through your kindness I have been receiving "Grace and Truth" the past year. Although often called away, those carrying on are just as pleased to read and study this interesting paper.

Personally I always use the Sunday School notes, and it is such an advantage to get them in such good time. After reading and studying the lesson I forward the paper to a friend in England, so it is well read and a blessing and help to many.

### FROM ANGOLA

With much pleasure we hear that the copy of "Grace and Truth" will continue to reach us month by month for another year. We are indeed grateful to the kind donor through whose generosity this will be possible. The instructive and well written articles always bring help and refreshment, and we should miss the monthly messages very greatly.

### FROM INLAND PERU

I have received your letter notifying me of the extension of my subscription to "Grace and Truth" for another year. I thank you very heartily for your kindness. When we are so far away and isolated from spiritual feasts

such as you folks are privileged to enjoy, it is a real blessing to sit down and read some good messages from the saints at home such as "Grace and Truth" contain.

### FROM INDIA

Thank you very much for sending us "Grace and Truth" for another year. It is not only read by our teachers, but a preacher comes in from his village and borrows the copies after the teachers are through with them.

### FROM EAST AFRICA

We wish to express our thanks to you for your gift to us of the magazine "Grace and Truth."

To our way of thinking this is one of the best, if not THE BEST of its kind among all Christian magazines published and we do rejoice to know that we shall have the privilege of having it come to us during 1932.

### FROM BRAZIL

I have just been informed through the "Grace and Truth" office, that your gift has made it possible for my subscription to that valuable magazine to be continued for a year.

I desire to express my most sincere thankfulness to you, and to say I receive much blessing from the pages of "Grace and Truth." It helps me in getting material for my sermons in the Portuguese language which we use here in Brazil.

I like the magazine especially because it is true to the Bible, and gives our Lord Jesus the place of preeminence.

### FROM PERU

I have been receiving the magazine, and enjoy it to the utmost. .... For Sunday School lesson helps I consider the best of its kind.

*Sixty missionary subscriptions now need to be renewed.*

*We are entirely dependent upon the free-will offerings of God's children to make it possible for us to continue sending "Grace and Truth" to our missionary friends.*

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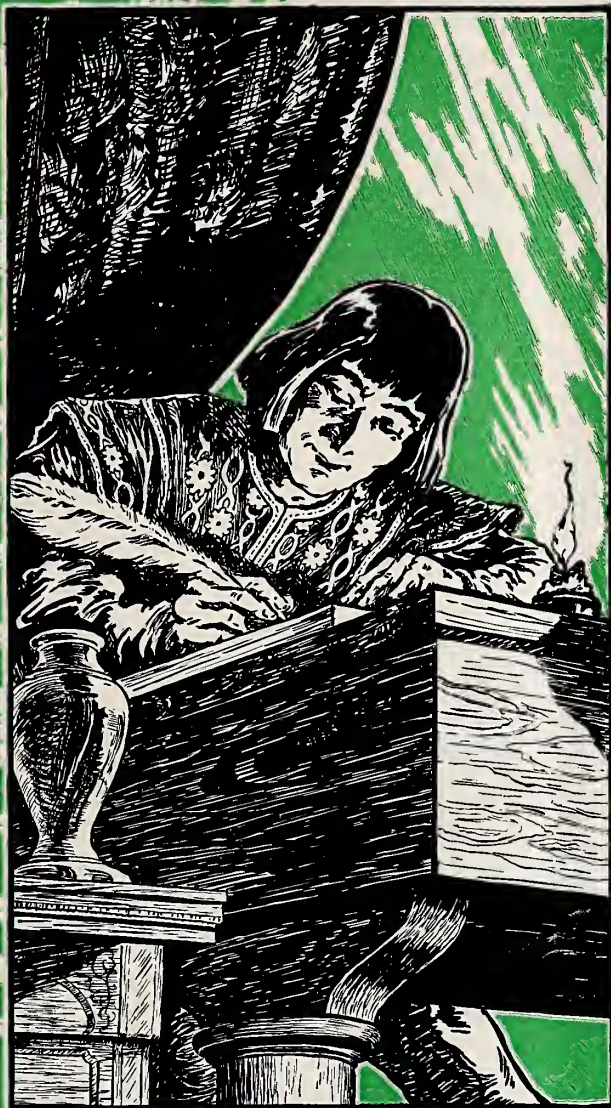
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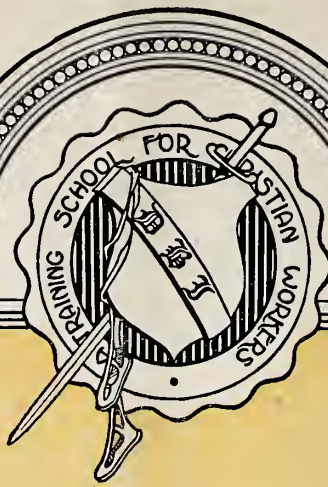


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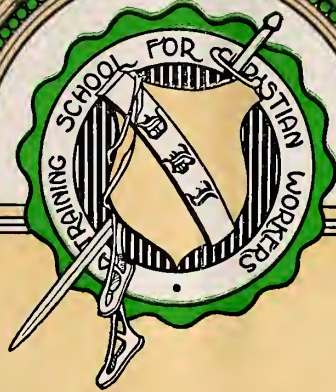




*It is good  
for a man  
that  
he bear the yoke  
in his youth.*

*Lam. 3:27*





# GRACE AND TRUTH

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*Darkness Number*

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*Editor*



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VOL. X

AUGUST, 1932

NO.8

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## THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF  
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The verbal inspiration and plenary authority of both Old and New Testaments.  
II Tim. 3:16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

#### PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

#### RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

#### HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46.

#### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

# AS THE EDITOR SEES IT

## Darkness

**D**ARKNESS, in God's Word, stands connected with sin and judgment.

In the very first verses of the Bible, after we are told of the creation of the heavens and the earth, we read, "And darkness was upon the face of the deep." Upon investigation of other Scriptures, we find that this darkness was the result of God's judgment upon the sin of the primeval inhabitants of the earth (Gen. 1:2).

So, too, the Book of Romans tells us that the result of the sin of the antediluvian race, in turning their hearts away from God was that "their foolish heart was darkened" (Rom. 1:21). Unbelieving Gentiles are described in the book of Ephesians as "having the understanding darkened; being alienated from the life of God through the ignorance which is in them because of the blindness of their hearts (Eph. 4:18). The sin of rejecting the Saviour is described in the third chapter of John by the words "Men loved darkness rather than light, because their deeds were evil" (John 3:19). The sin of one who hates his brother is described in the words, "He that saith he is in the light, and hateth his brother is in darkness even until now. . . . He that loveth his brother is in darkness and knoweth not where he goeth, because that darkness hath blinded his eyes" (I John 2:9, 11). And Satan and his henchmen are described as "the rulers of the darkness of this world" (Eph. 6:12).

So, too, of the fallen angels we are told that "God delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4). And Jude says that they were "reserved in everlasting chains, under darkness, unto the judgment of the great day" (Jude 6). The judgment of false teachers is described by the words, "unto whom is reserved the blackness of darkness for-

ever (Jude 13). The judgment of the lost is frequently spoken of as being a casting into "outer darkness" (Matt. 8:12; 22:13; 25:30). And one of the judgments of God upon the blasphemous kingdom of the Antichrist is said to be that "his kingdom was full of darkness," (Rev. 16:10).

Recognizing the significance of darkness, what a blessing it is to know that God can cause the light to shine out of darkness. By a word He brought the earth out of the darkness into which the sin of the pre-Adamic inhabitants of the earth had plunged it, for the Scriptures tell us that "God said, Let there be light (literally, "Light Be!"), and there was light." (Gen. 1:3). What a scene that must have been! One moment the earth wrapped in stygian darkness—the next bathed in light! But that was no more wonderful than what occurred when we trusted Christ as our Saviour, for the Scripture says, "God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

## What Is Being Accomplished at The Denver Bible Institute?

*Answer Number Seven*

**F**OR several months we have been seeking to answer the question, "What is being accomplished at the Denver Bible Institute?" This month's answer to the question is, "*The Denver Bible Institute is cooperating to the extent of its ability with various Denver churches.*"

This cooperation takes several forms. Teachers are furnished for Sunday School classes, as regular teachers, or to supply for regular teachers who are absent. In some cases the student or

---

**A**S THIS number of "Grace and Truth" goes forth to our faithful family of readers, the need of the Denver Bible Institute is so great and the pressure so acute that we come to the friends of the school with the special appeal, in Jesus name,

**"BRETHREN PRAY  
FOR US!"**

---





faculty member who is teaching also serves as song leader or as superintendent. Speakers are furnished as requested, for church services, mission services, evangelistic campaigns, or special occasions; and music is furnished for various services, both instrumental and vocal. For the past several years requests for the services of our students and faculty members have been so numerous that it has been a physical impossibility for us to respond to all of them, which we keenly regret, for the Institute is eager to cooperate. In addition to the above, while students are free to choose the church they wish to join, they are required to faithfully attend the church of their choice.

The cooperation which we have been able to extend to various churches of the city is in addition to the regular ministry of our young people in the six missions conducted by the Institute, and, as with all other activities of the Institute, *all expense involved is included in the \$100.00 per day which is required adequately to meet the needs of the Institute.*

### *Are We Fighting over Technicalities?*

**A** PARAGRAPHER in the *Denver Post* recently said,

Fundamentalists and Modernists in all denominations are squabbling over technicalities of the Bible that are hard to prove or disprove, but there is no controversy over the essential thing; the life and teachings of Jesus Christ.

This is a general statement of the attitude of many Christians toward the Fundamentalist—"Modernist" controversy. But those who say such things today declare plainly that they know little, if anything, of the real

character either of Fundamentalism or "Modernism." It is to educate God's children to the vital character of the controversy, and to encourage them in the cause of truth that we publish our frequent articles and editorials on "Modernism."

We must take issue with the writer of the above statement. The Fundamentalists and "Modernists" are poles apart over the life and teaching of Jesus Christ on which this writer says there is "no controversy."

The "Modernist" holds that Jesus was a mere man, though possibly an unusual man. The Fundamentalist believes that He is God.

The "Modernist" holds that Jesus was the illegitimate son of his mother's shame, or else the natural begotten son of Joseph. The Fundamentalist believes that He was the virgin born Son of God.

Either the "Modernist" holds that while He was intellectually in advance of His time, yet Jesus shared mistaken ideas of His contemporaries, particularly with regard to eschatology; or else he attacks the trustworthiness and inspiration of the Gospel record in order to avoid such a conclusion. The Fundamentalist believes that Jesus was possessed of the infinite wisdom and knowledge of God and that His words were the word of Deity, with no admixture of error.

The "Modernist" holds that Jesus died as a martyr to an ideal—not as a substitute for the sinner. The Fundamentalist believes that Jesus gave Himself an offering and a sacrifice for our sins, in our stead bearing the full measure of God's wrath which was our just due.

The "Modernist" speaks of the "resurrection of Christ" but frankly declares that he means the survival

(Continued on p. 301)

## *Christianity*

by WILLIAM OLNEY

"Christianity rests on a few simple facts, not on men's theories about them"—*Time* (London), special article.

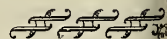
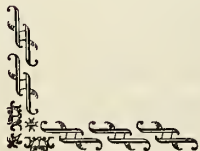
The creation is a fact most sure;  
That which exists a Maker proves:  
And that in due order the worlds endure  
Shows by His Wisdom each planet moves.

That "God hath spoken," the fact is clear:  
Fulfillment of Scripture proves it Divine;  
We can trust what it says without doubt or fear;  
Its truth and goodness and power combine.

A glorious fact is for sin Christ died:  
As we rest upon that we enjoy God's peace;  
This solace for conscience grace doth provide,  
And our fears for the coming judgment cease.

The great crowning fact is the Spirit's gift—  
The conversion of sinners to life all new:  
From the sensual life does the Spirit lift  
God's will and Word with zest to pursue.

These facts prove a firm foundation-stone,  
And to Christian faith a sweet rest impart:  
Though many some diverse theory own,  
These facts can give rest to the troubled heart.



# THE RIGHTEOUSNESS OF GOD REVEALED -- ITS WITNESSES

## STUDIES IN THE BOOK OF ROMANS—NO. 8

by THE EDITOR

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*I*N THE Sermon on the Mount our Lord said, "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the Kingdom of heaven." This statement should convince any thoughtful soul of the futility of trying to be saved by keeping the Law. The Pharisees spent their whole time in trying to keep the righteousness of the Law, and yet our Lord says that their righteousness was totally inadequate. How thankful we should be that our Lord Jesus Christ gives us freely a perfect righteousness, which does not depend upon His Law-keeping or ours, but which is inherent in the very being and character of God!

*WE* COME in this study to the twenty-first verse of the third chapter of the book of Romans. The verse is familiar.

Now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.

the opening discussion of this wondrous book of Romans the apostle Paul, inspired by the Spirit of God, is shown in a fashion most convincing and satisfying, that all men have utterly beclouded the righteousness of God in a mass of human iniquity. This beclouding or obscuration of God's righteousness is not to be understood as an obliteration of God's righteousness—far from it! The righteousness of God eternally endures, but Paul shows conclusively that man's sin and rebellion against God has been so universal, so deep-dyed, so far-reaching as to obscure from the eyes of men the beauty and power of God's perfect and unfailing righteousness.

But the existence of God's righteousness is not affected by man's deeds, whether those deeds be good or evil. The righteousness of God is the dominant attribute of God, for His righteousness inheres in His very being and Person. His righteousness is infinite, unapproachable, divine, perfect, and eternal. His righteousness is not subject to variation nor fluctuation. The righteousness of God is not transitory but immutable. All that the universal sin of man can do is temporarily to hold down or obscure such righteousness. The righteousness of God has no need. The infinity and eternality of His

utter justice and impeccable perfection precludes the possibility of need ever arising in that unlimited and self-contained righteousness of God. The righteousness of God cannot be improved nor increased, neither can His righteousness be diminished. It is perfect in its minutest infinitesimality of manifestation, besides being infinitely unimprovable in operation, whether in creation or redemption. Consequently the righteousness of God is not and was not dependent upon the Law-keeping of our blessed Lord Jesus when He was here upon the earth.

The righteousness of deity is vital to the character and being of deity. As long as God has been, His righteousness has been. The righteousness of God did not begin with Christ's obedience to the Law, some nineteen hundred years ago—the righteousness of God always was. Hence when a man believes on Jesus Christ as his personal Saviour and has imputed to him, as the Bible declares, the righteousness of God, that man has not had imputed to him the perfect Law-keeping of Jesus Christ. Such a thought destroys and perverts the whole sweep of Paul's teaching on God's righteousness. If righteousness is mine because Jesus fulfilled the Law, and his fulfilling of the Law is now imputed to me because I have believed on Him, then I have a righteousness which is by the Law—a righteousness obtained through Jesus' Law-keeping. But this is not the case. The Scripture is very clear on this point. The very passage which is before us in our present study (Romans





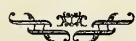
3:21) declares that "the righteousness of God without the Law is manifested" (the Greek means "revealed"). Observe it says most emphatically, "without the Law." Hence, when the righteousness of God is given by grace to a man who believes in Jesus, he receives a righteousness which is without the Law—that is to say, without his own Law-keeping or that of anybody else. If the believer in Christ Jesus receives a righteousness which is by the Law-keeping of Jesus, then he cannot say his righteousness is "without the Law." This point is touched on again in Galatians 2:21:

If righteousness come by the Law, then Christ is dead in vain.

Here the Apostle makes the truth inescapably plain. He is saying in effect, "If righteousness comes by somebody's Law-keeping, then the death of Jesus is a superfluity; He died in vain, because He performed his Law-keeping before He died, so He could have saved us without dying." When a man believes in Jesus Christ as his Saviour and receives the righteousness of God, he does not receive a righteousness which Jesus acquired by Law-keeping, but rather the eternal, immutable, infinite, inherent righteousness of God, which Jesus brought into manifestation, not by deeds, but by the setting forth of His character and His Person.

Jesus did not acquire the righteousness of God by Law-keeping. Jesus, the Scripture declares, manifested (that is revealed) the righteousness of God. He did not need to acquire it, He possessed it already, and He had eternally possessed it, because Jesus is God. The marvellous Law-keeping of Jesus, instead of being the righteousness imputed to believers, is one of the credentials of His glorious Messiahship; but the wondrous righteousness of God inhered in His infinite being. Attribute of attributes! eternal justification and perfection is the ineffable blessing which is actually bestowed by uncaused grace upon every sinner who will meet God's one and only condition: Believe on the Lord Jesus Christ."

Of course, it must never be forgotten that the righteousness of God thus bestowed upon the believer is in his blessed standing before God. A loving Father calls



*Her child is crying in the darkened room!  
The mother hears, and soon with her arms  
She clasps her darling, banishing alarms,  
Dispersing with her presence fear and gloom.*

*And does thy heavenly Father turn aside  
Unheeding when thy cry to Him ascends  
From depths of night? Nay, comfort He extends.  
Thy heart is strengthened and thy tears are dried.*

*Thy voice can reach Him, crying in the night,  
Afraid and desolate, scarce knowing why:  
Lo! thou art not forsaken, He draws nigh!  
Be still, sad heart, for He will give thee light.*

—Una

upon Christians so to open their hearts to the Lord Jesus Christ that they will show forth in their state the earth His glorious transforming power. But meanwhile, while they are learning thus to walk, they made eternally secure by having been made in Him recipients of God's righteousness in their standing.

**FURTHERMORE** we are told in this same passage that there were two witnesses to the righteousness of God without the Law. Now a witness is one who testifies in a cause; and inasmuch as this particular cause is one of such importance as to involve the whole plan of God in saving a sin-cursed race, the credibility and reliability of the witnesses is of no small moment. The witnesses are clearly named in the latter part of the passage which is before us:

Being witnessed by the Law and the Prophets.

The two witnesses are two portions of the Jewish Old Testament Scriptures, the Law and the Prophets. These are the witnesses upon whose testimony Paul is going to rest his position concerning the righteousness of God without the Law, and if their testimony is harmonious with Paul's teaching, then he has made a strong case indeed! Paul could scarcely have produced a testimony more convincing than the testimony of the Law and the Prophets. So now we are ready to hear the testimony of these two witnesses.

First is the testimony of the Law on the righteousness of God without the Law. And the testimony of the Law is almost startlingly clear. The word "Law" as used in this passage, is employed in a sense in which it is frequently used in the writings of Paul. It means not the ten commandments, but the five books of Moses. This larger use of the word is common among the Jews to this day. So what Paul has said is, "Being witnessed by the five books of Moses, the Pentateuch." We turn to Genesis 15:6 to let the Law (that is, the books of Moses) speak.

Genesis 15: 6 says,

He believed in the Lord; and He counted it to him for righteousness.

There it stands in the Law! In the writings of Moses, in the five books of the Pentateuch we read that Abraham believed God, and God counted it to him for righteousness. Thus we see that the idea of righteousness by faith is a new notion being advocated by the apostle Paul, but is a truth thrillingly illustrated in the life of Abraham; and the record of it is given in the Law, way back in the five books of Moses. Paul was not overstating the facts when he declared that this wondrous righteousness of God without the Law is witnessed by the Law.

There is also in the Law a passage which adds a sidelight on the subject of righteousness. The passage is found in Deuteronomy 6:24—

(Continued on p. 303)



# THE MIRACULOUS DARKNESS

## WHICH SHROUDED THE CROSS OF CHRIST

by WM R. NICHOLSON

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened. (Luke 23:44-45)

**T**HIS is the first of the six miracles of Calvary, the chain of signs which wrapped around the death of Jesus Christ and held it fast to the meaning of eternal redemption. The second miracle is the rending in twain of the veil of the Temple; third, the earthquake and rending of the rocks; the fourth, the opening of the graves; the fifth, the coming of things existing inside the grave of the just risen Jesus; and the sixth, the coming out of their graves after His resurrection, of many bodies of the saints who slept.

Such were the Calvary miracles; all of them in direct connection with the death of Christ. Some of them were from the heavens, some from the earth and some from under the earth, yet all together they constituted a class of wonders by themselves. Each great miracle, in its own meaning and force, marshalled to its place the one line of testimony; and all the six, in solid array, encompass Jesus Christ in His death, defend the truth of our redemption in His blood.

### I. THE SCENE DESCRIBED

**A**LREADY for three hours Jesus had hung on the cross, and now "it was about the sixth hour"—that is, noon, and *then* there was darkness.

The darkness was "over the earth"; or, as Matthew says, "over all the land." No one can positively say that the darkness did not extend over the whole of the daylight half of the globe. But if the phenomenon was limited to Judea, it was certainly even then sufficiently remarkable. Indeed, in any case, it had a concentration of force, like that of the seven days' darkness in Egypt, when yet there was light in the day. At any rate, the darkness did extend over all the land.

But it was not such darkness as sometimes precedes an earthquake, like that at Naples in 79, when Vesuvius became a volcano. Not such a darkness as that, for this darkness extended far beyond Calvary, the *originating point* of the earthquake which followed it. And this says nothing of the fact that the earthquake itself was not a natural occurrence.

### *No! Not an Eclipse*

Over all the land the darkness continued for *three hours!* Therefore it did not result from an eclipse of the sun, for the longest eclipse can last but a few minutes. Besides, it occurred during the festival of the Passover, which always was observed at the time of full moon, when an eclipse of the sun is impossible.

And yet "the sun was darkened," eclipsed, in some strange sense. There was a failure of its light. The darkness was not caused by the absence of the sun—the occasion of our night. It was darkness at noontime, a darkness in the presence of the sun, and while the sun was uneclipsed by the intervention of another celestial body, a darkness, we might say, which was the antagonist of light, and the overcomer of it. In the ordinary course of nature, darkness being the negation of light, it is light which is the antagonist of darkness, and which always banishes it. But the darkness of Calvary smothered the sun at noon! What an impressive thing! What a trembling conception of the Almightiness of God!

Did the darkness come on by a process of slow and gradual deepening? In the words of the text, it was darkness at the beginning of the three hours, as it was darkness at the close. All at once from out of the heavens, it shut down upon the scene. It seems to have departed suddenly, and so, we may think, it came suddenly. At the same time, however, as it would seem from the symbolism of the darkness as connected with the sufferings of the Cross, the blackness of it grew as the hours wore on. We think this, because of

**O**NE of the richest books ever written on the Cross is the book, "The Six Miracles of Calvary," by Bishop Wm. R. Nicholson, Copyright 1928 by the Moody Bible Institute Monthly, and published by The Bible Institute Colportage Ass'n. Here is the first chapter in that book, used by the gracious permission of the copyright owners. We trust that the reading of this intensely devotional study will create in your heart a desire to read the whole book, for it will bring great blessing to you. It may be ordered from the Institute Book Nook, price 20 cents, postpaid.





the cry of the sufferer at about the close of these hours. It would appear that the silence of His endurance could be no longer maintained, for more and more intense had grown His sufferings.

How deep was the darkness? We are not expressly told, and yet, there is that in the narrative to show that it was not twilight. It was a frightful darkness.

### *A Busy Three Hours*

Up until the instance of its occurring, what a busy three hours had passed on Golgotha! The Crucified Himself was busy, if we may use the word. What interest He showed in what was taking place about Him. He was audibly interceding for His crucifiers, listening to the cry for mercy of the dying thief and answering him in that sublime assurance of salvation; recognizing the presence of His mother and the beloved disciple and executing His last will and testament concerning her and him. The soldiers were busy watching and mocking Him, dividing His garments among them and casting lots for the seamless coat. The chief priests were busy criticizing Pilate's inscription on the cross and venting their indignation. The scoffers were busy—priests, rulers, and multitudes passing by, wagging their heads, railing and reviling. All the currents of iniquity surged on unchecked around the Cross.

### *Now Sombre Silence*

But now at this instant of noon what? Silence, sudden, sombre. The very narrative speaks but one word—"darkness," and then is itself silent. The time from twelve o'clock till three is a blank in the narrative, and the reader is made to feel how hushed was the scene.

At the end of that time, when the sun is again shining, all is action again. Jesus Himself speaks and the multitude moves about. But during those three hours we see only darkness; we hear only silence. The great Sufferer is silent, as if underneath that darkness some huge horror hung over His own soul. And all else is silent. No taunt or insult is flung at Him now. The crowds are transfixed with amazement. The blood is heard dropping. The suspense is frightful. As all hearts drink in the darkness, they are trembling at a certain mysterious fearfulness of the crucifixion.

The Gospel historians do not say all this, indeed, they say scarcely anything; yet so illustrative is their suggestiveness that they create for us this whole scene. The little that they say is placed like a parenthesis between the activities antecedent and subsequent—that little is the one word, "darkness." The darkness thus cast its own shadow of silence along the whole

three hours, until the thoughtful reader begins to feel how awful this dismal gloom was! And to this implication of their narrative, the historians give both fixity and fullness, by the remark with which they close the story of the crucifixion and its immediate wonder. They tell us that the Roman centurion, having witnessed the things that were done, "feared greatly," and many people "smote their breasts."

## II. CREDIBILITY OF THE RECORD

SO FAR then for explanation of the text. But now may we rely upon it as historically true? Yet for the inspired historians have written it. We might add to their testimony that of heathen historians who have referred to it, especially the admission of Celsus the famous opponent of Christianity in the third century; or better yet, the challenge of the Christian father, Tertullian, who, at the close of the second century, boldly says to his heathen adversaries, "At the moment of Christ's death, the light departed from the sun, and the land was darkened at noonday, which wonder is related in your own annals and is preserved in your archives to this day."

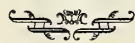
But it is enough that the sacred writers have declared it. I, for one, want no corroboration of their testimony. That darkness did come down on the earth and in simple belief of it, with the vividness of a cultivated Christian imagination, we should place ourselves under its impressiveness, as though we ourselves beheld and felt it.

## III. HOW EXPLAIN THE MYSTERY?

WHAT sort of an event, then, was that darkness? A miracle, a visible suspension of the order of nature. Thus what a visibility of God was that darkness for none but He, the Great First Cause, can interfere with the regular course of His own established natural causes. It was He, then, Who stepped forth from out the universe of natural causes and became displayed to our view as being Himself distinct from the universe—a living, interposing, personal God, standing with "darkness under His feet."

And yet, all the while at and around Calvary the world rolled on in all other regards, the whole mighty mechanism of natural causes. Creation had within itself

a cause which could have produced the darkness. Yet creation itself, with every law at work, was the scene of the darkness. There was no shock of disturbance to make creation tremble. The Almighty Author of creation Himself present (Cont'd on p. 298)



MAN'S rejection of God's Light is the strongest proof we have of man's moral obliquity, darkness, and death.  
—Harrison



THIS is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.  
—John 3:19



# FROM HEATHEN DARKNESS TO HIS MARVELOUS LIGHT

by KARL D. HUMMEL

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy (I Pet. 2:10).

**T**HE Gospel of the Lord Jesus is a great transforming power, the dynamite of God unto salvation. The power and value of this precious message is perhaps best seen when operative in the life of one who has been in heathen darkness, in the depths of sin and idolatry, "without hope and without God"; though one well realizes that an "up and out" requires the same cleansing blood and regenerating work of the Spirit as a "down and out." Nevertheless where the outward contrast is greatest, it serves as a tremendous testimony to the Gospel. Some time ago, while visiting Carlsbad Cavern, with other lightseers, I had a little taste of real darkness. While in one of the largest caverns, hundreds of feet underground, the guide switched off the electric floodlights and we were then unable to see our hand before our face. Darkness, perfect darkness! And then suddenly the lights were turned on again and what a contrast it was! I am sure that many, like myself, came away with a new appreciation of light.

Much could be written as to the lost and distressed condition of the heathen, of men out of Christ; and perhaps still more concerning the wonderful glories of the new life received through the Gospel, blessings both present and future. In this study, however, we will mention only four points of contrast, contrasts that are so vivid in our work in the Central American Republics.

## FROM IMAGES AND SAINTS TO TRUE FELLOWSHIP WITH GOD

They themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

And to wait for his Son from heaven. Whom He raised from the dead, even Jesus, which delivered us from the wrath to come (I Thess. 1:9-10).

**IDOLATRY**, whether pagan or Romish, is a terrible thing. It is undoubtedly of satanic origin (see Revelation, chapter 13) and seems to get a stronghold on people who know not the living God. All inner power is ascribed to the images in Central America, and certain of them are reputed to be particularly helpful, so that pilgrims often go two or three hundred miles to these shrines in order to receive some

**H**UMMELL gives us a glimpse of the problems and the joys of the missionary in Central America.

Like the experience in the Carlsbad Cavern which he narrates, his article will help you to understand a little better the depth of the spiritual darkness in heathen lands, and to appreciate in a new way the blessing of having the Light of life. Hummel is secretary of the Central American Mission, founded by Dr. C. I. Scofield.

material or spiritual benefit. The people are taught to believe that some of these images fell from heaven, that others will walk to their shrines if not carried in after a fiesta, and that some of them actually bleed or manifest other signs of life. That certain requests made to the images are realized is evident, and the walls of many of the shrines are covered with written testimonials to that effect. As a result, the coffers of the images are usually quite plump and the bondage of the people to the idolatry increased.

One of the older Christian women in Honduras, a dear believer, inherited in her unconverted days a treasured image of San Antonio, from an uncle whom she had nursed in earlier years. Quite some years after her marriage, her husband and eldest son became interested in the Gospel and were faithful attendants at our chapel, while the dear woman clung to her worship of San Antonio. The husband finally persuaded her to attend a gospel service which she enjoyed. She continued to go to the chapel, but San Antonio still reigned on her table of idols. One day the husband suggested that they put the idol to a test, that some corn husks be heaped up on the kitchen floor, a dirt floor, and that San Antonio be placed on top and fire applied to the dry husks. Then if San Antonio jumped off the pile they would follow him, but if he burned up they would whole-heartedly follow the Gospel. San Antonio, being made of wood, just added fuel to the fire, and he was

(Continued on p. 300)



# EARTH'S NIGHT OF SIN

by R. S. BEAL

*WE NEED to be reminded occasionally that the trend of human history is not upward, but downward. God's Word plainly tells us that the climax of man's iniquity will be reached in the next dispensation—the dispensation of the Tribulation. Toward the close of that period the Antichrist, whom the Scripture calls "that man of sin," will gather the nations of the world together to the Battle of Armageddon, in awful rebellion against God. Beal deals with this night of sin in the accompanying message, which was one of a series of messages brought to his congregation in the First Baptist Church, of Tucson, Arizona, and published in The Tucson Citizen.*

*JUST* as darkness precedes the dawn, so the world's darkest days are yet to come, days which immediately precede the return of the risen and glorified Christ. God has not left His people in darkness but has drawn aside the curtain which hangs between the present and future, in order that they might see the things which are yet to come upon the earth. Prophecy is a miracle of knowledge, even as supernatural acts recorded in the Bible were miracles of power.

The world's worst war is still future and may be fought within the lifetime of many who are living today. The nations are struggling to cope with their international problems and are seeking even now to put an end to strife and bloodshed, and to make the battlefield absolutely obsolete. We long for the day when such shall be the case, but cannot hope for success apart from the intervention of a present and personal Christ. That miserable contentions should be settled in mutual conference is an ideal worth aiming at, yet the possibility of such becoming a fact through diplomacy, with the world in its present plight, seems remote, if not impossible, to man's way of thinking.

*THE* Bible enjoins upon a Christian to seek peace and to live peaceably with all men, as much as lieth in him. He is to be a peace loving and a peace seeking man. Because the Master predicted wars and rumors

of wars until His return is no reason why he should not strive to promote peace in every possible way. Even visit to our great government hospital where I see the flower of our nation suffering as a result of the last war makes me feel more fully justified in hating war with all the vigor of my being.

I am not blaming Prof. Douglas McIntosh of Yale for hating war and not finding any desire in his death to shoot down his fellow man in the midst of conflict but I do believe he needs a conscience instructed in the Scriptures. If he desires citizenship in this nation, then he ought to be willing to be subject to the powers that be for the powers that be are ordained of God. And we are reminded that whosoever resists such is resisting the ordinance of God. From the Bible point of view every Christian citizen is duty bound to support his nation to the shedding of his own blood, if need be, in the hour of national peril. The great difficulty is that so many fail to distinguish between private killing and governmental, this latter, ordained of God. A soldier on the battlefield is no more a murderer than is a policeman who shoots down the gangster who is spraying bullets in every direction on crowded streets in order to get his victim. To me it is a travesty on our courts of last appeal that the case of this college professor should be tried before public opinion after a decision has been rendered. But it is the spirit of the age when men are seeking to overthrow constituted authority whether be domestic, civil, or divine. The world has suddenly become anti-God and pro-ego.

*I BELIEVE* all Bible students must be aware that the titanic struggle just prior to the coming of the Lord is predicted in many places of Sacred Revelation. The Old, as well as the New Testament, has much to say about the terrible battle of Armageddon in which two hundred million men will bear arms. Antichrist is to head an army of the federated nations of the great tribulation age, and in a master attempt to overthrow the Jews, whose land then will blossom as the Garden of Eden, the blow will be struck.

It is often asked what possible combination of circumstances could arise to plunge civilization into such a conflict as Armageddon? The first cause is being developed at this hour. It is the spirit of lawlessness which is the outgrowth of man's hatred of God and the authority of His Word. The materialism that prevailed in the days of Noah when the Word of God was rejected, is rampant today. The judgement that will

(Continued on p. 297)



# THE UNFRUITFUL WORKS OF DARKNESS

by H. A. WILSON

**H**AVE no fellowship with the unfruitful works of darkness, but rather reprove them," says Ephesians 5:11. Let us inquire into the meaning of this passage.

## WHAT ARE THE UNFRUITFUL WORKS OF DARKNESS?

**W**HEN this question first occurs to us, we think at once of some of the more gross forms of sin, such as impurity, theft, murder, drunkenness, idolatry, etc., and that they are included among the unfruitful works of darkness cannot be doubted. The context of the passage which we are considering plainly proves that they are. But are such things as these *all* that are included?

There is a passage in First John which sheds much light upon this subject. It is I John 2:9-11: "He that loveth his brother is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." From this it is evident that hatred must be included in the list of unfruitful works of darkness."

And this gives us a valuable clue as to others. Hatred is one of the things named in Galatians 5:19-21 among the works of the flesh. And there, too, we find the more gross forms of sin which we have already recognized as belonging in the classification of "unfruitful works of darkness." It is apparent, therefore, that the rest of the things named in this list belong in the same classification. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft"—we all agree that these are unfruitful works of darkness, but would we as readily recognize the next few items in the list?—"hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,"—and now comes a number of items which all would agree should be classified with the unfruitful works of darkness—"murders, drunkenness, revellings, and such like" (Gal. 5:19-21). It is highly significant that the Holy Spirit should have included hatred, wrath, envy, and other things which are not commonly recognized as sin, in the same category with impurity, murders, and other things of the same character. They are all works of the flesh; and whatever is of the flesh is deserving of the designation, "unfruitful works of darkness."

*I*N THIS discussion Wilson brings us a pointed warning lest we Christians continue to live lives so darkened by sin that we fail to reflect the light of the Sun of Righteousness. Let this timely, scriptural message grip your heart; and open your soul, in a fuller way than ever before, to Him Who is the Light of life, that the rays from His presence may banish from your soul each and every unfruitful work of darkness.

## II. WHY ARE THESE WORKS CALLED "WORKS OF DARKNESS"?

**C**ONSIDER, first, that they are the result of unbelief—yes, even though they appear in the life of one who has trusted the Lord Jesus Christ as his Saviour. In that sense, of course, he is a believer, and is saved from the penalty of sin; but in-so-far as he lets the flesh control his life he is an unbeliever, and subject to the power of sin. We may trust the Lord Jesus to save our souls from Hell, but fail to trust Him to deliver us from the power of the old nature and to give us victory over such sins as hatred, or anger or worry, or many other such sins which are far too common in the life of the child of God. If we would obey the Scripture injunction, "As ye have therefore received Christ Jesus the Lord (which we did by faith), so walk ye in Him (that is, by faith)" (Col. 2:6), we would be victorious over these and every other "sin which doth so easily beset." We repeat, therefore, "the unfruitful works of darkness" are the result of unbelief.

With this consideration in mind, when we turn to John 3:18-21 we find that this is one reason why such works are called "works of darkness." This passage says, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."





Another reason why these are called "works of darkness" is that they are wrought under the influence of the evil one and his henchmen, who are called in Scripture, "the rulers of the darkness of this world" (Eph. 6:12). The Devil may not be personally active in leading men into the doing of their evil deeds; but it still remains that his representative and tool, the flesh, is *invariably involved*; and in many cases the Devil's other two tools, the world and the demons, are active also. So the evil deeds of men—whether of the lost man or of the child of God—are called works of darkness because they are wrought under the influence of the Prince of darkness.

### III. WHY ARE THESE WORKS CALLED "UNFRUITFUL WORKS"?

**T**O ANSWER this question we need only to consider the character of spiritual fruit and the condition of bearing it.

The character of spiritual fruit is plainly stated in Proverbs 11:30: "The fruit of the righteous is a tree of life, and he that winneth souls is wise." Spiritual fruit is souls won to Christ. Now declare, if you can, when any of the things which we have recognized as "unfruitful works of darkness" ever win a single soul to Christ! Did impurity? Did covetousness? Did murder? Did drunkenness? Or did any of the sins which are far too often the pet sins of Christians, namely: hatred, variance, envy, wrath, strife, worry, impatience, selfishness, or any other such? No wonder such things are called "the unfruitful works of darkness"! Not only have they no power to win souls to Christ—they have terrific power to hinder souls from coming to Him, and in addition to that, they are the exact opposite to the fruit of the Spirit which God yearns to produce in every Christian's life.

But this is not all. Our Saviour plainly stated the condition of fruit bearing in John 15:5: "He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing." To abide in Christ is to live in intimate touch with Him, with our wills yielded to His, and with His Spirit permitted to have His way in our lives. If this is our happy state, then, indeed, our lives are fruitful. And if we are abiding in Him, and He in us, He is purging out of our lives things which hinder fruitbearing—He is purifying us from the unfruitful works of darkness. In other words, if the condition of fruitbearing is fulfilled in us, then are we free from the unfruitful works of darkness, for then our works, by our Lord's blessing, will be fruitful.

### IV. WHAT IS THE BELIEVER'S RESPONSIBILITY TOWARD THE "UNFRUITFUL WORKS OF DARKNESS"?

**T**HE passage before us furnishes a twofold answer to this question.

First, the believer's responsibility is one of clear-cut separation—"Have no fellowship with the unfruitful

works of darkness." This does not mean that we are to have no dealings with those who are doing such works; else we would be deprived of our opportunity of testimony to them; but it does mean that we are to have no part in their evil deeds. Though we are in the world we should be separate from worldliness. And surely when we catch a glimpse of God's wondrous purposes for these lives of ours, it will not be hard to take a position of separation from the unfruitful works of darkness. God has called us to bear fruit. This our Saviour says in the same chapter in which He tells us the condition of a fruitful life: "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain . . . Herein is My Father glorified, that ye bear much fruit" (John 15:16, 8). The truth of separation is a distasteful one to the believer only when he views it as a purely negative proposition. From this point of view it seems to consist entirely in giving up things which have brought pleasure, if only for a season. But when it is seen from the positive angle we see that God is calling us to separation from the unfruitful works of darkness in order that in happy fellowship with His Son we may bear fruit, and that through the abundance of the fruit which He bears in and through us, we may bring glory to our heavenly Father.

The second answer which the passage under consideration furnishes to the question, "What is the believer's responsibility toward the unfruitful works of darkness?" is, The responsibility of the believer is one of testimony—"But rather reprove them." We should bear fearless testimony concerning the real character of these unfruitful works of darkness, and we should bear testimony to those who are performing them. Christians who are fellowshiping with these unfruitful works of darkness are being conformed to the world, and it is difficult, if not impossible, to tell such Christians from out-right, unbelieving worldlings. God has called us to shine as lights in the midst of the darkness of this world, and this we can do only as our lives are separate from the world's unfruitful works of darkness and our testimony couples reproof of such things with a positive testimony concerning the Saviour Who can save from the penalty and deliver from the power of such works.

And so we bring this study to its close by quoting that word of appeal from Philippians, which is so closely akin to the verse which we have been studying: "Do all things without murmurings and disputings (some more "unfruitful works of darkness"), that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the Word of life" (Phil. 2:14-16).



**A** LIGHT is for use only in a dark place, and this world is the dark place where the Christian is to shine.  
—B. B. Sutcliff

# WHEN THE LIGHT DAWNED ON A JEWESS

H. W. SCHAFER

RUTH ANTIN swept up to her own room with a bitter look on her handsome face. Slamming shut the door and giving her hat, gloves, and purse a hasty fling onto the dresser, she threw herself onto the bed in an attitude which denoted utter fatigue of body and mind.

"Talk about the Jewish race being the favored race of God," she fumed, her eyes stormy with suppressed feeling. "That's all right for anyone to say if he doesn't happen to be a Jew himself; but if there's any sign of special favor coming around our way I'd like to know where it is, that's all."

Springing to her feet, she paced back and forth across the room like a caged animal. "It's one constant slight here among all the girls with whom I come into contact. I dress as well as the most of them do; I am as good looking as the average, and maybe a little better than some! I certainly have as good a mind as the most of them—if I didn't I would sure be ashamed of myself; I think I know how to act civilized enough not to disgrace anybody. But nevertheless I am a Jewess, and as such, I am supposed to move in a place of my own."

Just then there came a gentle tap on the door. Ruth crossed the room reluctantly and opened the door. A sweet-faced woman with soft white hair stood in the doorway.

"I didn't hear you come in tonight, Ruthie," she said softly. "But when I heard you moving about I thought I would come up to ask you how the day has gone."

"You don't really mean when you heard me moving about, Miss Morgat. What you meant, only you were too polite to say so, was when you heard me raging about," retorted Ruth, an unwilling smile hovering on her lips, and an affectionate look in the black eyes resting on her friend.

"Was it really so bad as all that, dear?" asked Miss Morgat, sympathetically, coming into the room and taking the chair which Ruth drew up for her.

*HERE is a striking incident showing how the "light" broke upon one poor darkened soul. There is an inspiration and thrill in this simple narrative that will kindle every Christian heart with new faith and a deeper love.*

"Oh, yes, it's about as bad as it can be so far as I am concerned; that is, when it comes to snubbings and things like that. But the thing that really hurts me the worst, Miss Morgat, is the fact that these same girls all call themselves Christians. Oh, it makes me fighting mad," and Ruth began her angry pacing, "when I think that these people can calmly appropriate all the revelations which God gave my own people and base their religion which they think so wonderful upon the faith of my people, and yet treat us as though we were the very scum of the earth. Is

that fair, I ask you, Miss Morgat? Is that the best that their religion teaches of justice and fair play? If they believe in the Word which God spoke through my people, and if they read the promises which God has made to the Jew, I say, if they believe those things, then why in the world don't they honor the Jew instead of considering him the lowest of the low? Maybe we are a peculiar people, but who is to blame for that?"

"Hush, Ruth, interposed Miss Morgat gently."

"No, please let me talk. I think I will do something desperate if I cannot talk to someone," cried Ruth, in a desperate eagerness, and her friend, seeing the girl's need, said no more in dissent.

"We are queer because those who call themselves Christian have persecuted us, have tormented us, have dogged our steps, have denied us the right to even a decent existence. Why wouldn't it make us different when we were compelled to fight for every breath we drew, when the women of my people have seen their very children torn from their arms and murdered mercilessly, cruelly, before their very eyes? There are mothers among my people whose minds are gone, crushed into mental ruins by the awful things they have been compelled to witness. The Jewish father has been compelled to cheat and deceive in order to keep from seeing his wife and children starve to death before his eyes. And when such a struggle has left its mark on his very soul, has it made those ashamed who have been responsible





for it all? You know it has only made them more vindictive, more cruel than ever."

"But, Ruth," remonstrated Miss Morgat, "not in America, dear. These things have never happened here."

"No, I know that," answered Ruth. "But whether you know it or not, the same undercurrent of feeling is here. The Jew is an object of suspicion everywhere he goes. He is in a class by himself."

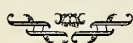
"Yes, Ruth, that is the truest thing of all the true things you have said. But, after all, dear, who was the first to put him in a class by himself, as you say?"

Then, as Ruth made no answer, Miss Morgat rose and came over to her side. "You will have to admit that God was the first to separate your people from all other nations, dear."

But Ruth turned furiously upon the friend whom really she deeply loved. "Then why does He allow other people to treat us as they do?" she cried. "Oh, don't talk to me about God. Do you know what I have seen times without number in my own home? Listen, every year when we drink the Passover cup, we have an extra one for Elijah, who is to be sent before to herald the coming Messiah. The youngest member of the family goes softly to open the door to let in the Prophet. Oh, I well remember the awe which always fell upon us at that time, and the eager expectation in our hearts. But, of course, you know what always happened. To be exact, nothing at all. It seems to me that is a picture of my poor people, always waiting, always expecting—always disappointed. I am fast coming to believe that it will always continue to be their history. I am beginning to wonder if after all those who say that only a great power without heart or mercy governs this world may not be more nearly right than those who believe in a God of love."

"Ruth, my dear child, I am more sorry for you than I can say. I wish I might help you," cried Miss Morgat, with swift tears of pity springing to her eyes. "You will bear with me, will you not, when I tell you that my people believe the Messiah has already come, and that according to the flesh He was a Jew?"

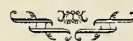
"Then why do your people kill the Jew and steal his goods in the Name of Him Whom you say is your



*THE Athiest asks us to abandon God. Suppose I adopt his creed; the dark night has settled about me, the light has faded from the stars. I have nowhere to go, and am like a lost child crying in the night. —M. Rhodes.*

*G*OD, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

—II COR. 4:6



Messiah, when He Himself was a Jew? Did He tell you to do that? Is your Messiah a Messiah of hatred, of cruelty, of war, of blood?"

"Ruth, it isn't fair for you to judge all Christians by those who may call themselves by that name. Those who really love the Christ love also the people from whom in the flesh He came. And we believe that God is yet going to regather the Jewish people and make of them a great nation. We are praying for your people, dear, and sending money to do them good."

"If all Christians were like you, dear Miss Morgat, we Jews would not feel so bitter as we do," said Ruth. And then she added proudly, "Please don't think I am ashamed of being a Jew, for I am not. Instead, I glory in the fact. I love my people and I am proud of the stock from which I have sprung. It is the injustice done them that stings me to the soul."

"Ruth," said Miss Morgat suddenly, after a silent prayer for wisdom, "on what do your people base their hope of sins forgiven today? In the olden times, was it not on the shed blood of the sacrifice? But what is it today?"

"We have no temple today, and so can have no altars of sacrifice. That is another thing of which we have been deprived. We can only base our hope on trying to do God's will, and keeping His commands as best we can."

"But your own Scriptures tell you that unless you keep the whole Law, you are guilty of breaking all. Then where, dear, is the hope of your people, since you admit they are not keeping all?"

"If you are trying to prove, Miss Morgat, that my people have no hope, you won't need to try very hard, for I have nearly come to the same conclusion myself."

"That wasn't what I was going to prove, dear. Far from it," answered her friend. "After all, Ruth, suppose your people were able still to offer their animal sacrifices, do you think that the shed blood of any animal is sufficient to atone for your sin before God?"

"No, I don't," answered Ruth, frankly. "I am almost coming to the conclusion that the whole thing is a sad mistake."

"Now, not too fast with your own conclusions, dear," and Miss Morgat patted the girl's restless hand.

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# THE OUTER DARKNESS

by MAURICE G. DAMETZ

THE expression "outer darkness" occurs but three times in the Word of God, and all three occurrences are in the book of Matthew—8:12; 22:13; and 25:30. It is significant that all three verses are the utterances of Christ our Saviour. Let all doubters, atheists, agnostics, and materialists give heed unto the Word of the King of kings—He Who spoke with authority and Who never retracted one single utterance. He did not shy at an unpleasant subject, but spoke boldly and plainly, proclaiming hell's existence and a Christless destiny for deathless beings.

We may as well face it at the very start—there is no Saviour unless there is a hell. Advanced thinkers, certain men who crept in unawares, who believe in giving the old truths of God's Word a shave and a hair cut, would lead us to believe by their arrogant assertions, that hell is freezing over. One "divine," plainly a "modernist," states that this old doctrine "is an evil heresy, stultifying the teachings of Christ. Until it is openly and authoratively recanted, the church remains the advocate and apologist of cruelty." But this question of the eternity of punishment is not a matter of anyone's opinion; it is a matter of Divine Revelation. The Word of God reveals it; God says it plainly; Christ declares it emphatically. It is a fearful responsibility to fly into the face of God's Revelation, and say that there is no hell, and God in His inflexible justice will hold everyone to strict account on this matter. Men today whom Satan, the father of lies, has chloroformed into insensibility, need to be well shaken over the mouth of the pit. The work of Christ on Calvary is meaningless unless men are made to realize its necessity.

We proceed to the consideration of the "outer darkness" which is one of the designations given to hell, the place of eternal punishment. The truth is set forth in a number of important contrasts.

## TWO KINGDOMS

THE first contrast is to be noticed in Matthew 8:11-12. Here, two kingdoms are set forth in opposition to one another. On the one hand, the Kingdom

of heaven will be set up, which will be world-wide in its extent. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven" (vs. 11). On the other hand, a kingdom stands in opposition to this. "But the children of the kingdom shall be cast out into outer darkness" (vs. 12). The primary interpretation of this verse as it is considered in its dispensational setting, makes this kingdom the kingdom of the Antichrist. The Anti-

christ's kingdom will take place during the Great Tribulation. The time of the casting out will be at the juncture of the Great Tribulation and the Millennium, when Christ shall come to take the government upon His shoulders. Then He shall judge the nations (Matt. 25:31-46). The destiny of Antichrist and his followers is definitely determined; they shall be cast into outer darkness. They shall have no part in the kingdom

of Christ. There is no alternative.

## JOY AND SORROW

THIS contrast stands out in the Word of God. To the saved soul will belong conscious, everlasting bliss. They shall be satisfied when they awake in His likeness (Ps. 17:15). "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9). This applies to the saved participating in the millennial Kingdom and the glories of eternity. Ineffable joy will be theirs. But to the wicked there shall be inglorious sorrow. "There shall be weeping and gnashing of teeth." This is the threefold declaration of the Saviour (Matt. 8:12; 22:13; 25:30). While the righteous shall ever have happy and holy surroundings, shall ever enjoy the full light of God's glory, shall ever taste of the bliss of divine solace and know the fulness of satisfaction, the wicked shall be summoned to the bar of eternal justice, silenced in view of overwhelming evidence, sentenced according to the record kept, shamed and held in everlasting contempt, and shall suffer under eternal fire. The remembrance of lost opportunities, partered privileges—the continual

(Continued on page 297)

THE old-fashioned contrast between right and wrong is thrown into the lime-light in this characteristic study by Dametz. This is the sort of discussion which brings a soul back to the neglected fundamentals with the age-old cry, "What shall I do to be saved?"



# THE SOUL AND THE TWO NATURES

## STUDY NUMBER EIGHT IN A SERIES OF OUTLINE STUDIES ON THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

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*THE Old Nature, the Scripture tells us, waxes corrupt according to the lusts of deceit. One way in which he seeks to deceive the soul is to make one think he is spiritual, when, in reality, he is carnal. We need not be deceived, however, for God has unmasked the Old Nature and shown us his real character and the character of his manifestations. If we really are spiritual, our lives will be characterized by the fruit of the Spirit, and not by the works of the flesh. The truths which we are studying, therefore, are a practical means by which to test our lives, in order that we may learn to walk in the Spirit and not fulfill the lusts of the flesh.*

### INTRODUCTION:

In this study of the manifestations of the Old Nature or works of the flesh, we have a most valuable background passage in

Gal. 5:19-21—"Now the works of the flesh . . . are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, AND SUCH LIKE . . ."

What a catalog of Old Nature works. Sex sins are noted (adultery, fornication, etc.), and demonic sins are noted (idolatry, witchcraft), and sins of the disposition are noted (hatred, variance, etc.), and the fact of doctrinal sins is also indicated (heresies). But this list of Old Nature deeds is only a partial list. It is incomplete. This is made evident by the three closing words—"and such like."

Some of the "such like" which lie along the sacred pages come before us in this study.

### I. MANIFESTATIONS OF THE OLD NATURE

#### A. Self-justification

Job 27:5, 6—"God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go. My heart shall not reproach me so long as I live."

Job 13:15—"Though He slay me, yet will I trust Him: but I will maintain my own ways before Him."

Self-justification, even in pronounced wrong doing, is one of the commonest of Old Nature manifestations, and the average Christian is totally blinded to its presence in his life.

#### B. Pride

Lev. 26:18-19—"And if ye will not yet for all this hearken unto Me, then will I punish you seven times more for your sins. And I will break the PRIDE of your power; and I will make your heaven as iron, and your earth as brass."

I Tim. 3:2, 6 (R. V.)—"A bishop (an overseer) then must be blameless . . . vigi-

lant, sober, of good behaviour . . . not a novice, lest being PUFFED UP he fall into the condemnation of the devil."

Prov. 16:18—"Pride goeth before (leads on to) destruction, and a haughty spirit before (leads on to) a fall."

Most people believe that every man should have "a little pride about him," but God's Word reveals pride as sin toward which God is particularly opposed. There are never any circumstances under which God does not regard pride as a specially dangerous manifestation of the trick Old Nature.

#### C. Self-centeredness

Prov. 14:14—"The backslider in heart shall be filled with his own ways: and a good man shall be satisfied (apart) from himself."

It is indeed a critical moment in any man's spiritual experience when he becomes "filled with his own ways" Christians, beware!

#### D. Crooked thinking

Gal. 6:3—"For if a man think himself to be something, when he is nothing, he deceiveth himself."

II Cor. 10:4-5—"For the weapons of our warfare are not carnal, but mighty through (before) God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Prov. 16:25—"There is a way that seemeth right unto a man; but the end thereof are the ways of death."

Job. 13:3—"Surely I would speak to the Almighty, and I desire to reason with God."

On every hand men and women are victims of "crooked thinking." Their imaginations are not "cast down." They blindly follow the way that "seemeth right unto a man." They grow and expand in their sin until they are so perverted and crooked in their thinking that they feel it perfectly normal to "desire to reason with God." Their crooked

(Continued on p. 296)

# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

## THE THIRD ANNUAL I. F. C. A. CONVENTION

Another convention of the Independent Fundamental Churches of America has been held with God's very evident blessing. The sessions were from June 13 to 17 at the Calvary Church of Grand Rapids, Michigan, of which Mr. M. R. DeHaan is pastor.

The following officers were elected for the coming year: President, M. R. DeHaan; First Vice-president, Clifton Fowler; Second Vice-president, O. B. Bottorff; Third Vice-president, W. D. Herrstrom; Fourth Vice-president, M. Wright; Fifth Vice-president, W. M. Robertson; Executive Secretary, Wm McCarrell; Treasurer, Peter Jerts; Trustees, J. C. O'Hair and Ezra McCaslin; Managing Editor of "The Pioneer of a New Era," official organ of the I. F. C. A., O. B. Bottorff.

We take a portion of the report on the convention by pastor J. A. Van Gorkom of Highland Park, Illinois, which appeared in the July "Pioneer":

"It was a gathering long to be remembered by those who attended. For mutual encouragement, warm spiritual fellowship, comforting exchange of experiences in the vineyard of the Lord, and new inspiration for concerted endeavor, this convention surpassed any gathering of this movement previously held. This seemed to be the common testimony of all present. Immediately upon entering the church one became conscious of that glowing spiritual atmosphere which so definitely characterized every session of the day. There was a note of joy and freedom which found its source in the consciousness that this movement really is of God."

Rev. J. T. Goodman, class of '23, was recently elected president of the Arizona Baptist Convention. We have heard frequently of the very good work being done by Mr. Goodman in his pastorate at the Yuma Baptist Church, and we rejoice with him in the additional opportunities for Christian service afforded by this new position. Those who have read any of his articles in "Grace and Truth" will know that Mr. Goodman is firm in his stand for the fundamentals of the Faith. So it is not surprising that he could be made president of the convention in a state where the Baptists form a veritable stronghold of Fundamentalism.

It is with real thanksgiving to God that we observe the progress of the Young People's Fundamentals Bible Conference of Northwestern Colorado. There have been signal victories over Satan's attempts to disrupt the work through the encroachments of "Modernism," and the organization greatly strengthened.

The Denver Bible Institute has been asked to appoint and supervise the sponsorship of the Conference. We are

grateful for the Lord's leading in the fulfilment of that responsibility, Rev. Ernest Kline of Craig having been selected.

The faithful ministry of Rev. H. C. Payne, who served as sponsor previously, is most thoroughly appreciated, and we regret that he is not remaining in that district.

At the last quarterly conference, held June 7 near Steamboat Springs, Rev. Elmer J. Larson, pastor of the Highland Park Presbyterian Church, Denver, was the speaker. He is true to the Faith, and we thank God for His blessing upon his ministry. There were forty-two decisions for life service at the conference.

The big event of the year was the annual Bible Conference in camp, about thirty miles from Steamboat Springs, held June 19-26. W. B. Male of the Denver Bible Institute, boys leader at the camp, had an active part in organizing and conducting the conference. Miss E. Early was girl's leader, Miss Hazel Frichtel, supervisor of the camp, and Miss Ernestine Purcell, dining-room matron. Rev. Payne and Rev. Kline were active in the conference. The special speaker was Rev. Harold A. Wilson, instructor in the Denver Bible Institute and assistant editor of "Grace and Truth."

Last year the enrollment was fifty-three, but this year it came to sixty-nine. Of that number, ten (all who had not previously made the decision) accepted the Saviour while at camp, and over half of the entire group of young people signified their intentions to go into full-time Christian service. Let us pray that God shall strengthen them in their purpose, and pray that this small but very fruitful work shall continue to prosper.

We were happy to have with us recently the Five-in-One Gospel Team from the Bible Institute of Los Angeles. The five young men represented five nationalities: Andrew Derchar, Jugo-Slavian; John Tielman, Russian; Daniel Schermer, Hopi Indian; Jitsuo Morikawa, Japanese; and Lloyd Backwell, American. They were given the Sunday evening service at the Church of the Open Bible, held in the Institute auditorium, as well as other meetings in the city. Their remarkable testimonies of deliverance from darkness into light, and their earnestness in the service of the Saviour, brought uplift and inspiration to many souls.

Concerning the work of Rev. and Mrs. W. R. Gorsage, class of '24 and '23 respectively, with the Baptist Church at Winslow, Arizona, a number of very good reports have come to us. We thank God that He is giving them a very fruitful ministry in that field.

The Five-in-One Gospel Team from Biola spoke enthusiastically.

(Continued on p. 301)



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## HUDSON TAYLOR'S LEGACY

In this volume Marshall Broomhall of the China Inland Mission has sought to make accessible to us all a part of the vast treasure of the spiritual experience of Hudson Taylor. Hudson Taylor was, in truth, a man of God. His walk and fellowship with God was sweet and full; and from the depths of his own experience he penned many valuable words of encouragement and advice. Almost all of this treasure, however, was hidden away in old copies of "China's Millions" and in the early records of the China Inland Mission. In bringing this material to light, and in conserving it for us, Broomhall has rendered a real service.

Many readers will be especially delighted with the arrangement of the book. Each selection from the writings of Hudson Taylor is given a single page of the book. There are one hundred and twenty such pages, one for each day in the month for four months. The selections are grouped under four headings: "The Legacy of His Message," "The Legacy of His Life," "The Legacy of His Work," and "The Ever Present Leader." Each division is introduced by Broomhall in a manner to enhance the interest of the daily readings.

The message of the book is one which will lead the soul on to a greater faith in, and a fuller abandonment to, the Lord Jesus. We give it our hearty endorsement.

"HUDSON TAYLOR'S LEGACY," by Marshall Broomhall. 7½x5 inches, 167 pages, cloth, price \$1.00. Published by the China Inland Mission, 237 West School Lane, Philadelphia, Pa., and 150 St. George Street, Toronto 5, Ont.

## JESUS CHRIST THE SAME YESTERDAY, TODAY AND FOREVER

J. C. O'Hair has written several booklets exposing the errors of various current false doctrines. The booklet here reviewed exposes the error of divine healing, dealing with it concisely and scripturally. Pastor O'Hair believes that God answers prayer, occasionally raising up a Christian from sickness without medical aid. But he understands the difference between God's program of occasional healing in the present age and Christ's earthly ministry of healing the Jews with signs and wonders. In showing this difference he makes some significant contrasts such as these: Christ and the apostles healed unbelievers, whereas divine healers today do not; Christ and the apostles healed every case without exception, and did not require the patient to exercise faith, whereas divine dealers today heal only some

cases and require the patient to exercise "sufficient" faith. Such contrasts indicate a dispensational distinction which is ignored by advocates of the current doctrine of divine healing. But this dispensational distinction is plain in the Word. And it simply and satisfactorily solves the healing problem. Because O'Hair's booklet clarifies this problem in accord with the rightly divided Scriptures, it should be read by every one who is confused about divine healing.

"JESUS CHRIST THE SAME YESTERDAY, TODAY AND FOREVER"—IS PHYSICAL HEALING IN THE ATONEMENT? by J. C. O'Hair, 1011 Wilson Ave., Chicago, Ill. Art stock cover, 32 pages, 5¼x4 inch, 10 cents.

## THINKING WITH GOD

This is a handbook on ten essentials of our faith, namely the Bible, God, Creation, Man, Satan, Sin, Salvation, Temptations, Judgments, and Rewards. The gist of Biblical teaching on each of these subjects is presented briefly and simply with many Scripture quotations. The chapter on Creation presenting the Bible's answer to evolution gives some helpful comments on the first chapter of Genesis. The chapter on Satan contains valuable remarks on Genesis three. In the chapter on Salvation we find a clear synopsis of the Gospel in its three tenses of deliverance from sin, penalty, power, and presence. The following chapter defines the believer's old nature and prescribes the way to victory over it. Five judgments are distinguished, viz.: the Judgment of Man (in Eden), of Sin (at Calvary), of the Saints of the Nations, and of the Lost. A discussion of Rewards completes the book. Withal this book is fundamental and scriptural. It sets forth important doctrines with which every church member should be familiar. And it is written in the technical vocabulary of the theologian, but written in terms understood by the layman. It is what its subtitle purports, a brief Bible course for inquiring young people.

"THINKING WITH GOD," by Norman H. Campbell. 6¼x4¼ inches, 127 pages, paper, 25 cents. Published by Bible Institute Colportage Ass'n, 843 N. Wells St., Chicago, Ill.

All books of which favorable mention is made in the columns may be ordered from the Institute Book Nook. Remember, "The Institute Book Nook pays the postage."

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## THREE KINDS OF SOUL-WINNING

### I. WINNING THE LOST TO CHRIST FOR SALVATION

Acts 16:30-31

Illus.—Philip and the Ethiopian Eunuch

Acts 8:27-38

Needs to be met:

Salvation

Assurance

Enjoyment and growth in grace

### II. WINNING THE UNYIELDED TO CHRIST FOR SERVICE

Rom. 6:13

Rom. 12:1-2

Illus.—Elijah and Elisha

I Kings 19:19-21

Needs to be met:

Personal Transformation

Instruction

Service

Illus.—Paul and Timothy

Acts 16:1-3

Phil. 2:19-22

II Tim. 2:1-3

### III. WINNING THE BACKSLIDDEN TO CHRIST FOR RESTORATION

Ps. 51:12

Ps. 16:11

Illus.—Nathan and David

II Sam. 1:1-7

Ps. 51:1-17

Needs to be met:

Separation

Victory

Fellowship

Fruitfulness

—H. A. W.

## HUSBANDS LOVE YOUR WIVES

Scripture Reading: Eph. 5:25-33

### I. THE LOVE INVOLVED

a. Forbears

Col. 3:19

b. Gives itself

Eph. 5:25

### II. THE PICTURE PRESENTED

The husband's love for his wife should picture Christ's love:

a. For Israel

Isa. 54:5

b. For the Church

II Cor. 11:2

c. For the Believer

Rom. 7:4

### III. THE ABILITY PROVIDED

Such love as God enjoins is more than mere natural affection, but we are enabled to love with that love:

a. By the Word

I Pet 3:7

b. By the New Nature

Col. 1:27

Gal. 5:22

—H. A. W.

## PAUL'S MESSAGE TO THE PHILIPPIANS

Phil. 1:1-8

### I. A MESSAGE FROM SERVANTS TO SAINTS

Phil. 1:1

### II. A MESSAGE FROM THE FATHER AND THE SON

Phil. 1:2

### III. A MESSAGE OF APPROVAL

Phil. 1:3-5

### IV. A MESSAGE OF CONFIDENCE

Phil. 1:6

### V. A MESSAGE OF LOVE

Phil. 1:7-8

—C. L. N.

## PAUL'S PRAYER FOR THE PHILIPPIANS

Phil. 1:9-11

### I. A PRAYER FOR THEIR EMOTIONS

Phil. 1:9

### II. A PRAYER FOR THEIR CONDUCT

Phil. 1:10a

### III. A PRAYER FOR THEIR MOTIVES

Phil. 1:10b

### IV. A PRAYER FOR THEIR SERVICE

Phil. 1:11

—C. L. N.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 1

Sunday, October 2, 1931

## THE CHRISTIANS DEVOTIONAL LIFE

Lesson Text: Ps. 1:1-6; 119:9-16; Dan. 6:10; Matt. 6:5-15; II Tim. 3:14-17  
(Assigned for Printing: Matt. 6:5-15; II Tim. 3:14-17)

### Golden Text:

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

Our Golden Text is a veritable keynote for today's lesson. It admonishes us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" and this is the very heart of the devotional life—to become well acquainted with Christ. First, then, we consider,

### I. THE CHRISTIAN AND HIS LORD

The Christian's devotional life is not auto-hypnotism, as some would have us believe. It is not praying because of the beneficial reaction of our prayers upon our own souls. Rather it is a relationship with a Person—it is a personal relationship between the Christian and his Lord. This is the first thing which we need to bear in mind; and our devotional life will be deepened and enriched in proportion as we recognize that we are in personal touch with Him. In this connection it is helpful to recognize Who it is with Whom we are dealing in our devotional times.

**First, we know Him as our God.** And how many things that expression involves! As our God, He is the Creator (Gen. 1:1). As our God, He is the One in Whom we live and move and have our being (Acts 17:28; Col. 1:17). As our God, He is the One from whose hand we receive every blessing (Eph. 1:3; James 1:17). As our God, He is the One to Whom every knee shall bow and every tongue confess (Rom. 14:11). As our God, He is the One Who is all powerful (Jer. 32:27), all knowing (Heb. 4:13), and everywhere present (Ps. 139:1-18). In short, as our God, He is the One Who should have the worship of our souls.

**Second, we may know Him as our Father.** Did not our Saviour teach us to pray, "Our Father Which art in Heaven"? What a tender relationship that word "Father" involves! To think of God as our Creator may make us feel that He is too great for us, that He is too far above us for us to know Him. But to call Him Father—our very own Father—that certainly makes it more easy to become acquainted with Him. We all know what a father is and what is the normal relationship between a father and his children, so to be able to know God as our Father is a real help. If we know Him as our Father, here certainly is a ground for fellowship. And God wants us to know Him as our Father, for He has sent the Spirit of His Son into our

hearts, crying, "Abba, Father!" (Gal. 4:6). But God is not the Father of all men, save only in the sense that He made them. He is the Father, in the truest sense, only of those who are born again through faith in our Lord Jesus Christ (Gal. 3:26). And so we need to know Him also in another relationship, and this brings us to the next thought.

**Third, we may know Him as our Saviour.** It was God Himself against Whom we sinned in Adam and against Whom we have sinned in all the transgressions of our lives. It is God Who holds the sinner accountable and Who must some day execute judgment. And so it was God Who undertook our salvation by sending His Son to Calvary, there to bear His judgment against our sins (John 3:16). And it is He Who seeks to convict us of our own sin and our helplessness, that He may lead us to trust the Lord Jesus Christ as our Saviour (Rom. 3:19; Gal. 3:24). In this, surely, we may see that God loves us, amazing though that fact is, and here again, we have a basis for fellowship. Truly, God loved us before we trusted in Christ, for He loved us even while we were yet sinners (Rom. 5:8; Eph. 2:4-5). And the Scripture tells us that His love embraces all men, saved and lost, for it plainly says that "Christ tasted death for every man"; and because through His death provision was made whereby every man may be saved, if he will. God is said to be "the Saviour of all men" (I Tim. 4:10). But it is only those who have trusted in His mercy who can know Him as their Saviour, for He is the Saviour "specially of those who believe."

**Before we leave this thought, however, let us note also that we may know God only in the person of our Lord Jesus Christ.** He is God, and He is the One Who reveals God to men. If we try to know God apart from Jesus Christ, we will find ourselves worshipping a god of our own imaginations, like unto the gods of the heathen. But as we learn to know our Lord Jesus Christ, we will learn really to know God, for He is the express image of His person (Heb. 1:3) and it is in the face of Jesus Christ that God gives us the light of the knowledge of His glory (II Cor. 4:6). A normal healthy devotional life involves an intimate acquaintanceship with God, and this, of necessity, involves a growing acquaintanceship with the Lord Jesus Christ, for it is only in Him that we may know God (John 1:18).

### II. THE CHRISTIAN AND HIS BIBLE

When we consider that our devotional life involves a personal relationship with God through Jesus Christ our Lord



this gives the Bible a new significance to us. It is in the Bible that we learn to know God, and it is in the Bible that He speaks to us.

**A. The Bible is God's revelation of Himself to the souls of men.** As we have said, it is only in Jesus Christ that we may learn to know God; so, too, it is only in the Bible that we may learn to know Jesus. From Genesis to Revelation the Bible is the story of God's dealing with men. It is history, but it is more than history, for, as someone has said, it is His-story, and the more we read and study the Bible, the more intimately we become acquainted with our Lord. Let us consider a few illustrations of how this works out.

We are all more or less acquainted with the story of the gospels, which tell of our Saviour's earthly life, death, and resurrection. But as we meditate upon these stories, how they warm our souls; and no matter how familiar we become with them, a lifetime will not suffice to exhaust the freshness and newness of their revelation of our Lord. In them we may always catch a new glimpse of Christ, of Who He is, of what He is to us. For instance, you have read the account of the Saviour's meeting with His disciples after His resurrection; but did you ever note that in nearly every case His appearance was for the benefit of some individual disciple? And had you marked how frequently He called these individuals by name? And had you ever stopped to consider that as He was then, so He is now, and that the personal interest which He then took in His disciples, He bears to you this moment? How the thought warms the heart and thrills the soul.

Or, to take another illustration, have you ever stopped to realize that the God of the Old Testament was none other than our Lord Jesus Christ? It brings a sensation never to be forgotten when this fact first dawns upon the soul, as, for instance, when one is reading the twelfth chapter of John, where John quotes from the sixth chapter of Isaiah, and then says, "These things said Isaiah when he saw His (Christ's) glory and spake of Him," and then turning to the sixth chapter of Isaiah he finds Isaiah testifying that he saw "the Lord .... the Lord of hosts" (Jehovah of hosts). Surely it makes the Old Testament a new book when one recognizes not only that it is full of types and prophecies of Christ's death and resurrection and second coming, but also that the One Who walked and talked with the Father's of Israel was actually our Lord Jesus Himself (John 1:18).

How the heart is warmed and strengthened by the Bible's revelations of our Lord! How we are steadied and strengthened in the testings and tasks of life as we realize that He cares for us, and as we learn to lean on Him moment by moment, and to trust His promises! And how spontaneously our hearts go out to Him in praise and thanksgiving for the blessings which we enjoy, if our soul has been feeding on the Word and is mindful that these blessings are His gifts to us.

**B. Our Bible reading and Bible study gains blessing also as we realize that in the Bible God speaks to our souls.** The Bible is His Word. It tells us what He wants us to know. It tells us of the salvation which He has provided, and how we may receive that salvation and be saved. It tells us of the security of the saints, and it tells us His thought for our lives after we are saved. It tells us what He wants us to do, and how we can do it. It tells us what He wants us to put out of our lives, and how we may do it. It warns us and instructs us concerning the enemies of our souls and tells us how we may have the victory. Truly this is no dead book of history or poetry, but a living Book! It is God's Book, and as we read it, through its pages the Spirit of God speaks to our souls.

All these things and more were doubtless in the mind of the spirit when He moved the apostle Paul to write the words of our lesson text, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scripture which is able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:14-17).

### III. THE CHRISTIAN AND HIS PRAYER LIFE

But there is another aspect of the Christian's devotional life which we must not overlook—the prayer life is of vital importance. And here again we see the value of recognizing that our devotional life is a personal relationship with our Lord. Prayer is not a mouthing of magic formulas to bring us good luck—prayer is a personal talk with the God of heaven.

**In the Lord's prayer we have a model prayer.** Our Lord gave it to teach His disciples how to pray. He did not intend that we should necessarily repeat its words, though there is blessing in doing so, but rather that we should learn from its principles. "After this manner, therefore, pray ye!" Let us notice, accordingly, what some of these principles are. First, we note that prayer is a child's approach to the Father, for this prayer opens, "Our Father Which art in heaven" (Matt. 6:9). Next we note that it shows the spirit of reverence which should characterize our praying: "Hallowed be Thy Name" (Matt. 6:9); and the spirit of yieldedness is here set forth: "Thy Kingdom come; Thy will be done in earth, as it is in heaven" (Matt. 6:10). We know that this prayer has its dispensational outlook, anticipating the coming of the Kingdom of God at the second coming of Christ; but it has also its personal application, for as the believer prays, it should be with such a spirit of submission to the will of God that he can truly pray, "Reign Thou within my soul. Let Thy will be done in my life, even as it is done in heaven"; and only as one does pray in this spirit can he honestly pray the larger prayer for the coming of the Kingdom. The believer's spirit of dependence in true prayer is here attested: "Give us this day our daily bread" (Matt. 6:11). The spirit of confession is evident in the words, "And forgive us our debts, as we forgive our debtors" (Matt. 6:12), and the spirit of confident expectancy of succor is clearly evident in the words, "Lead us not into temptation, but deliver us from evil" (Matt. 6:13). And finally, the spirit of worship wells up in the soul as we come to the closing ascription of this prayer, "For Thine is the Kingdom, and the power, and the glory forever, Amen!" (Matt. 6:13). "After this manner, therefore, pray ye!"

**Now another word in closing; notice especially the brevity of this model prayer.** A healthy devotional life does not depend upon prolix praying. That we may very profitably spend many hours in prayer cannot be doubted. But the prayer which our Lord gave us as a model is a model in its brevity, as well as in other respects. We should have a definite time set apart during the day when we draw aside to read God's Word and to pray. In other words, we should have a quiet time. And it is a good thing to have several such times a day as Daniel did for he prayed three times a day (Dan. 6:10); and other Scriptures indicate that men of God throughout the ages have prayed frequently during the day. But our prayer life should not be confined to our quiet times. Rather we should live momentarily in the attitude of prayer, and the day should be shot through with brief, pointed prayers—petition, confession, thanksgiving, worship, whatever the occasion requires, should characterize our lives; and these prayers may be very brief and yet reach the mark. Read the book of Nehemiah—a man whom God greatly used and blessed—and mark how frequently he prayed prayers of one sentence. The thoughtful reading of this book will help one to understand what the Scripture means when it says, "Praying always, with all prayer and supplication in the Spirit" and "Praying without ceasing" (Eph. 6:18; I Thess. 5:17).

### VITAL-TRUTH ILLUSTRATION

At one time Michael Faraday, the distinguished English scientist, was lecturing to a large audience in London. He told them of the nature and the properties of the magnet; told them of one of his own new discoveries; and concluded his lecture with a triumphant experiment that excited the enthusiasm of his audience to the highest degree.

After the applause had subsided, the Prince of Wales arose and made a motion of congratulation to Faraday. But when they looked for the hero of the evening, they found





that he had hastily left the room just after concluding his speech. His intimate friends knew that the weekly prayer meeting hour had arrived, and that he was holding fellowship with God. He said that he could not afford to miss

the prayer meeting; that God helped him to make his scientific discoveries.  
—The Expositor

This is the man believed by many to have been the most massive intellect ever to live in this world.

Fourth Quarter, Lesson 2

Sunday, Oct. 9, 1932

## THE CHRISTIAN IN THE FAMILY

Lesson Text: Gen. 50:17-21; Luke 2:40-52; 10:38-42

(Assigned for Printing: Luke 2:40-52; 10:38-42)

Devotional Reading: Ps. 107:1-7

### Golden Text:

"I will behave myself wisely in a perfect way. O when wilt Thou come unto me? I will walk within my house with a perfect heart" (Ps. 101:2).

It has often been said, and truly, that the home is the foundation of society. We may go further and say that the home is the mold of society, for there is nothing which more powerfully influences and shapes the affairs of any community. It is in the home that the foundation is laid of honesty, and uprightness, and godliness, and respect for law and authority, and of everything which makes a community desirable to live in; and it is in the home that crime and violence and disrespect for law begin. Happily for us, the Bible is a most practical Book, and it tells us, with the very wisdom of God Himself, how we should conduct ourselves in the home in order to insure that the home shall be the blessing which He purposes that it should be. Let us study, then, what God's Word teaches us about various home relationships and the responsibilities of Christians in those relationships.

### I. THE CHRISTIAN HUSBAND'S RESPONSIBILITY TO HIS WIFE

The fifth chapter of Ephesians issues a tremendous challenge to the Christian husband: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. For we are members of His body, of His flesh, and of His bones" (Eph. 5:25-30). From this Scripture we learn that a husband's primary responsibility to his wife is one of love. Every other responsibility is comprehended in this. If a man truly loves a woman, he will do everything in his power to provide for her needs, to insure her comfort and happiness, and he will treat her with kindness and courtesy, and warmth of affection which every woman has a right to expect from her husband. And surely there is every reason for a husband to love his wife. It is no light matter for a woman to give herself to a man, as a wife to her husband, and the confidence and affection which will lead her to consent thus to share life with him should challenge all of a man's capacity for love.

But notice how tremendous is the challenge which the Scripture issues: "Husbands, love your wives, **EVEN AS CHRIST ALSO LOVED THE CHURCH.**" Not only does this say that the husband has a divine pattern in Christ, from which to learn the kind of love which he should bear toward his wife; but it also plainly implies that if a husband will meet his God-given responsibility to his wife, from him she may learn something of the love of Christ, for the husband will embody that love in his own person and attitude toward his wife. What a blessed opportunity for testimony this is—not only affording opportunity to testify to the wife of the love of Christ, but also to others who come in touch with the home. To love the wife with such love as this, the husband himself needs must become well acquainted with the love of Christ.

### II. THE CHRISTIAN WIFE'S RESPONSIBILITY TO HER HUSBAND

This first chapter of Ephesians also defines the Christian wife's responsibility to her husband. It says, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church; and He is the Saviour of the Body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. 5:22-24).

There is in these days, unfortunately, a growing reluctance in the hearts, even of Christian women, to promise to obey their husbands. Some even refuse to have the word "obey" used in the marriage service. And there can be no doubt that in many cases this attitude grows out of the failure of husbands to love their wives as they should. For instance, some years ago a minister was asked to marry two young people, but the bride requested him to omit the word "obey" from the service. Upon inquiry he learned that her father had been so brutal and unreasonable in dealing with her mother that the poor girl had gotten an entirely wrong idea of what she should expect from marriage. We are happy to say that when the Scripture teaching on this subject was pointed out, and the husband's responsibility emphasized equally with the wife's, as it should always be, she expressed her willingness and happiness in including in the marriage service the promise to submit herself to her husband. We are sure that if Christian husbands would love their wives as they should, they would find little difficulty about their wives submitting to them; and in addition to this they would be laying in the hearts of their children a foundation of loving confidence which would make it easier for them to establish normal relationships in their own homes, when the time came for them to obey the mating instinct.

But there is something else which is not understood as clearly as it should be: The submission which the Scripture admonishes the wife to render to her husband is not the submission of a slavish bowing to the will of another, but the submission which grows out of love. The very comparison which this Scripture uses clearly indicates what is in the mind of the Lord. The wife's submission to her husband is compared to the Church's submission to Christ. Consider that Christ does not compel the Church to obey Him. Rather He woos her unto obedience. Here is a practical suggestion for the Christian husband who is having difficulty in the home because the wife is not submitting herself as she should be—he should win her obedience by love. But on the other hand, consider that Christ does not want of the Church enforced obedience, or obedience which grows out of fear, but rather that obedience which springs from love, and at once you see the kind of obedience which God expects the wife to yield to her husband—it is the obedience of love (Titus 2:4-5).

And what blessing such a spirit of subjection brings is clearly indicated in another Scripture. "Likewise, ye wives be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives" (I Pet. 3:1). Here we are told plainly that a Christian woman with an unbelieving husband may win that husband for the Lord by her meek and loving, and submissive manner of life, even if she has not been able to win him by her spoken testimony concerning the Word of God. And many cases are on record where



God has so used the godly manner of life of a believing wife. If for the wife to be scripturally subject to her husband can be the means of such blessing where the husband is an unbeliever, how much more can it be the means of blessing when the husband has trusted the Saviour!

### III. THE RESPONSIBILITY OF CHRISTIAN CHILDREN TO THEIR PARENTS

In our next lesson we will take up at some length the responsibilities of Christian parents to their children. In this lesson, therefore, we pass over this thought to speak of the responsibility of Christian children to their parents.

**First and foremost the Scripture teaches that children should obey their parents.** This we are told in Ephesians 6:1: "Children, obey your parents in the Lord, for this is right." The word translated "obey" in this Scripture is a word which means willing, submissive listening. In other words, it not only means that children shall do what their parents bid them do, but it means also that they shall listen to what their parents say to them. It is a word which combines the thought of authority with the thought of instruction. And here we have the very pith of the scriptural teaching on children obeying their parents. Children should obey, not only because God has given their parents authority in the home, but also because the parents, if they are fulfilling their God-given responsibility in exercising authority, are seeking to teach their children right ways of living. To illustrate: when a mother says to her boy, "Johnny, you must take off your hat when you come into the house," she is not only giving an order which should be obeyed, but she is teaching a principle of courtesy and etiquette which will regulate his conduct in years to come. It is for this reason that the Scriptures enjoin children to obey their parents. Such obedience lays the foundation for normal conduct in human relationships in later years. It is in the home, if the home is normal, that children learn courtesy, and integrity, and reverence, and respect for authority, and everything which makes for stalwart, godly, and useful manhood and womanhood.

**Children have also the responsibility of caring for their parents when they are aged and infirm and unable to care for themselves.** While the parents retain their strength and vigor this is not the case, for "children ought not to lay up for the parents, but the parents for the children" (11 Cor. 12:14). Many a young man's or young woman's life has been greatly injured by failing to recognize this principle and feeling that they should care for their parents when the parents were well able to care for themselves. And the Scripture definitely teaches that the responsibility of young married people to their own homes comes before their responsibility to their parents: "For this cause shall a man leave his father and mother and be joined to his wife, and they two shall be one flesh" (Eph. 5:31). But when the parents become aged and infirm and unable to care for themselves, then the Scriptures just as definitely teach that the children have the responsibility of caring for them. "If any widow have children or nephews, let them learn first to show piety at home, and to requite their parents, for that is good and acceptable before God . . . but if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. 5:4, 8).

**For children to give to their parents the normal obedience and care "in the Lord" has great promise of reward.** This appears in the verses immediately following the admonition which we have already quoted: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-2).

### IV. A CHRISTIAN'S GENERAL RESPONSIBILITIES IN THE HOME

In addition to the specific responsibilities which we have discussed, there are other more general responsibilities which should govern a Christian's dealings with all his home folks.

**First, we need to remember that at home Christians need to act like Christians.** It is easy for people to show a kindliness and considerateness to outsiders which is lacking

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in their dealings with their own home folks. It is possible also for one to be patient with outsiders, but very irritable with those who are closest to him; unselfish when in company, but miserably selfish at home. We do not say that such an one cannot be a child of God, but certainly we cannot escape the conviction that he is not living like a Christian at home, whatever he may be doing elsewhere. God wants the lives of His children to be characterized by love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and such like, and it is in the home that his spirituality is really put to the test. May God give us more Christians who live like Christians at home!

**And we must not forget our responsibility to one another in spiritual matters.** God wants all Christians to be a spiritual blessing to one another. All our contacts should contribute to the spiritual upbuilding of those with whom we are in touch. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). This is an admonition which has a very wide application, but certainly God wants this to be the rule of our conversation in the home as much as anywhere. What an opportunity our homes afford for a godly, fruitful testimony. How many young people are found to be very difficult to reach for the Lord because, while their parents bear a pious testimony in public, at home they live very inconsistently. But, on the other hand, how powerful is the testimony of godly parents who not only testify for the Lord in prayer meeting, but live for Him and testify for Him at home. One of the crying needs of the hour is for Christians not only to live like Christians at home and everywhere, but to testify for their Lord at home as well as elsewhere.

### VITAL-TRUTH ILLUSTRATION

The son of Rev. W. Graham Scroggie, the prominent Scottish Bible teacher and preacher, a few years ago applied for a position with one of the great radio corporations in Great Britain. It was found that the young man was fully qualified to direct a broadcasting station. He was a university graduate, a Master of Arts, and one of the first amateur



radio operators to span the Atlantic Ocean. It was decided to place him in charge of one of the large broadcasting stations in Scotland, and the work was outlined to him. "Must I broadcast secular programs on Sunday?" young Scroggie asked. "Certainly," was the response. "Cannot I fill in enough extra time through the week to eliminate the Sunday duty?" he questioned. "No, you must be present on Sunday's and handle the secular programs," they told him. He talked it over with his father. "I don't want you to refuse because of me," said his father. "It would hurt me greatly, both personally and in my work, if you were

to accept, but I want you to decide the question for yourself."

After thinking over the matter carefully the young man declined the position, though it meant the collapse of a cherished ambition, and that there would probably be no further opportunity for him in the broadcasting field of Great Britain. Even though not a preacher, he needs "must be about" his "father's business"—honoring those things his father honored, seeking those ideals his father sought. Are you as zealous in being about your Heavenly Father's business?  
—Sunday School Times

Fourth Quarter, Lesson 3

Sunday, October 16, 1932

## THE HOME AND THE COMING GENERATION

**Lesson Text:** Gen. 18:17-19; Deut. 6:4-9; I Sam. 1:24-28; Mark 10:13-16; II Tim. 1:3-6

**(Assigned for Printing:** Gen. 18:17-19; Deut. 6:4-9; Mark 10:13-16)

**Devotional Reading:** Ps. 128

### Golden Text:

**"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).**

In our last lesson we studied the responsibilities of the Christian in his family relationships, omitting the discussion of Christian parenthood. In this lesson we shall devote ourselves to the study of this most important subject.

### I. THE SANCTITY OF CHRISTIAN PARENTHOOD

The first thing which we note is the sanctity of Christian parenthood.

It is surprising how many people think that parenthood is something shameful. Grown men and women frequently make the statement that the nature of the sin of our first parents in the fall was the marital union which resulted in the birth of children. And at least one influential religion teaches this, for the Book of Mormon says, "Adam fell that men might be," and other passages in the literature of Mormonism state that children never would have been born if Adam and Eve had not fallen. Such ideas are utterly unscriptural and have done much harm in causing men to regard as evil a thing which is holy and pure and right, if used as God intended it should be used.

As a matter of fact, parenthood was in God's plan for man before the fall. When He created Adam and Eve, the Scripture says, "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). At once we see that parenthood is a holy thing—a thing which God ordained and commanded. And the fall has not made unholy that which God sanctified before the fall. The fall has had this effect—that now when children are born, their parents pass on to them the sinful nature which they inherited from their fathers, and which entered the race through Adam's sin in disobeying the Lord and eating the forbidden fruit. And this explains David's words in the fifty-first Psalm: "Behold I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). But the bearing of children and the relationship of husband and wife which makes it possible is not sinful. It is good and right and holy, for in the beginning God created man with the power to reproduce and ordained that he should have the privilege of parenthood (Heb. 13:4).

### II. THE PRIVILEGES OF CHRISTIAN PARENTHOOD

What a privilege it is for Christian young people to become parents! In bringing a new life into the world, the father and mother in a very real sense become workers together with God in His creative purposes, and what a high and holy privilege that is! There is only one privilege which is to be compared with it, and that is bringing souls to the Lord Jesus Christ, and thus becoming instrumental in God's hand in bringing about the experience of the new birth, by which souls become children of God (Gal. 3:26). When God gives Christian young people the

joy of parenthood, how many are the privileges involved in caring for the little life and seeing it grow and develop. And as our children grow to maturity, what a privilege it is to teach them the things they need to know, and to fellowship with them in the experiences of life. Truly, parenthood is a privilege and a blessing.

That our Lord so regards it, many passages in His Word plainly declare. Read the story of Abraham and the birth of Isaac (Gen. 15:1-4), the story of Hannah, the mother of Samuel (I Sam. 1:4-28), and the stories of many other Old Testament characters, and you will realize from them that it is not man alone who regards parenthood a privilege, but God Himself so regards it. And read the story of the birth of John the Baptist, and of the joy which came to his father Zacharias and his mother Elizabeth in his birth, and again your soul will be impressed with the fact that parenthood is a blessing (Luke 1:5-25). And many other Scriptures definitely state that it is a privilege and a blessing. For instance Psalm 127:3 says, "Children are an heritage of the Lord, and the fruit of the womb is His reward"; and in Psalm 128, verse 4, "Behold, thus shall the man be blessed that feareth the Lord" immediately follows the words, "Thy wife shall be as a fruitful vine by the sides of thy house, thy children like olive plants round about thy table" (Ps. 128:3).

But to enjoy the privilege of parenthood and to meet its responsibilities as we should, we must be Christians. The unbeliever receives many blessings from the Lord, as well as the believer, for the Scripture says, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45), and "He giveth to all life, and breath, and all things" (Acts 17:25). So, too, the unbeliever may share the privilege of parenthood, because this was man's heritage in creation. But to enjoy this privilege increases fearfully the unbeliever's responsibility before God. The Word says concerning the unbeliever, "The plowing of the wicked is sin" (Prov. 21:4), not because God does not want him to plow and to reap his necessary food, but because he is taking God's gift and failing to give Him thanks for it. So, in bearing children the unbeliever is doing what God purposed men should do, but he is making himself responsible, not only for his own unbelief, but also for the effect of his unbelief on the children which he bears. To enjoy the privileges of parenthood, therefore, and to enter into the enjoyment of that privilege and the fulfilment of its responsibilities as God intends, one must be a believer. This will become more apparent as we consider,

### III. THE RESPONSIBILITIES OF CHRISTIAN PARENTHOOD

While parenthood is a privilege which should be coveted by all normal Christian young people, unless God clearly directs otherwise, it also has serious responsibilities which we do well to consider.

There are, of course, the ordinary responsibilities of





e. It is the responsibility of Christian parents to provide for the needs of their children, such as food, clothing, and living quarters; to protect them from danger, to provide for their education, to care for their health, and in every way to make provision for their normal growth and development. There are also other responsibilities which are not so commonly recognized, but which are just as fully important as these things.

**Parents have a responsibility in the matter of discipline.** God has given parents authority over the children, even as He has given governors authority in the state and kings and presidents in the nation. And He expects the parents to exercise their authority in a way which will be helpful to the children. Our Golden Text is a clear statement, both of the parents' authority and of how that authority should be exercised. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Here is a command and a promise of tremendous significance. If parents will do their duty in training their children as they should, they will do more than anything else can possibly do to guard them from becoming criminals and law-breakers when they reach maturity. And in addition to this, there are many other Scriptures which teach the same thing (Prov. 13:24; 22:15; 23:13-14; 29:15). If children do not learn obedience to their parents through normal parental discipline, how can we expect them to learn normal obedience to the will of God or the laws of their country?

**But if Christian parents are to meet their God-given responsibility to their children, they must also teach them the things of the Lord.** Deuteronomy 6:6-7 is one of the Scriptures which most clearly define this responsibility: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And to this may be added the admonition of Ephesians 6:4: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." In many such instructions the Spirit of God implies also a promise. If Christian parents will really meet their responsibility to their children, it will be their privilege to lead those children to the Lord Jesus Christ in the tender years of childhood, and in doing this they will be laying the foundation for everything that is good and desirable in life. Here is the crowning privilege, as well as the supreme responsibility of Christian parenthood—the privilege and responsibility of leading our children to Christ and teaching them the truths of God's Word.

In the Church of the Open Bible the deacons examine all who apply for membership, before the church acts on receiving them. And as part of that examination, the applicants are required to give their testimony as to how they came to trust the Saviour. It has been a matter of continual interest to see how many of the earnest Christian men and women who come before this Board testify that they cannot tell the day or the hour when they first trusted the Saviour, but that they were raised in Christian homes and were taught the things of Christ, so that they trusted Him in very early childhood. At least one fourth to one third of those examined bear this kind of testimony, and this is as it should be. The tragedy is that many more are not able to bear similar testimony, for there can be no doubt about it—it is God's thought and God's plan that parents shall lead their children to the Saviour by faithfully teaching them the truths of His Word in their early childhood. Surely if parents realized what an opportunity and what a responsibility is theirs, there would be much less talk of Santa Claus, and of fairies, and such heathen nonsense, and more talk about the Saviour, in keeping with the admonition of Deuteronomy 6:6-7.

#### VITAL-TRUTH ILLUSTRATION

A certain tree is exceedingly obnoxious to venomous serpents. A gentleman once observed a mother bird carrying leaves of this tree and surrounding her birdlings with them. As she rested on a limb above, he noticed a poisonous serpent circling around the tree and slowly ascending,

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until, with glistening eyes and extended fangs, its head stretched out toward its helpless prey. As it came in contact with the leaves, it dropped as if shot.

Constantly surround yourself and your children with those associations offensive to that old serpent, the Devil.

—Sunday School Times

Dr. Hyslop, speaking before the British Medical Association, once said: "The best medicine which my practice has discovered, is prayer. The exercise of prayer in those who habitually practice it must be regarded as the most





adequate and normal of all the pacifiers of the mind and calmers of the nerves.

"As one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give first place to the simple habit of prayer.

"It is of the highest importance, merely from a physical point of view, to teach children to hold daily communion with God. Such a habit does more to quiet the spirit and strengthen the soul to overcome mere incidental emotionalism, than any other therapeutic agency known to me

—The Torch Bearer

♦ ♦ ♦ ♦ ♦

Fourth Quarter, Lesson 4

Sunday, October 23, 19

## PROBLEMS OF THE MODERN HOME

Lesson Text: Josh. 24:14, 15; Mark 10:2-12; Eph. 6:1-9

(Assigned for Printing: Josh. 24:14, 15; Eph. 6:1-9)

Devotional Reading: Ps. 127

### Golden Text:

"As for me and my house, we will serve the Lord" (Josh. 24:15).

"Problems of the Modern Home" is the title of this lesson, and the Scriptures assigned both suggest what some of these problems are, and what is their solution. In order to get these problems clearly before us, let us first raise the question,

### I. WHAT ARE THE PROBLEMS OF THE MODERN HOME?

In times like these, one might be tempted to reply, "One of the outstanding problems of the modern home is poverty or unemployment." But while this is a problem, it is not the greatest problem. A beautiful home, and the best of food, and freedom from financial worries do not make happiness; nor do poor dwellings, and commonplace, or even scanty fare, in themselves, produce unhappiness. "It is better to dwell in a corner of the housetop," says Proverbs 21:9, "than with a brawling woman in a wide house," and Proverbs 15:16-17 says, "Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith." From these and many other Scriptures it is apparent that the happiness of a home does not depend upon material things, but spiritual, and the real problems of the home grow out of the disposition and condition of those who dwell in that home. What are some of these problems?

First we must note the problem of the unequal yoke. "Be ye not unequally yoked together with unbelievers," is the injunction of God's Word (II Cor. 6:14). But, sad to say, either through ignorance, or through wilful disobedience many believers do enter into this unequal yoke in becoming wedded to unbelievers. Or the unequal yoke may be produced by the fact that after they have been married as unbelievers, the husband or the wife accepts the Saviour but the other refuses to do so. However it may have occurred, it is always the occasion for much distress of soul and a real problem when a believer is married to an unbeliever. While the husband and wife in such a home may share many of the every-day experiences of life, there can never be in that home the intimacy and warmth of fellowship and depth of affection which God wants in the home. What pastor has not been called upon to comfort heart-broken husbands, whose wives are unsaved, or wives whose husbands are out of Christ? And what pastor does not find the burden most heavily weighing upon his heart for the salvation of unsaved loved ones of members of his congregation? If only Christian young people knew the unhappiness caused by such an unequal yoke, they would hesitate a long time before marrying an unbeliever.

But there is another problem which is terribly prevalent in the modern home, and this is the problem of divorce. It is a heart-breaking thing when a husband and wife decide that they can no longer get along together, and

particularly when children have been born to them. One of the greatest tragedies of childhood is to have the heart torn between conflicting loyalties and affections for estranged fathers and mothers, or to be deprived of the companionship and care of one or the other because of divorce. And how much unhappiness has been caused to the divorced person contracting another marriage, in which the new partner does not care for the children of the former marriage as he or she should, or, as happens in many cases, the new partner actually mistreats them. But even apart from the heart-break of little children because of the divorce of parents, divorce is a heart-breaking thing for the husband and the wife, and let it be said very plainly in spite of the fact that the divorce rate is growing alarmingly in this and other so-called Christian countries, divorce is a sinful and unscriptural thing. It was instituted on because of the hardness of man's heart. It was never the plan of God (Mark 10:2-12).

Another keen problem is the problem of disobedient children. How many fathers and mothers are grieving over a wayward son or a wayward daughter, who can tell of the greatest tragedies of childhood is to have the heart torn between conflicting loyalties and affections for estranged fathers and mothers, or to be deprived of the companionship and care of one or the other because of divorce. And how much unhappiness has been caused to the divorced person contracting another marriage, in which the new partner does not care for the children of the former marriage as he or she should, or, as happens in many cases, the new partner actually mistreats them. But even apart from the heart-break of little children because of the divorce of parents, divorce is a heart-breaking thing for the husband and the wife, and let it be said very plainly in spite of the fact that the divorce rate is growing alarmingly in this and other so-called Christian countries, divorce is a sinful and unscriptural thing. It was instituted on because of the hardness of man's heart. It was never the plan of God (Mark 10:2-12).

Another problem of the modern home is the unreasonableness of parents. It is amazing how brutally many fathers and mothers can act toward their children, or not toward their children, toward one another. It is bound to leave a profound impression on the souls of children when a father mistreats the mother, or the mother the father, or when parents are harsh, and exacting, and irritable, or brutal with their children. It is little wonder that their lives suffer shipwreck in later years, when the home condition has been like this. It is a simple matter of fact that many a career which has ended in the penitentiary or in the electric chair began in a home where conditions were abnormal.

And then, there is the servant problem, involving either the relationships of employers with their servants, or servants with their employers. But enough! We might go much more into detail in describing these problems and discussing their effects, but it is not necessary. They are familiar to all, and in all probability there will be few, any, who read these lines, who are not facing in some way one or more of these problems. Let us ask next, therefore,





## WHAT IS THE SOLUTION TO THE PROBLEMS OF THE MODERN HOME?

Ephesians 6:1-9, coupled with the closing verses of chapter five, clearly presents the solution of all home problems. It is simply this—to put the Lord first in everything.

The solution to the problems of husbands and wives in their personal relationships is given. To the wives the Scripture says, "Wives, submit yourselves unto your own husbands AS UNTO THE LORD . . . as the Church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. 5:22, 24); and to the husband says, "Husbands, love your wives EVEN AS CHRIST LOVED THE CHURCH and gave Himself for it" (Eph. 25). In both of these admonitions, notice that Christ is even the preeminence. If husbands and wives would follow these instructions and enter into the intimate acquaintance with Christ which they imply, there would be no voices, and the home would be free from the bickerings, quarrellings, and unhappy conditions which produce voice.

So, too, the solution of the problems of children and their parents is found in putting the Lord first. To the children the Scripture says, "Children, obey your parents IN THE LORD"; and to the parents, "Provoke not your children to wrath, but bring them up in the nurture and admonition of THE LORD" (Eph. 6:1, 4). Notice in both cases that the Lord is given first place. If parents and children had this attitude, how happy the home would be and how free from any serious problems. Children would not be breaking their parents hearts, and parents would have the help and blessing and joy to their children which the Lord wants them to be.

And the same solution is offered for the problem of servants and masters. To the servants the admonition is addressed, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart AS UNTO CHRIST, not with eye-service as men pleasers, but AS THE SERVANTS OF CHRIST, doing the will of God from the heart; with good will doing service as to THE LORD and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. 6:5-8). And to the master it says, "And ye, masters, love the same unto them, forbearing threatening, knowing that YOUR MASTER ALSO IS IN HEAVEN; neither is there any respect of persons with Him" (Eph. 6:9). Here, it could be applied, is the solution not only to the domestic problems involving servants and masters, but to industrial problems as well. Given believing servants and believing masters, walking in the fear of the Lord, and dealing with one another as in the sight of God, and such problems would be at an end. There would be no oppression of the workman; there would be no labor troubles. The interests of the masters would be well looked after; and the servants would be well provided for, and comfortable, and contented.

You will notice, however, that in every home problem at least two persons are involved—the husband and the wife; the child and the parent; the servant and the master. And for the solution to be applied which the Scripture prescribes, both parties in each relationship must be united in giving the Lord His rightful place. Alas, too often, while one may be willing to do this, the other is most unwilling, and this leads us to raise another question:

## WHAT SHOULD THE CHRISTIAN DO WHEN THE OTHER PARTY IN ANY RELATIONSHIP IS UNWILLING TO GIVE THE LORD HIS RIGHTFUL PLACE?

The answer to this question may be simply stated—the believer is responsible for his own part in every home relationship, regardless of what the other does. If the other party is unwilling, or unbelieving, let us be sure that on our part we give the Lord His rightful place. In doing this we will be doing everything in OUR power to bring about a solution, and the Lord will bless us. But in addition to this general answer, we have specific instructions in the

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Scriptures, applying to many of these problems under the circumstances mentioned.

To the believing husband with an unbelieving wife, the Scripture says, "If a brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." And to the believing wife who is yoked with an unbelieving husband it says, "The woman which hath an husband that believeth not, and he be pleased to dwell with her, let her not leave him." And then it adds, "The unbelieving husband is sanctified (set apart) by the wife, and the unbelieving wife is sanctified (set apart) by the husband, else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (I Cor. 7:12-16). And to this Peter adds a word of instruction to the believing wife with an unbelieving husband: "Likewise ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the (a) word be won by the conversation (conduct) of their wives; while they behold your chaste conversation coupled with fear" (I Pet. 3:1-2).

And to believing servants with unbelieving or unreasonable masters, the Scripture has a word to say. "Servants, be subject to your masters; with all fear, not only to the good and gentle, but also to the froward, for this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully: for what glory is it, if, when ye be buffeted for your faults, ye take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (I Pet. 2:18-20).

And in all these relationships in which there is an abnormality caused by unbelief or sin or selfishness of others, the further word of the Holy Spirit by Peter is applicable



and helpful. "Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously" (1 Pet. 2:21-23). What a blessing it is to know that we are in the Lord's hands, and that in His own time He will bring the needed help and blessing. The soul who knows not our Lord Jesus Christ has nothing to live for but what he can get out of this life, and after this the judgment. But for the believer in our Lord Jesus Christ, suffer as he may in this life, eternity lies ahead, and in eternity there will be no such problems as now distress and perplex us, for we will be with our Lord and like Him, and in all things He will have His rightful place. Let us then yield ourselves to Him and be occupied with Him, and live for Him in this life, and in the life to come we will receive at His hand the reward of faithfulness (1 Cor. 3:11-15).

### VITAL-TRUTH ILLUSTRATION

Some years ago when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his land. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called his men early and went out with them before breakfast was ready. A horn was blown and they came in and ate, and returned again to their work. This farmer had been accustomed to have

prayers every morning with his family. But to keep so many men from chopping and log-rolling while he read and prayed was more than he could afford; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected, and her husband in haste to get rich, was departing from God. She talked to him, and pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out as usual to their work. The sun began to climb up the sky but no breakfast horn was heard. They grew hungry and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour beyond the usual time, they went into the house. No table was set, no coffee boiling on the fire, no cook over or before it. The good wife was knitting quietly, with the Bible on her lap.

"What does this mean?" cried the husband, "Why isn't our breakfast ready?" "I thought you were in such a hurry about your work that you hadn't time to eat it." "Do you think we can live without eating?" "You can live without eating as well as without praying. The spirit needs the Bread of heaven as much as the body needs the bread of earth." "Well, well," said the farmer, "get us some breakfast, and we will have our prayers every morning, no matter how busy we are or how many workmen I have." She got the breakfast, and he kept his word. The lesson was a good one, and never forgotten.

—The Gospel Herald

Fourth Quarter, Lesson 5

Sunday, October 30, 19

## THE CHRISTIAN AND LAW OBSERVANCE

**Lesson Text:** Prov. 23:29-35; Rom. 13:1-7; 1 Cor. 9:19-27;  
Gal. 6:1-10; 1 Pet. 2:11-17  
**(Assigned for Printing: Rom. 13:1-7; Gal. 6:7-10)**  
**Devotional Reading:** 1 Pet. 4:12-18

### Golden Text:

**"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).**

The Scriptures assigned for today's lesson furnish five convincing arguments as to why Christians should abstain from the use of intoxicating liquors. Let us take up these arguments one by one and see their force and value.

### I. THE ARGUMENT OF PERSONAL WELL-BEING

The first of these Scriptures presents the argument that the Christian should abstain from the use of intoxicants because to do so is for his own best interests.

To get this argument clearly before us, first let us read the Scripture itself. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, and thou say, and I was not sick; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again" (Prov. 23:29-35). This Scripture plainly teaches that a man suffers from the use of intoxicating liquor. He suffers physically, for the harvest of drunkenness is physical injuries and the weakening of the body. He suffers morally, for the use of intoxicants leads to impurity of thought, and word, and deed. And he suffers spiritually, for, persisting in the use of strong drink, he finds his will enslaved, so that he becomes the victim of a habit—the slave of appetite. Surely such things as these are most undesirable, and the

testimony of Scripture as to the evil effects of using strong drink is abundantly confirmed by human experience.

Since the use of strong drink produces such evil results it certainly is for a man's own best interests that he abstain from it. When we know that a machine is dangerous, and likely to cut off a man's arm, we put up signs warning him of the danger. In the face of such warnings, what man in his right mind would deliberately thrust his hand or arm into the place of danger? Or when we know that a chemical preparation is poisonous, we plainly label the bottle, "Poison!" What rational human being, after reading the label, would drink from that bottle? So the Scripture labels strong drink for the poison that it is, and warns the danger of using it. The child of God will certainly be looking out for his own physical, moral, and spiritual well-being if he gives heed to the warnings of Scripture and lets it alone.

### II. THE ARGUMENT OF OBEDIENCE TO AUTHORITY

The second argument which our lesson Scripture presents is that a Christian should abstain from the use of strong drink because to do so is to observe the laws of the country.

The Scripture to which we refer is Romans 13:1-7. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, he will be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon





im that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for his cause pay ye tribute also: for they are God's ministers, tending continually upon this very thing." In the light of this Scripture, it is evident that God holds His children accountable for obedience or disobedience to the laws of their country and to constituted authority.

In our country this applies with special force to abstinence from using strong drink. It is the law of the United States of America, written in the constitution as the Eighteenth Amendment, that no resident therein shall manufacture or sell intoxicating liquor. And the spirit of the law covers also its use, as our courts have held. We are glad that this IS the law of our country. We know that in the days before prohibition became law, many extravagant claims were made for it which have not proven valid. To listen to many temperance orators in those days, one would have thought that the enactment of prohibition laws would bring in the millennium. This it certainly has not done. But it is truly a crime to manufacture and sell drink which robs men of reason and morality and transforms them into brutes and beasts, and it is always desirable for crime to be labelled crime and dealt with as such. We trust that prohibition will always remain the law of our country, and we believe that Christians should do everything in their power to see that shall, for in spite of the falsehoods of anti-prohibition agitators, anyone who is at all familiar with conditions before and after prohibition realizes that prohibition HAS brought many positive benefits. Though it has not accomplished all that was claimed for it, it certainly has produced conditions which are much better than in the days of the open saloon. And as long as prohibition is the law of our land, the Scripture teaching on law observance and obedience to authority should be a powerful argument to deter Christians from the use of intoxicating liquor.

### III. THE ARGUMENT OF FUTURE REWARD

Another argument which is of tremendous force, whether prohibition laws are annulled or established, is that abstinence from the use of intoxicants is necessary to insure that believers shall receive a full reward.

The Scripture which presents this thought is I Cor. 9:27. "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway." This Scripture has been much misunderstood and much abused. Some have used it to teach that there is danger of a Christian losing his salvation. And this confusion has grown out of the word "castaway" in verse 27. But a little study of this word will make it plain that it is not teaching the loss of salvation, but warning against it. The Greek word translated "castaway" means literally, "disapproved," which is a very different matter. (The positive form of the same word is translated "approved" in II Tim. 2:15.) The context of I Cor. 9:27 makes it plain as to what was the realm in which Paul feared he might be disapproved, for the context says that he was seeking for a "prize," or "crown," or reward. God's Word teaches plainly that a believer cannot lose his salvation (John 5:24; 10:28-29; 6:37). But it teaches just as plainly that one can fail to receive the reward which God wants to give him (I Cor. 3:11-15; II John 8).

The particular thing which Paul says he does to prevent being disapproved is highly significant in connection with day's lesson. "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway (disapproved)" (I Cor. 9:27). To discipline his body was a means of insuring reward. To fail to discipline the body, therefore, would be a way to lose his reward. And this is the sin of the drunkard. The drunkard is the slave of appetite. He is the servant of the body instead of its master. Instead of keeping his body under, his soul is ridden hard by theavings of the body. Drunkenness, therefore, is one thing

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which can rob a believer of his reward. And this other Scriptures plainly declare, such, for instance, as Galatians 5:21, which names drunkenness among the works of the flesh, and says, "They which do such things shall not inherit the Kingdom of God." A believer should abstain from using intoxicating liquor because to use it will rob him of some reward.

### IV. THE ARGUMENT OF SPIRITUAL LIBERTY

A further argument for the believer to abstain from the use of strong drink is that to do so is necessary if he would enjoy spiritual liberty.

In these days when prohibition is being fiercely attacked, we hear much about "personal liberty," which means that men insist on having the legal right to get drunk. Such liberty is not liberty at all, but bondage. As we saw in our last point, drunkenness is one of the works of the flesh, and the flesh is continually warring against the soul, seeking to bring it into subjection. When we grow angry, or cherish impure thoughts, or hatred, or envy, or become drunken, or do any of the things which are included among the works of the flesh listed in Galatians 5:19-21, we surrender to the flesh, and II Pet. 2:19 says, "Of whom a man is overcome, of the same is he brought in bondage." To be truly at liberty, therefore, a man needs to be victorious over the flesh with its lusts.

This is the argument of Galatians 6:1-10, of which we quote verses 7-8. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." To drink intoxicating liquors is to sow to the flesh. Even though one does not become drunken, and uses liquor only moderately, even that moderate use breaks down moral and spiritual resistance and lays the soul open to the assaults of the flesh. Anyone who is at all familiar with the effects of alcoholic beverages, if honest, must testify that under their influence men commit every other vile and abominable thing named among the works of the flesh in Galatians 5:19-21. If a man wishes to be victorious over the lusts of the flesh, therefore, he must, in the strength imparted by the new man, eschew the use of strong drink.

### V. THE ARGUMENT OF TESTIMONY

In keeping with what we have just seen is the next Scripture. "Dearly beloved, I beseech you as strangers



and pilgrims, abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet 2:11-17). This Scripture also confirms the argument from the believer's responsibility to obey the government and observe its laws. But there is an additional thought suggested, which we have not yet considered, and it is to this thought that we now call attention.

**This Scripture speaks plainly of the effect of the believer's life upon others.** Verse twelve exhorts us to have our conversation honest among the Gentiles, in order that though now they may revile us, ultimately they may glorify God because of our good works. And verse fifteen says that it is God's will that by our well doing we may put to silence the ignorance of foolish men. These verses bear directly upon the thought of the believer's testimony. And so we present as the fifth argument as to why the believer should abstain from the use of strong drink, the fact that to do so is necessary if he would maintain an effective and fruitful testimony. Proverbs 23:33 tells us the direct result of drunkenness: "Thine heart shall utter perverse things." And it has many equally evil indirect results. If a child of God is known to be the victim of drink, his testimony is nullified thereby, even though in his sober periods he may teach doctrine which is true to the Word of God. And even though one uses liquor only in moderation, his very use of it is almost sure to be a stone of stumbling in the paths of others; and the Scripture says, "It is good neither to eat flesh (idol meat), nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). If we would bear effective testimony by lip and life, by all means we should determine to have nothing to do with intoxicating liquor.

## VITAL-TRUTH ILLUSTRATION

"Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment" (Lam. 2:14).

This passage of God's Word came into mind recently on reading a newspaper report of a brutal assault on a high-school girl by five of her classmates, one of them her fiancé. They were all participants in a drinking party, which gave occasion to the defence attorney to say: "This is the result of the prohibition law. No one can condemn these boys for what they have done. I sympathize with all of them. They didn't write the prohibition law."

In other words, the murderers in this case were not these boys, but the citizens of the United States who, through their state and federal representatives, caused the Eighteenth Amendment to be written into our Constitution and the Volstead law to be placed upon our statute book. "Dear boys, if you would gratify your lust with impunity," this lawyer seems to say, "just drink poisoned liquor enough before the act. The iniquity of your own hearts will not be to blame then, but the perversity of the decent people who closed the dram shops against you." Thus this attorney prophet is bolstering them up in their wrong-doing and deceiving them with false reasoning. . . . It is Robert Burns over again, only that he charged his wrong-doing directly upon God Himself and not upon any human being or human law. In the prospect of approaching death, he wrote:

"If I have wandered in those paths of life I ought to shun  
As something, loudly, in my breast, remonstrates I have  
done—

Thou knowest Thou hast formed me with passions wild  
and strong;

And listening to their witching voice has often led me  
wrong."

This kind of ungodly cannot stand in the judgment, no such sinners in the congregation of the righteous. "But to this man will I look, even to him that is poor, and of contrite spirit, and trembleth at My Word" (Isa. 66:2).

—Moody Monthly

# THE SOUL AND THE TWO NATURES

*(Continued from p. 282)*

thinking keeps them from seeing the awfulness of their blasphemy. The way to keep the Soul from crooked thinking is to keep the mind saturated with the Word of God.

## E. Stubbornness, rebellion, unwillingness

1 Sam. 15:23—"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Isa. 1:19—"If ye be willing and obedient, ye shall eat of the good of the land."

Prov. 14:2—"He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth Him."

When a Christian begins to respond to God's dealing with his life, he is likely to discover that hidden down underneath in the Soul, the Old Nature has built a structure of stubbornness, rebellion, and unwillingness. Each new truth from God's Word calling for fuller separation or deeper consecration will become the revelation of the extent to which these Old Nature manifestations have gotten their grip on the Soul.

## F. Self-pity and bitterness

Job 10:1—"My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul."

Heb. 12:15—"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled."

Eph. 4:31—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you . . ."

Self-pity and bitterness are twins. They are so common they are almost universal. Most of the heart-breaking divisions among Christians are caused by them.

## CONCLUSION:

Believer in Christ Jesus, awake from the slumber the Old Nature has brought upon you. Let God open your eyes to the manifestations of the Old Nature which have found place in your life, and obey the apostle Paul's injunction to "put off the old man," which can only be done "looking unto Jesus the Author and Finisher of our faith, trusting His sufficiency."





## EARTH'S NIGHT OF SIN

(Continued from p. 276)

weep them away will not be a watery one, as then, but a veritable flood of blood.

Satan is yet to be cast out of the heavenly places, and when he is, he will be filled with great wrath, and every atom of his being will be directed against the Jewish nation and the land of Palestine in an effort to thwart the purposes of God which center in that nation, and thus seek to revent his own ultimate overthrow.

THIS conflict will end with the personal advent of Christ. He will come forth to fight with the armies of heaven, and so great will be the carnage as a result of the judgment of God upon a wicked and rebellious world that the blood will flow to the bridle bits of the horses. Such is the language of the Bible itself. Prophecy declares that it will require seven months to bury the dead. It will be the battle of man's impossible hopes. Defeat is inevitable

to the man who would live in rebellion against God. No man can shake his fist in the face of God and not get thoroughly whipped. All of this is not in the plan of God, but in His revelation of the plans and schemes of man.

A better day is coming. The world will yet see a warless condition, when nations shall cease to learn and make war. But that day will not be, neither can it be, until the Prince of Peace comes and establishes it Himself. Idol shepherds are they who fail to teach these things to the people. When His feet shall rest in that day upon the Mount of Olives, then shall the whole earth be filled with the glory of the Lord. Until then, heart peace is promised for those who will accept it, for He made such peace through the blood of His cross. Though the rumblings of war may be heard on every side, the Christian has within him a peace that passeth all understanding.

## THE OUTER DARKNESS

(Continued from p. 281)

rejection of Jesus Christ—will fill the mind of the banished with terrible remorse, and make existence a veritable hell, and what more shall be added?

### LIGHT AND DARKNESS

THE picture of the awful condition of the lost is further developed in the contrast between light and darkness. The redeemed shall dwell in the midst of the shekinah glory. They shall ever enjoy that glory in the full light. The light of the eternal city will be Jesus, the Light of the world. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23). In contrast to this is the outer darkness where the rays of divine love never fall. It will be a darkness which is eternal and which ever deepens.

### FELLOWSHIP AND SEPARATION

ANOTHER contrast is seen in the fellowship of the righteous with God and the separation of the wicked from God. A marriage feast is the occasion of the joy and fellowship between the King of Glory and His righteous people. But the wicked shall be cast into outer darkness (Matt. 25:1-13). The righteous shall sit with Abraham, Isaac, and Jacob in the coming Kingdom (Matt. 8:11), they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6), but the wicked shall be cast into outer darkness. The righteous shall enjoy perfect communion with God, and they shall see His face, and His name shall be in their foreheads" (Rev. 22:4). But what a sad prospect for the unsaved. They shall die the second death, that is, undergo eternal separation and banishment from the presence of God in outer darkness. "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). These sayings are faithful and true. Oh, fearful destiny of the Christ-rejecting soul!

### TWO GARMENTS

THIS contrast stands out vividly, and the whole matter of the soul's destiny hinges here. Whether the soul will enter into Christ's Kingdom, experience the ineffable joy of the saved, dwell in the light of the glory of God, enjoy fellowship with Him in the banqueting house,

or be cast into outer darkness, depends upon the garment that is worn. The scene depicted in Matthew twenty-two is a judgment scene. Two kinds of garments will be worn, the wedding garment which is provided by the King, and the garment of self-righteousness. The wedding garment symbolizes the righteousness of God which is unto all and upon all them that believe in Jesus. A royal inspection will take place; the King will behold the guests; He will see who has not on the festal garment as that counts as meanness for the feast. The festal robes are provided. Not to wear one is a mark of contempt toward the King. The filthy rags of self-righteousness will not be tolerated in heaven. The most presumptuous will be speechless in the presence of the King. The punishment of the unrighteous will be fearful. They shall be bound hand and foot and cast out from the brilliantly lighted banqueting-hall—from the brightness of heaven's glory to the darkness of hell's misery. There, memory will ever haunt and taunt the soul. There will be impotent rage. Hell will not be a reformatory. "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11). This is the fiat of the Almighty!

As long as truth is truth, as long as the Bible is the Word of God and Christ is the Son of God, THERE IS A HELL. And it is right that there should be a hell for it is right that sin should be punished. It is written into the very texture of our beings that sin should be punished. We all feel it. God's Word reveals it. Jesus Christ dying on the Cross of Calvary is God's justification for the outer darkness. Hell is the best that an infinitely loving and powerful and merciful God can do for those who reject His Son. And if men go to perdition they go with God weeping over them.

Unsaved reader! all the sacrifice that heaven could make was made for you. Christ went into the darkness of separation from God in order that you might be made nigh unto God. He died to save you from the outer darkness that you might bask in the light of His glory forever. To reject His sacrifice is to make it right that you should go to hell. To accept Him is to make it right that you should go to heaven. Will you accept Him?

=====

**D**ARKNESS and confusion cannot live in God's presence, whether we look at it in a physical, moral, intellectual, or spiritual point of view.

—J. N. Darby.





## WHEN THE LIGHT DAWNED ON A JEWESS

(Continued from p. 280)

"Suppose that these sacrifices were only given as a picture of a great sacrifice which was to be made, one which would be sufficient to make atonement for the sins of the whole world. Would not that be a good explanation of the reason for God's commanding the animal sacrifices?"

"Yes," answered Ruth, hesitatingly. "Of course, I would be a fool not to know what you are driving at, Miss Morgat. You mean that the death of Him Whom you call your Messiah is the great sacrifice with atoning power for the sins of the world?"

"Yes, that is what I mean. Ruth, you are beginning to doubt the truth of your own religion. Will you try seeing how my own will fit on the foundation of your father's faith? I have never asked you before, but I do now. Ruth, will you read the book of my faith? Will you give it a fair test? That is all I ask," and Miss Morgat, hastily leaving the room, returned in a moment with a New Testament in her hands. "Will you do it?" she repeated.

Ruth hesitated, then stretched out her hand for the Book. "If there is any light anywhere, I guess I sure need it," she said with a slightly bitter laugh.

Left to herself, she sat down by the window and began to read in the little Book the Gospel according to Matthew. Prejudiced against it though she was, she felt her heart going out to the spirit of the little volume. "What a wonderful world this would be if we only put such teachings into practice," she sighed once. As she read further on into the volume, she felt herself becoming convinced even against her will that here was One, the circumstances of Whose life and death at least fitted in every detail with the old familiar prophecies in which she had been instructed from babyhood. With her mind torn by the uncertainty of her own position, she noted with an increasing sense of wonder the numerous quotations from the old Scriptures with which Matthew proved that this One of Whom he wrote was indeed the Christ, the promised Messiah.

"Dare I believe?" she whispered, pausing to press her hands tightly against her aching head. Then taking up the Book she read on and on, through the account of His

betrayal, His horrible suffering, His shameful death, His wondrous resurrection, His glorious ascension.

"Dare I refuse to believe?" she murmured, shaken in soul by the Divine power of the tale.

Rising hastily, she crossed the room and picked up her own copy of the Hebrew Scriptures. Turning to the fifty-third chapter of Isaiah, she read it through with the utmost care. "Oh, surely there are no two Messiahs, one suffering, and one crowned, as I have been taught," she exclaimed. "There is but one Jesus of Nazareth, the Messiah of the Jew and of the whole world." With tears streaming from her eyes, she dropped on her knees beside her chair. "Oh, God, show me the light," she prayed from the depth of a longing heart.

Softly through the open window, from a faithful band of the Lord's own who were just beginning a street meeting on the corner, floated up the reassuring answer:

Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace  
Or wash away the stain.  
But Christ, the Heavenly Lamb,  
Takes all our sins away—  
A sacrifice of nobler name  
And richer blood than they.  
My faith would lay her hand  
On that dear head of Thine,  
While like a penitent I stand  
And there confess my sin.  
My soul looks back to see  
The burden Thou didst bear,  
While hanging on the cursed tree;  
And knows her guilt is there.

Silently the girl knelt until the last strains of the song had died away, then with a face transfigured by the light which streams from the presence of God, stretching her arms to Heaven, exclaimed, "Thou blessed Christ of God, Thou Holy Lamb of God, I believe, I believe!"

## THE MIRACULOUS DARKNESS

(Continued from p. 274)

forth His hand and touched His own instrument, striking it in unison with His immediate purpose. But no string of all the vast arrangement was snapped or strained, and not a note in all the scale was left discordant.

God meant to bring Himself in contact with our sensibilities, by standing out apart from the whole framework of nature, which yet all the while His power was upholding.

When we consider how exclusively the darkness attached itself to the death of Christ, we have the most decisive proof of design on the part of God in so displaying Himself to view. Jesus, the Son of God, was dying. God was appearing. There stood the cross, and there came down the darkness. It was His providential purpose both to authenticate and to interpret the death of His Son.

### IV. WHAT IT TEACHES

ACCORDINGLY, this miracle of darkness was, first of all, God's seal to the truth of the Saviour's character and mission.

When Jesus told His disbelievers that He came to save them from their sins, they were offended at Him. When He said, "I am the Son of God," they took up stones to stone Him. "Show us a sign from heaven," they said. Now then the precise formula of their wilful rejection

of Him came back upon them in terrific confutation. The heavens did give forth a sign, and the very frame of the universe bent in reverential obeisance to the crucified sufferer on that place of a skull. Even the Roman exclaimed, "Truly this was the Son of God."

Secondly, it was especially the magnifying of the death of Jesus Christ. On no other principle is it conceivable, that God's concernment with His death should have been made so supernaturally manifest and so overwhelmingly impressive.

Now the importance which Jesus claimed for His death was that of redemption, the redemption of us sinners from our sins. He claimed that importance for it on the night before He suffered, and repeatedly before. Our pardon, our peace, our eternal life, should be secured to us only through Himself, in His blood.

And, if true, was there ever an importance like this? "With what comparison shall we compare it?" The universe, the ages, all earthly interest—is not the whole, in the comparison, as the mere dust in the balance?

### Was Jesus Deceived?

Moreover, as Jesus thus claimed, so also did He feel. In His self-consciousness He realized Himself as being made answerable for our iniquities and as bearing our



*WHY walk in darkness, child of God's grace?  
when a heaven-lit path is your privilege  
all the way to glory!* —Norman B. Harrison



## V. WHAT IT PROVES

SO WERE symbolized by the darkness those inconceivable sufferings of our Redeemer. And yet, while the darkness was the symbol of the Father's wrath, it was also a proof of the Son's righteousness. None but a person of spotless righteousness, having no sin of his own, for which to answer, could be made responsible for sinners. If, therefore, He was the stricken of God, so also He was the beloved of God. To suffer for man's sin He was indeed appointed. But by that very appointment, as deep as were His sufferings, so deep was the Father's delight in His Person and character.

All this shows us what an untold evil and curse is man's sin, since only thus might Infinite Love save us. At the same time it shows us that God's love is so much stronger to save us, than our sin is to destroy us.

Great indeed to us is the joy and the glory of Christ's work; but great to Him was the pain of it. At His birth, when the grandeur of results would be especially thought of, the night became light; but at His death, when the process of reaching those results would be the prominent thing, the light became night.

### *Redemption Wrought*

When, however, the darkness was gone because of His having passed through it, He was able to say, "It is finished!" Redemption is done! Then after once again crying aloud in trumpet notes of a conqueror with a voice which rent the rocks, and opened the graves in prophecy of His own resurrection, He sweetly said, "Father, into Thy hands I commend My spirit." In filial trust and satisfaction He, laying Himself down in His Father's arms, so yielded up the ghost.

## VI. WHAT IT IMAGES

FINALLY, the Calvary darkness imaged forth the doom of those who were now crucifying Christ. It was the Father Who smote His Son—Who therefore would have died had not the Jews crucified Him. But for the same reason that it was competent for God to smite Him for us—namely, that He was a righteous Person—it was wicked for them to do it. "They persecuted Him Whom God had smitten, and they talked to the grief of God's wounded."

There is a remarkable prophecy in Amos concerning the miseries of the Jewish people. "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." What an exact description of the scene on Calvary! That prophecy refers to a yet future time of misery for the Jews. The darkness on Calvary was both pledge and earnest of that darkness spoken of by the prophet. In accordance with this, as He was being led forth to crucifixion, Jesus said, "The days are coming when they shall say to the mountains, Fall on us, and to the hills, Cover us; for if they do these things in a green tree, what shall be done in the dry?" That is, if they do these things to Him, the green Tree, the fruitbearing Vine, of Whom His people are the branches, what shall become of them, the dry tree? What shall God do to them?

Oh, by the fearfulness of that scene at the crucifixion, all rejectors of Christ shall perish.

Brethren, true believers in Christ, the Calvary darkness is gone, and the true light now shineth. In that light, the path of the believer is itself as the shining light, which shineth more and more to the perfect day. Then our sun shall never go down, and the days of our mourning shall be ended.



*THE night is far spent, the day is at hand:  
let us therefore cast off the works of darkness,  
and let us put on the armour of light.*

—Rom. 13:12

griefs and carrying our sorrows. "I have," He said, "a baptism to be baptized with, and how am I straitened till it be accomplished." It was the prime inspiration of His life. And although there was in it a joy set before Him, and although He looked forward to being satisfied at seeing the travail of His soul, yet it was also a consuming zeal. It was a drinking up of the beauty of His countenance, a ploughing into His face the lines of disfigurement, and the making of Him a man of sorrows, acquainted with grief.

Did Jesus, then, miscalculate in His estimate of His death? Was His intense interest in it a fanatical self-deception? Let God answer for Him, as, from behind the veil of natural causes, He came down on Calvary with such stupendous effect. God's own sign-manual was that miraculous darkness, and over the Cross, the legend, Behold the Lamb of God, Who taketh away the sin of the world."

Thirdly, it symbolizes the inconceivable sufferings of Jesus Christ in His death. God's own miraculous testimony was thus borne to the fact of redemption in the death of Christ. That testimony took the form of darkness, because of the sufferings of that death being inflicted by Himself. It was He Who laid upon Jesus the iniquities of us all, and it was He Who dropped out of the heavens that thick universal pall about the Cross of Christ. "Smitten of God" was what the darkness attested. The Father's own Son wounded, bruised, chastised, beaten with stripes, by the very Father. It was not merely the suffering of crucifixion; it was anguish immediately from God.

### *No Longer Endurable*

Accordingly, at about the close of the darkness, before it had closed, when His ever-deepening agony in enduring the Father's wrath against man's sin had become no longer endurable in silence, then in a startling voice, and with an amazement of wretchedness irrepressible, He looked up into the darkened heavens above Him, and cried, My God, my God, why hast Thou forsaken Me?"

Yes, God was there in the darkness, and yet, for the time being, in the comfort of His communion He had forsaken His Son. Of that forsaking—His punishment as the sin-bearer—the darkness, so deep and so dread, was the image and the symbol. Ah! Christ's bearing our sins in His own body was not a make-believe. It was a stern and experienced reality.

### *Hid from Human Eye*

Again, the darkness wrapped Him all around. Just at His most excruciating sufferings the darkness shut Him off from all witnesses. This, the impenetrable secrecy of those last hours, is that which gives to our imagination the most appreciative idea of what is yet inconceivable. Throughout the previous hours, in whatever suffering he expressed, He was exposed to view. But it was not for human eye to see Him in His superlative anguish. The man's sensibility could not have done justice to that. If His LIFE of suffering as the sin-bearer stamped itself on His very face, as Isaiah seems to say in his fifty-third chapter, and if it caused him to be recognized as having no beauty that men would desire Him, then those last hours in which His sufferings culminated, must have stamped themselves on His person in impressions proportionate to their unapproached severity. Gethsemane is described, but not the latter half of Calvary. Peter, James, and John were admitted into his privacy of suffering in Gethsemane, but God on Calvary drew the drapery of darkness around Him to hide Him from human gaze.

Oh, the mysteries of that suffering! No eye of man might see them. Only at the last may be heard one loud cry of unfeignable woe and uttermost desolation. Yet, in that cry is the accent of assured victory. "Why hast thou forsaken Me," has coupled with it the shout of confidence, My God, My God!"



# FROM HEATHEN DARKNESS TO HIS MARVELOUS LIGHT

(Continued from p. 275)

no more. The good woman came to know the Lord and though now along in years is a true child of God, a worshipper of the Father in spirit and in truth. The test to which the image was put was of course foolish, showing terrible superstition, but that is exactly the confidence the people are taught to have in these images of wood and clay. What a change takes place when these precious souls turn from their vain worship to the Lord Jesus Christ and enter into a personal relationship with the living God.

## II. FROM UNCERTAINTY AND FEAR TO ASSURANCE AND PEACE

**I**N HEATHENISM or in any religious sphere outside of the Gospel, uncertainty is the prevailing condition. Fear of evil spirits, a troubled conscience, entire darkness as to their relation to God and to life beyond the grave creates in the breasts of these darkened souls an almost unbearable fear of things both present and future. The Gospel, on the other hand, introduces a confidence and restfulness, based on the finished work of the Lord Jesus Christ, the sinner's Substitute, and causes true believers to cry out with Paul, "We know that all things work together for good to them that love God" (Rom. 8:28).

Two thoughts along this line appear to be outstanding in the changes that take place among converts in Central America, and they are as follows:

### *Assurance of Forgiveness of Sin*

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (I John 1:9).

Few people in Central America deny the fact that they are sinners, but still fewer know that God is able and willing "to cleanse from all unrighteousness." Many of them make sacrifices, do penances, attend masses, go on pilgrimages, etc., in order to gain cleansing from sin. While traveling through Central America last year, not far distant from one of the famous idol shrines, I noticed at the top of a very long hill a great pile of stones, many feet high. I asked my guide about this, for it was manifestly the work of men. He informed me that pilgrims en route to the idol shrine usually picked up a stone from the dry brook at the foot of the hill, a stone as heavy as they could carry, and then slowly wend their way upward, finally to add their stone to the pile at the top of the hill. And why all this labor? An act of penance, seeking to cover some sin and yet never having any assurance that the sin was actually put away from God's presence. Is it any wonder that Romans 5:1 becomes one of the especially precious verses to our Christians in Central America?

### *Assurance of Eternal Life*

When a friend or loved one passes away in these southern Republics, the relatives and neighbors gather in and wail, so that they can be heard for blocks. One is often awakened in the night by their cries. Frequently I have heard the mourners cry out, "Oh why, why are you leaving me? I'll never see you again." It is the cry of one "without God and without hope." But among our Christians, while there are broken hearts as loved ones pass on,

*IT MATTERS not how stormy the night may be, the Light of life shall never be blown out.*

—J. H. Jowett



there is no such wailing, for God's Word has given them a new outlook, and they are comforted, they "sorrow not, even as others which have no hope" (I Thess. 4:13). They have learned that to be absent from the body is to be present with the Lord.

## III. FROM SLAVERY TO SIN INTO THE LIBERTY OF THE SONS OF GOD

**P**HYSICAL slavery of men to men is a terrible thing, but hardly to be compared with slavery to sin, which affects the whole nature—physical, moral, and spiritual. This type of slavery is universal, and we have our share in Central America. Of the more outward forms, drunkenness and immorality stare one in the face on every hand. Time and again one hears a testimony of recognition of sin, and a resolve to break away from it, but the power of evil and the weakness of the flesh overwhelm, and the soul sinks deeper into death.

Many times have I heard our native preachers loudly call out the verse, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). They have known the power of sin. Some of them in their unconverted days have tried hard to break from it, some have made long pilgrimages, hoping to find relief, but not until they found the Lord Jesus did deliverance come. Hence they cry out these words of freedom that others may enjoy a like blessing.

In one of our churches is a man who, as an orphan lad, was incorrigible. Relatives placed him in one of the Forts as a bugler, but the soldiers, instead of helping him, only sent him further into sin, teaching him all manner of evil. Ere long he was quite fond of the native "fire water." He continued in the military service a number of years, but finally deserted and took refuge in a bakery, where he remained for many months. In the bakery he found a Bible and often read it when time was heavy on his hands. However, sin still reigned supreme. With the passing of time and perhaps of government in that Republic, the man came out from hiding and found employment as a policeman. The curse of drink still caused him no end of trouble; but one Christmas, even though somewhat under the influence of liquor, he stumbled into our chapel, and there heard the preacher tell of a Saviour Who was mighty to save, Who could stoop down to the lowest of the low and lift him up to a new life. The message struck home to the mind and heart of the policeman, and though workers who talked with him questioned his ability to understand just then, God wrought a mighty work, and the bands of sin were indeed broken. The prisoner was set free—free to serve God in newness of life.

## IV. FROM IGNORANCE TO SPIRITUAL UNDERSTANDING

**I**LLITERACY in Central America is very high. There is, of course, a small class of educated people, many of them graduates of American and European universities. Our work, however, is largely among the middle and lower classes, and a great deal of it in the farming and mountainous regions where schools are inadequate or wholly lacking. The lack of academic understanding is only surpassed by the spiritual ignorance. While professedly evangelized several hundred years ago, they have been denied the Bible

*THE world is in a night. The darkness in Egypt of unbelief about us is growing deeper and darker, while the light in Goshen of faith is growing brighter and brighter. Our faces are towards the morning.*

—A. C. Dixon

he only source of knowledge which can make one wise unto salvation. Superstitions of the most fantastic character are whole-heartedly believed, and often only the seriousness of the situation keeps the missionary from a hearty laugh.

Can the Gospel help in such a situation? Must not such people be given some education before being taught the Bible? Such questions are often asked us, and our answer is that the Gospel needs no help but that of the Holy Spirit, the Author of the Book. We have our schools, and we also believe that one Christian can learn from another; but we also are convinced that the Holy Spirit is given as Teacher to EVERY believer, and we marvel again and again at the deep spiritual insight of new converts as they pore over the pages of the Bible day after day. Where the people are unable to read, we often help them to learn, so

that they can read the Scriptures for themselves. Many, however, in their great longing to know His Word, do not wait for help, but spend hours poring over letters and words, and by divine help they quickly gain their desire. Several of the older Christians have told me that though converted late in life, and unable to read, they soon learned to read their Bibles but could not read newspapers or other books. The Psalmist declared a very practical truth when he wrote, "The entrance of Thy Word giveth light." Paul, in writing of the glorious things that God has prepared for Christians, said, "God hath revealed them unto us by His Spirit." Hence we find that ignorance gives way to a spiritual understanding, and darkness fades into glorious light as the Gospel of the Lord Jesus Christ shines into a soul.

## IN THE HARVEST FIELD

(Continued from p. 283)

diastically of the happy time that was theirs with the Gorsages at Winslow.

Rev. Karl D. Hummel, secretary of the Central American Mission, who has an article in this issue of "Grace and Truth," recently visited the Institute. His message at the mid-week prayer service, illustrated with stereopticon pictures from the mission field, brought much enlightenment and spiritual blessing.

As is his custom whenever his schedule permits, Rev. R. S. Beal, pastor of the First Baptist Church of Tucson, Arizona, and member of the D. B. I. Board of Directors, stopped in Denver recently to see his relatives and to visit the Institute. There was real blessing in this privilege of fellowship with him again.

By the way, have you read his article in this number of the magazine?

Rev. Martin L. Burget, who for some time has been pastor of the Baptist churches of Phippsburg and Steamboat Springs, Colorado, has taken over the pastorate of the Congregational church at Yampa, and will continue his work in Phippsburg. We pray God's continued blessing upon him in his stand for the Faith.

We are happy to learn that Miss Lillian Daniel, class of '28, is sufficiently strengthened that she is soon to be, or perhaps is by this time, stationed on her new field of service. She speaks warmly of the blessing that has been

hers during the period of recuperation at the China Inland Mission Home in Shanghai, and she asks our prayers as a new door is opened before her.

No one knows how many sailors have longed for the home port, but were lost at sea. And who can number the multitude of seamen who desire to reach the port of heaven, but shall never enter that haven of rest? The Emmanuel Mission to Seamen, of which Rev. Oscar S. Zimmermann is founder and head, is seeking to reach as many as possible with the Gospel message. With missionaries in ports all over the world, this organization is doing a great work, as the following indicates:

"Brother Kiehne reports that on a Finnish ship a stewardess read the tracts given her and later requested a Bible, showing a real interest. Engineers, captains and others reading the Book were saved. On one occasion an engineer had to give his Bible to another in the South Sea Islands, as the other man wanted it so much, and our co-workers had the privilege of supplying the engineer with another copy. A Swedish sailor came into port here in San Francisco, received tracts, left for Los Angeles, where he was saved and baptized, and not until he came in contact with the missionary in Mauritius, (off the African coast), was this news sent to us. In Hongkong Mr. Poon reports real blessing; a number won lately for the Lord, a girl saved from the slave traffic, one young man of 17 saved, three women burning their idols after confession of Christ. From Colombo Brother Darby reports winning for the Lord two English apprentice boys about 20 years of age."

The needs of the work are pressing, and the call comes to "stand by."

## AS THE EDITOR SEES IT

(Continued from p. 270)

of His personality, not the resurrection of His flesh. The Fundamentalists believe that God actually, literally raised Jesus from the dead in the body which was nailed to the tree, but transformed as ours shall be in the resurrection—a spirit body, yet a body which had flesh and bones.

The "Modernist" says that it is a mistaken hope to think that Jesus is literally coming again. The Fundamentalist believes that this same Jesus which was taken up into heaven shall so come in like manner as His disciples saw Him go into heaven.

And these are only a few among many of the essential and vital differences between "Modernists" and Fundamentalists. Are these mere technicalities? Nay, they are the very heart of the Gospel message.

As we realize the vital issues which hang in the balance

in the "Modernist's" denials of these and many other great fundamentals of our faith, our souls are stirred to indignation, and we are constrained to raise the cry anew,

**DOWN WITH MODERNISM!**

### *The Dogmatism of the Liberalist*

IT IS not uncommon to run across statements from the pens of "broad minded" liberalists, ridiculing the dogmatism of those who believe the Bible. What, then, is our surprise to discover how exceedingly dogmatic these same gentlemen can become.





James Orr writes of this fact in his book, "The Problem of the Old Testament."

Delitsch speaks somewhat of "The omnipotence which resides in the ink of a German scholar;" and nothing strikes one more in the recent literature of criticism than the unbounding confidence with which the most disputable statements are made.

Canon Dyson Hague, writing of the book of an English Modernist says,

Driver, with a kind of sic volo sic jubeo airy ease introduces assertions and propositions that would require chapter after chapter, if not even volume after volume, to substantiate. On page after page his "must be," and "could not possibly be," and "could certainly not," extort from the average reader the natural exclamation: "But why?" "Wherefore?" "On what grounds?" "Where are the proofs?" But of proofs or reasons there is not a trace. The reader must be content with the writers assertions.

An illustration of the thing to which Orr and Hague refer is found in Shailer Matthew's "The Faith of Modernism." Read it and marvel.

A new conception of the death of Christ, however, emerged under the influence of feudalism. It became the means by which God in the Person of the Son, is able to satisfy His own injured dignity by becoming incarnate in humanity. As the God-man, Jesus, Who had no sin, was able to render satisfaction to the infinite honor of God, injured by man's disobedience. The pattern is clearly derived from feudal ideals and is altogether without biblical support.

Can you imagine a more brazen effrontery? The plain meaning of the statement is that belief in the vicarious atonement is due to the influence of the feudal system of the middle ages upon the thinking of Christians. Does the man think we have never opened our Bibles? Or perhaps he has never read for himself that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16). Note the words, "clearly derived" applied to an unproven and unprovable hypothesis. Note also the words "altogether without biblical support," though the central theme of the Bible is the very doctrine which Shailer Mathews ridicules. And all this without any attempt to prove his statements. But in this case, at least, the "Modernist" does well not to try to prove his case; it could not be done. But such is usually the case with the "Modernists." They become most dogmatic when their statements are in most violent contradiction to the Word of God.

### A Word from One of Our Missionary Readers

FOR the past two months, in "Grace and Truth" advertisements, our Business Manager has been quoting extracts from letters which our missionary readers have written us recently. These missionary friends are unanimous in expressing their appreciation for the gener-

*I AM the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.*  
—John 8:12

*YE WERE sometimes darkness, but now are ye light in the Lord: walk as children of light.*  
—Eph. 5:8

osity of members of the "Grace and Truth" family whose gifts have made it possible for us to send "Grace and Truth" to them. Their sentiments are well summed up by a veteran missionary in Central America, who writes,

Dear Helpers in the work of the Lord Jesus Christ:

I can safely and with great pleasure give you the above title since, as you have helped to strengthen our own spiritual lives through your precious periodical, we have thus been enabled to minister with more blessing to our native brethren.

The ancient promise to Abraham has thus been fulfilled in us, his spiritual children by faith in Christ, as the Lord said to him, "I will bless thee and make thee a blessing." Since we have been blessed through the reading of your paper, we have been made a blessing to many others in this country.

We therefore appreciate very much the love of those who have paid for the subscription for your periodical, and to yourselves for getting out the same and sending it to us.

These native Christians are quick to respond to spiritual teaching, and we endeavor to pass on to them the best teachings which we receive through our own reading.

We should be glad to have you pass on to your readers the cheering news that the native Christians of this part of the country have grown in grace during the past year under our ministry in the Lord and a number have been added unto this church by the Lord.

Trusting that this year you may be blessed financially, so as to be able to send out your periodical to many other missionaries, I remain,

Your fellow servant in Christ.

To this warm word we wish to add our own testimony concerning the appreciation which is in the hearts of the members of the "Grace and Truth" staff for the blessed faithfulness of the cooperation which you have extended in the missionary gift subscription fund during these especially trying days. It would have grieved us deeply to have been compelled, through lack of funds, to discontinue any of the subscriptions of our missionary readers, and we are happy to say that to date, through your generosity, we have been spared that heart-breaking necessity. And as we thank God for you and for the way you have stood by in the past, we thank Him also for the assurance that you will continue to stand by through prayer, and, as God lead through your gifts, that this valuable and vital ministry may be continued.

### The Eternal Security of the Believer

ONE of the outstanding doctrines of grace is the eternal security of the believer in Christ Jesus. Some call it "Once in grace, always in grace"; others, "The final perseverance of the saints." Others put it this way: "The soul who has once accepted the Lord Jesus Christ as his Saviour is saved and can never lose his salvation," and others, in keeping with the expression which head



his discussion, say, "In Christ Jesus, the believer is eternally secure from suffering the wrath of God."

Does the Bible teach this marvelous thing? It does, most emphatically, in many passages so clear and plain that one can make them teach something else only by reading to them his own prejudiced ideas. To quote only one, among many, John 6:37-40 says,

All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.

For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.

And this is the Father's will which hath sent Me, that of all which he hath given Me I should lose nothing, but should raise it up again at the last day.

## THE RIGHTEOUSNESS OF GOD REVEALED—ITS WITNESSES

(Continued from p. 272)

The Lord commanded us (that is the people of Israel) to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is this day.

And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.

What a terrible condition is placed on the securing—not of God's righteousness, but—OUR righteousness, for the passage says, "And it shall be OUR RIGHTEOUSNESS we observe to do all these commandments." Yes, what a terrible condition is placed upon the securing of OUR righteousness. We must "observe . . . all these commandments—everything that God hath said, for, as the New Testament has said, if a man "offend in one point, he is guilty of all" (James 2:10). God's standard for the Law-keeper is very definite. Keep the whole law! Nothing less ever presented as a possibility. Keeping a part of the law simply will not suffice. When we learn that the Scripture says, "There is none righteous, no not one"; and "all have sinned"; and, also, that "man drinketh iniquity like water," the job of being a Law-keeper begins to seem up with a heart-dismaying stupendousness. Besides, the result is hardly worth the effort, for the passage says that the product of doing all the commandments of God is only OUR righteousness. And when we learn that the prophet Isaiah has said,

All our righteousnesses are as filthy rags (Isa. 64:6),

it becomes quickly evident that man's righteousness is not worth fighting for.

On the other hand, Abraham believed, and God counted unto him for righteousness.

Now look at the contrast. Keep all the commandments and get, as the result of your pains, man's righteousness, which is filthy rags. Or, on the other hand, believe God, and get, as the result of your faith, God's righteousness, finite, eternal, perfect, and soul-preserving.

Surely the witness of the Law to the righteousness of God without the Law is so satisfying, so illuminating, so convincing as to cause our hearts to cry out in thanksgiving to Him Who has provided His own righteousness for hell-deserving sinners. The first witness to the righteousness of God without the Law has demonstrated the accuracy of Paul's teaching that believers actually come, in their standing, the possessors of God's own righteousness.

Second, we see the testimony of the prophets to the righteousness of God without the Law.

There are several prophets to whom we might turn, if we wish particularly to refer to the writings of David. Once there are those who might challenge our use of David, saying he should not be classified as a prophet, it could be well to turn to the second chapter of the book of Acts, and at verses twenty-nine and thirty see the

And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

As Evangelist James McKendrick rightly says, "This passage is speaking, not primarily of Christ's TAKING us in when we come to Him, but of His KEEPING us in after we have come.

What a marvelous thing it is to know that we are saved forever and cannot be lost. What unspeakable blessing comes to the soul through this assurance. And what amazing grace it was, which provided such salvation and such security for Hell-deserving sinners. We are secure only because Christ drank to its last bitter dreg, the cup of God's wrath which rightly belonged to us. We live only because He died in our stead and on our behalf.

statement made there. Peter the apostle is speaking; he is preaching in that remarkable sermon delivered on the day of Pentecost; his words are:

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore being a prophet . . .

Did you catch the words? Peter, speaking by inspiration on the day of Pentecost, says to the multitude of Jews assembled, "David, being a prophet, spake of the resurrection of Christ." Hence we have the indisputable avowal of Scripture that David is a prophet.

And so we turn to David, the prophet, to let him testify on the righteousness of God without the works of the Law. His testimony is found in Psalm 32:1-2:

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

But instantly someone will say, "There is no reference to the righteousness which is by faith without works in that passage"; which observation we must at once admit is at least seemingly true. But we must never forget that the Scripture is self-interpreting; and when we turn to the fourth of Romans we find the Holy Spirit's own comments on David's words: the comment is found in Romans 4: 6, 7, and 8.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin.

Notice, before the Apostle quotes from the thirty-second Psalm, the section which has just been brought to you, he presents the inspired exposition of the thirty-second Psalm in the words,

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

The Holy Spirit is plainly declaring through Paul that when, in the thirty-second Psalm, David speaks of "the man to whom the Lord will not impute sin," the meaning of that expression is, "the man to whom God imputeth righteousness without works." This is reliable interpretation because it is an inspired interpretation. Men can write valuable books of exposition, but they are marked by human weakness and frailty, and they contain inaccuracies. But the inspired interpretations of God's Word are to be depended upon. Bible light upon a Bible problem is the most desirable of all light, and here we have it.

Romans four gives the inspired interpretation of Psalm thirty-two, and from it we learn that David was speaking





of the man to whom God imputeth righteousness without works. It is the voice of the second witness, speaking of the righteousness of God without the Law. The voice of the prophet is in harmony with the voice of the Law. Both are testifying to that unheard-of thing, the righteousness of God without the Law, which becomes the instantaneous possession of every man who accepts Jesus Christ as His personal Saviour.

**A**ND so we have caught one of our first glimpses of the Pauline revelation of the Gospel. In this revelation we see what God gives to those who believe in Him—He gives His own righteousness. He does not give a method of righteousness; He gives the thing itself—the righteousness of God. He does not give us a righteousness which Jesus Christ acquired by observing the Law and fulfilling the types; He gives God's own inherent righteousness, which Jesus Christ, as a member of the Godhead, possessed inherently before the foundation of the world—a miracle which defies explanation and rejects explanation—He

imputes to the sinner who believes, His own perfect righteousness. One writer says that this is impossible, it cannot be. To which we must reply, "Judged by every human standard, yes! but God has chosen to save sinners by miracle of grace, and here is the miracle; He imputes the sinner, black with sin, the impeccable righteousness of God, if that sinner will only believe in our Lord Jesus Christ as the revelation of the perfect righteousness of God and the sin-bearer of a sin-cursed race!"

Oh! unsaved friends, this blessing, the righteousness of God in your standing before Him, is yours today but the taking. Won't you trust Him? Won't you avail yourself of His love and grace? The clouds of judgment hanging low. The days in which we live are electric with the consciousness that upheaval and collapse are threatening on every hand; but there is a way to be ready, a blessed way to be ready for whatever comes. It is the way of faith—the way of faith in Jesus Christ Who loved us and gave Himself for us. You may be ready if you will but trust Him. Are you ready?

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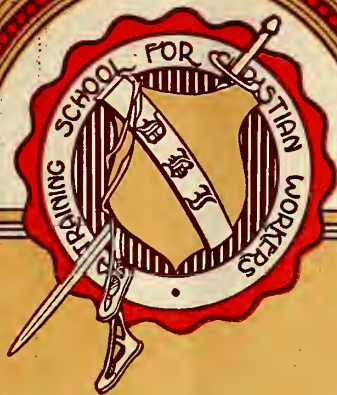




*The night is far spent,  
the day is at hand:  
let us therefore cast off  
the works of darkness,  
and let us put on the  
armour of light.*

*Rom. 13.12*





# GRACE AND TRUTH

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### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## AS THE EDITOR SEES IT

### *Conformed or Transformed, Which?*

**A**S A definite part of its appeal for the yielded life, God's Word says, "Be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is at good, and acceptable, and perfect will of God" (Rom. 12:2).

Suppose you stood in a foundry, were iron wheels ere being made. You would see a mechanic fill a box-like flask with sand, and then press down in that sand a pattern of the wheel which he wished to make, packing the sand around it, until the flask was full. Then he would remove the upper half of the flask, carefully remove the pattern, cut a channel for the metal to flow through, and then replace that upper part of the flask, leaving a box full of sand, with a hollow in the center, the shape of the pattern. When the molten iron is poured into the opening left for its purpose, it runs through the connecting channel and fills in the hollow, taking the exact shape of the pattern. This is an illustration of conformity. The iron conforms to its surroundings—it fits into the mold, and as it is made into the form which the workman desires. Just so, this world is a mold into which the adversary of our souls, who is its god, is seeking to pour us, that he may shape us according to his own desires. If we

follow the bent of our depraved hearts, we *will* be conformed to this world, and the Devil will have his heart's desire.

But suppose as you stood in that foundry, when the mold had been carefully prepared, and the material poured, something happened, so that the iron was changed into pure gold, and took the shape of a beautiful crown, instead of the shape of the wheel. "That would be a miracle," you say. Yes, and it is on that very account a good illustration of transformation, for a sinful human being can be transformed only by a miracle of God's grace.

He is willing to work this miracle if we will let Him. And He has told us what we must do to permit such a miracle to take place—we must have our minds renewed. And what is it to have our minds renewed? By the habit of years our minds have become attentive to our old sinful nature and responsive to his behests. But when we were born again, God begot in us a new nature, His own divine nature, and He wants us to cultivate the habit of thought which will be attentive to the new nature and responsive to him. In other words, we must choose to yield our minds to the new nature, and think new nature thoughts instead of yielding to the old nature and thinking old nature thoughts. This is the secret of victory; this is the secret of transformation; and this is the very essence of all separation teaching, for if we are to be truly separated from this

**I**N SPITE of the fact that the summer time is most difficult for us financially, the grace and might of our God has been strikingly manifested. One school man said, "The summer time is always the time of drought." But during this summer God, in His unfailing love, has been slowly but surely pulling us uphill. There is still much ground to be covered. The victory is not fully won. But much progress has been made, and we are encouraged to press on by faith to the full and complete solving of our every financial problem—which solution we are confident God has just ahead for us. "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).





world, it must be not only in the outward deeds of the body, but in the very thoughts of the heart.

The "Separation Number" of *"Grace and Truth"* goes forth with the earnest prayer behind it that God may use it to stir in many hearts a yearning for a life which is transformed by the mighty, miracle-working power of our blessed Lord, and that, in consequence, many will be willing to pay the price and take a definite, decisive stand of separation from the world in thought, word, and deed.

## Mixing Things

SOME months back the discriminating Christians of Denver were taken back when the pastor of a prominent church announced that the members of his congregation might come to the morning service bringing their golf equipment and wearing their golf togs. This ecclesiastical golf enthusiast has been beaten now by a Baptist pastor of Nebraska who, in a recent newspaper which has come to our desk, invites his congregation to attend divine worship "in their bathing suits and go swimming after the service." It is not to be wondered at, if the members of the flock have no standards, when the shepherds mix up the sacred and profane with such reckless abandon.

The same destitution of both spirituality and common sense is shown by the mission church in Illinois that opens its evening service with a Pathe News Reel and a comic reel, then has the lights turned on for Scripture, prayer, and the collection, then out go the lights for the feature of the evening, a movie play presented by some of the fallen stars of Hollywood.

And what must be the sorrow in the heart of God, and the gleeful derision among the hosts of darkness when a young men's fraternal organization in Oklahoma calls a halt in the midst of its dance program in order to have a ritualistic season of prayer. As soon as the mock prayer is over, back they go to their sensuous and voluptuous "hugging to music," and self-complacently think they have done God a service, and that they have now obtained a sort of "indul-

gence" from God, making their lustfulness and worldliness quite permissible.

The same appalling mixture is seen in many of the present day churches, although the manifestation may be a trifle less crass. Churches that profess to be faithful to the fundamentals of the Word of God take up offerings and send in the money to the Modernistic state denominational headquarters. Those in such a church are supporting truth with their lips and atheism with their money.

These terrible conditions should awaken "the spiritual man" to renewed prayer and increased preaching of the word both "in season and out of season." These awful mixtures everywhere speak conclusively bidding us to lift up our eyes for the coming of the Lord draweth nigh. And perhaps that lesson, growing out of these wicked mixtures of the good and the bad which is needed most of all is that God's people shall be roused to the fundamental importance of separation truth. It was not a mere passing religious expression when the Holy Spirit said,

Come out from among them, and be ye separate.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

—I John 2:15-

## Sin and Its Cure

by JOHN NEWTON

*The worst of all diseases  
Is light compared with sin;  
On every part it seizes,  
But rages most within.  
'Tis palsy, plague, and fever,  
And madness all combined;  
And none but a believer  
The least relief can find.*

*From men great skill professing  
I thought a cure to gain,  
But this proved more distressing,  
And added to my pain.  
Some said that nothing ailed me,  
Some gave me up for lost;  
Thus every refuge failed me,  
And all my hopes were crossed.*

*At length the Great Physician,  
How matchless is His grace,  
Accepted my petition,  
And undertook my case.  
First gave me sight to view Him—  
For sin my eyes had sealed;  
Then bid me LOOK unto Him!  
I looked, and I was healed.*

## What Is Being Accomplished at the Denver Bible Institute

IN PREVIOUS issues of *"Grace and Truth"* we have furnished seven answers to the question "What is being accomplished at The Denver Bible Institute?" This month we present answer number eight, which is: *The student body of the Denver Bible Institute.* (Continued on p. 335)

# THE RIGHTEOUSNESS OF GOD REVEALED--ITS BASIS

## STUDIES IN THE BOOK OF ROMANS—NO. 9

by THE EDITOR

Stenographically reported Copyright 1932, Clifton L. Fowler

**D**URING these studies we have been moving toward the high water mark of divine revelation. With a scintillating clarity that defies refutation, Paul has demonstrated the depravity of the race. Jews and Gentiles have been ruthlessly shown up in their true colors. All mankind has been set forth as dominated by sin. With unerring hand the inspired apostle has laid bare the sinfulness of the human heart and has shown the Jews to be as worthy of chastisement as the Gentiles. He has even quoted Old Testament Scripture on them: "There is none righteous, no, not one," thus leaving mankind not a leg to stand on. He has shown man's terrifying need of a Saviour because of the universal presence of sin. Following the impressing testimonies disclosing the universality of human sin, which so effectively obscures the righteousness of God, we are brought face to face with the fact that the righteousness which man had brought into obscurity by his sin, our loving Saviour has brought into thrilling and satisfying manifestation.

In this study we continue our investigation of the "Righteousness Revealed" section, taking up only three verses, verses 22, 23, and 24 of chapter three. In this brief portion the Apostle is discussing "God's Righteousness Revealed—Its Basis":

Even the righteousness of God which is by

faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

For all have sinned, and come short of the glory of God;

Being justified freely by His grace through the redemption that is in Christ Jesus.

**T**HE closing words of verse twenty-four set forth the basis of the revelation of the righteousness of God. That basis is the redemption that is in Christ Jesus.

On no other basis could God's righteousness be revealed or manifested to a race of sinners than the one basis indicated—the redemption that is in Christ Jesus. The basis for the revealing of God's righteousness is the finished work of redemption which Christ wrought on Calvary. In other words the only basis for God's revealing to sinners His own perfect righteousness is the fact that Jesus shed His blood for man's sin. The basis which God has, upon which He may reveal His eternal, unchanging, inerrant righteousness to sinful man, is a historical event, an event which, when we see history in the light of eternity, will cause us to cry out, "That event—the crucifixion of Christ—is history's apex!"

But someone may say, "I do not understand how the redemption accomplished by Christ on Calvary is

**T**WO Christian young men were walking down the street one day, talking of the things of the Lord. Turning to the other, one of these young men said, "I have learned an amazing thing. I have learned that by the grace of Christ I am now as righteous as God Himself." The other recoiled, as from a blow, and then, though they were crossing a busy street, he stood still, unmindful of the cars whizzing by them, gazing at his companion in speechless horror. It seemed to him that his friend had uttered blasphemy, and he expected to see him struck by a flaming visitation of God's wrath. But as he learned to know more of God's Word, this young man came to rejoice mightily in the truth of his friend's testimony, for he learned that God's own Word says, "The righteousness of God . . . is by faith of Jesus Christ unto all, and upon all them that believe." It is the basis of this marvelous imputation of God's righteousness to the believer which we consider in this installment of the Romans studies.



the basis or ground on which God can reveal His wondrous righteousness to man." This question in the human heart grows out of the fact that most men have an emasculated and meager conception of what divine justice really is. There is comparatively little apprehension of the fact that God's holiness and justice are so perfect and so absolute as to preclude the possibility of His blinking at sin. There are no degrees in the justice of God. Of very necessity, His justice is always absolute.

Since the Scripture plainly reveals that the wages of sin is death and also reveals that all have sinned, instantly we see that all have received the wages of sin. This is the penalty a just God has rightly placed on man's sin. Let it be clearly understood that the eternal God was acting within His divine rights and in wondrous and disciplinary love when He placed a penalty upon the infringement of the divine will and the divine Law. Now the staggering fact which we have seen so clearly adduced by the Apostle, as he opens the argument of the book of Romans, is that all mankind has transgressed God's will and Law, and by that transgression have been brought under the just condemnation of God. They are specifically declared to be children of disobedience in Ephesians 2:2, and by nature "the children of wrath" in Ephesians 2:3, and "dead in trespasses and sins" in Ephesians 2:1. But in spite of this terrible condition, sinful man has not yet entered into the agonizing experience of the judgment of God which he so fully merits. The reason for this stay of execution is clearly given in Second Corinthians 5:19:

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Despite man's complete capitulation to sin and shame, God is not now counting man's iniquity against him; thus by means of this stay of execution man is given an opportunity to accept the Lord Jesus Christ and be saved.

The reason God can grant this temporary holding off of the execution of justice on the children of wrath is that Jesus tasted death for every man, thus giving to every man a whole lifetime of opportunity to respond to the invitation, the blessed invitation of the Holy

*HOW beautiful and attractive the prince of this world tries to make this ungodly age for God's children. But the Lord Jesus Christ is so much more attractive, when we know Him intimately and love Him sincerely.*  
—J. C. O'Hair

*FAR better would it be for us to walk alone than to seek out the society of the "far country" whose chief citizen is Satan himself, and whose people know nothing of grace.*

—R. S. Beal

Spirit, to accept Him and be saved. Thus we see the stirring meaning which resides in such a passage as Second Corinthians 6:2:

Now is the accepted time; behold, now is the day of salvation;

and Hebrews 9:27:

It is appointed unto men once to die, but after this the judgment.

And the awfulness, and certainty, and final inescapableness of God's judgment looms large upon the horizon of fallen man, when we note such arresting statements as Romans 2:5-6:

After thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Who will render to every man according to his deeds;

and Romans 2:2:

But we are sure that the judgment of God is according to truth against them which commit such things.

Hence we see that the sum and substance of the teaching of God's Word is that, although God in grace does make provision whereby judgment may be held in check from sinful man so that he may have a whole lifetime of chance to be saved, there comes a time when the judgment is sure to fall.

Thus we observe that so conclusive is the operation of the justice of God; so accurate and right is that justice; so certain is its final arrival to every member of the family of Adam that the one sentence,

The wages of sin is death,

brings every soul to the place of expecting God's specific penalty to be manifested. Thus it becomes clear that there can be no salvation for any man, no acceptance before God, unless the awful penalty of sin demanded by justice be paid by One Who is acceptable to God and is willing to step into the sinful man's shoes.

The revelation of the righteousness of God is based upon the redemption that is in Christ Jesus because it could not be based anywhere else. Jesus is the One, yes, the only One, Who is acceptable to God, to save

(Continued on p. 331)

# FUNDAMENTAL PRINCIPLES OF SEPARATION TRUTH

by H. A. WILSON

YOUNG people frequently ask, "Where in the Bible can you find a passage which names the dance, the theater, or card party, and says that Christians should not attend these things, or engage in them?"

The answer is, "You can't!"

But the Bible does lay down clear-cut principles, which, if they are used to put these things to the test, and many others about which you may have question, will leave no room for doubt as to the course the Christian should pursue with regard to such things. Let us see what a few of these principles are.

## I. THE PRINCIPLE OF OCCUPATION

ONE of these principles is the principle of occupation. It is a well known psychological fact that men become like the things they think about. All the sins which men commit proceed from sinful thoughts, and every good and noble deed which is done in this world is the fruit of good and noble thinking. Considering that the occupation of the mind has such power in the life, it is not surprising that God's word should tell us what we should think about; for this it does in Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Now put the dance, the theater, or the card table to the test of this principle. Is the effect of the things which you see at the theater such as to make you careful to tell the truth, or do they lead you to think that lying is not so bad after all, under certain circumstances? In the close embrace of the dance, do you ever find your mind assailed by impure thoughts? Do the wisest and most spiritual of your acquaintances say that cards have helped to strengthen the character of young men of their acquaintance, or do they attribute the downfall of many to their influence? These are only a few of the searching questions which grow

=====

*MANY a Christian has been perplexed concerning the various forms of worldliness because these things are not condemned by name in Holy Writ. As you read this article you cannot but realize that Wilson has the solution to the problem. Do not stop here. Press on to apply the principles he lays down, that your life may be transformed into the likeness of Christ.*

=====

out of the Scripture now before us. Are your amusements, or the things in which you find your recreation characterized by truth? by honesty? by justice? by purity? by loveliness? by good report? by virtue? by the praise of right thinking men and women? No young man or young woman who honestly weighs the dance, the theater, or card table in the light of this Scripture can have a moment's question as to where to classify them, or concerning whether they should occupy their thoughts with them.

Be honest with yourself. Do you want your life to be influenced and molded by these things? If not, there is only one course open to you—the course of clean-cut separation, for remember—a man becomes like the things he thinks about.

## II. THE PRINCIPLE OF TRANSFORMATION

THE second principle is closely akin to the first, for the transformation of the life depends upon a change in the occupation of the heart and the mind. So long as we are occupied with lustful and impure thoughts, thoughts of greed and envy, thoughts of pride and carnal ambition, thoughts of hatred and bitterness, we cannot wonder if our lives are weak, and miserable, and warped. But when we cultivate the habit of thinking thoughts of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, then our lives will become joyful and beautiful, and a benediction, both to others and to ourselves. This is what Romans 12:2 teaches, for it says, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Now use this principle, too, to test the amusements in question, or anything else about which you may have wondered. Do the thoughts which these things suggest create in your heart a hunger and thirst for a holy life, and strengthen you to live such a life? If not, and no young man or woman can honestly say they do, then they are the enemies of your souls—



they are warring against your best interests; they are hindering your transformation.

### III. THE PRINCIPLE OF EXAMPLE

**T**HE third principle which helps to answer our questions about such matters as these is the principle of example.

This principle was clearly stated by the apostle Paul, when he exhorted believers to limit their liberty by the weak consciences of their brethren. He had been discussing, with the Corinthians, the question of whether it was wrong to eat meat which had been offered in sacrifice to idols, and he had said, "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other god but One," clearly implying that it was not wrong to eat such meat. But he went on to say, "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak; for if any man see thee, which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" (I Cor. 8: 4, 9, 10). And to the Romans he had written in a similar vein, "It is good neither to eat meat, nor to drink wine, nor anything whereby thy brother stumbleth, is offended, or is made weak." And his own conclusion in this matter expresses the very pith of the principle involved, for he said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13).

If we put to the test the dance, the theater, or the card table, in the light of this principle, we will be bound to realize that such things should have no place in the life of the Christian, for even if we could do them without harm to ourselves, we know that others come to terrible harm through them. Many fallen girls—in fact nearly all such—can trace their first downward step to the pernicious influence of the dance. Our prisons today are full of young people, yet in their teens, who were schooled in crime in the movies. And nothing is more commonly the direct cause of embezzlement and theft than gambling losses.

But this principle is especially helpful in considering such questions as this: "Why should I not go to the

theater if I carefully pick the things I see there and leave the wrong kind alone?" There are, beyond all possibility of doubt, some things offered at the theater which are educational and free from objectionable characteristics such as travelogues, and lectures or films on scientific subjects. Why should a Christian not go to see such things? But stop a bit! Whether we know it or not all of us are in touch with Christians who are weak with whom our example has tremendous power. Suppose one of these weak Christians sees us entering a theater to see some such thing as those which we have mentioned. Will he stop to consider what it is we are going to see? Will he make the distinctions which we are so careful to make? Will he be encouraged to go to see such things only? Or will he be encouraged by our example to think that theater going is the proper thing for the Christian and to go to see things which we, ourselves, would never think of countenancing? And so this principle—the principle of example, which is that Christians should do nothing which will cause fellow believers to stumble if used to test the theater, the dance, or the card table will forever deter the conscientious Christian from participating in such things.

This principle is capable of a wider extension also and might well be called the principle of testimony. How will the things which we do effect our testimony for Christ? As a matter of fact, participation in the amusements which we have named will almost invariably silence it, for the worldly Christian is not ordinarily a testifying Christian. But suppose we do seek to bear testimony to our Saviour's grace, and at the same time indulge in amusements such as those which we have named? Will our participation in these things strengthen or weaken our testimony?

We have heard of one young woman who tried it. She honestly believed that she could bear a consistent and effective testimony for Christ and still dance, attend the theater, and play cards. So, when an acquaintance asked her the challenging question, "Could you witness for Christ to your partner in the dance?" she answered "Yes," and determined to do it at the next opportunity. And so, as they were gliding over the dance floor, to the dreamy strains of a waltz, she asked her partner if he knew of the love of Christ, and if he had trusted Him as his Saviour. Instantly the young man stopped dancing, released his hold on her, and looking at her in utter astonishment, he asked, "Are you a Christian?" "Yes," said she, simply.

"Then what in the world are you doing here?" was his next surprised question, showing that even worldlings and unbelievers, if they are honest enough to express their true feelings, have a much higher standard for Christians than many Christians have for themselves. No, it must be admitted, attendance upon theater dances, and card parties have *never* helped to win souls to Christ, but they *have* hindered many from coming to Him.

*IT IS not by competing with third rate amusement bureaus and second class restaurants and first class pawn shop sales, with a dash of Rotary and Country Club atmosphere, that the Church of Jesus Christ is going to make a dent on this hard boiled world. We have our distinct message: the preaching of the Cross. —Revelation*

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# GOD'S CLARION CALL TO SEPARATION

by PAUL HOLSINGER

**I**T HAS been said that the Christian life could be set forth by three words: "Conversion, Consecration, and Separation." It is certainly true that after a person becomes a child of God, separation from the world is essential to any spiritual walk. Separation comes before service. This was clearly brought out in the Lord's deliverance of His people from Egypt. The command to Pharaoh was: "Let My People go three days journey into the wilderness that they may worship Me." (Exod. 5:3; 8:1). Separation is also fundamental to all God's dealings with us, because only as we are separated from the world and walking with Him in we be vessels "unto honor, and prepared unto every good work." There are two sides to separation. Negatively, we must separate ourselves from the world and all iniquity. Positively, we must be united unto Him by living faith. Thus, separation is the preparation for real worship and service. And in order that the value of separation might be fully realized we shall consider it from two aspects.

## I. THE SEARCHING DEFINITION

**T**HIS truth is tersely stated: "Be ye separate" (II Cor. 6:17). And in order that the meaning might be perfectly clear the Holy Spirit gives an illuminating commentary on this word in verses fourteen and sixteen. "Be ye not *unequally* yoked together with unbelievers: for what *fellowship* hath righteousness with unrighteousness? and what *communion* hath light with darkness? and what *concord* hath Christ with Belial? or what *part* hath he that believeth with an infidel? And what *agreement* hath the temple of God with idols? for ye are the temple of the living God." Notice there are six words that define this separation: equal yoke, sinful fellowship, mixed communion, holy concord, compromising partition, dishonoring agreement! We are to separate from such things. Separation could not be set forth in clearer terms. God wants his people separate from every thing that defiles. The world says: "In union there is strength"; but the Word says: "In separation there is strength." Anything that unites a child of God in a common

**T**HERE was a time when the churches of the leading denominations insisted on a life of separation from the world as one of the first requisites for membership. Now in many cases, these very churches have embraced the world, which formerly they demanded that their members separate from; for dances, theater parties, and card parties, and other such things under the auspices of the church or its various departments, and even in the church buildings, are not uncommon. And in "Modernism" the denominations have become wedded to the very infidelity against which, a generation ago, they fought so valiantly. What a tragedy it is! But in view of these heart-breaking conditions Holsinger's trenchant article is most timely. Thank God for pastors who are not afraid to speak out boldly in this hour of apostasy!

purpose with the world, false teaching, or compromise or contact with evil, is *sin*.

Experience teaches us that we will be occupied with things; these things embrace two realms, the things of God and the things of the world. The apostle John said, "Love not the world, neither the things of the world." (Read further I John 2:15-17.) Paul said, "Give thyself wholly to these things"—the things of God (I Tim. 4:15). Now it is a matter of observation that we become like the things with which we are occupied. If we are occupied with the things of the world we become worldly minded. If on the other hand we are devoted to the things which are above, "our profiting will appear unto all." May the Lord stir us up that we may become zealous for a godly separation that will redound to the honor and glory of Christ!

## II. THE SCRIPTURAL ILLUSTRATION

**A**RTHUR T. PIERSON said: "Every doctrine that God has defined is somewhere illustrated in the Word of God." And the Lord has seen fit to





*A* WORLDLY religion, which forms a system in which the world can walk and in which the religious element is adapted to man on the earth, is the denial of Christianity. —J. N. Darby

profusely illustrate the meaning of Bible separation so there could be no excuse. Abraham's life is typical of that of the individual believer. Abraham's fellowship with worldly-minded Lot hindered further revelation and usefulness. But just as soon as separation took place we read: "And the Lord said unto Abram, after that Lot separated from him, Lift up *now* thine eyes . . . for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14). Then Israel, God's chosen nation, was to be separated from the other nations. The Lord said, "I am the Lord your God, which have separated you from other people" (Lev. 20:24). We see this done practically in the time of the return from Babylon under Nehemiah, for we read: "Now it came to pass, when they had heard the Law, that they separated from Israel all the mixed multitude" (Neh. 13:3). And you will recall when Israel came out of Egypt it was the mixed multitude that caused Israel to stumble! Remember also the sin of Achan. This single sin brought defeat and judgment upon all Israel until it was purged. "Take away the accursed thing from among you" (Joshua 7:10-13).

Now to be wholly separate unto the Lord, and purged from evil, it is necessary to have a clear discernment; first of the will of God, and secondly of the thing which must be avoided. The Lord said to Aaron, "That ye may put a difference between holy and unholy, and between unclean and clean." This is a matter of spiritual discernment. This discernment comes from obeying from the heart that form of teaching which the Lord flashes before us. "Trust and obey" is the secret of walking in that path that "shineth more and more unto the perfect day."

### III. THE STARTLING APPLICATION

**G**OD'S call is always a personal one. This is especially true of "the Church which is His Body," for we are called by His Name, we are members of His body, and of His flesh, and have become sanctified by His blood. "What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and *ye are not your own?* For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). This is the basis of all true separation. "We

are not our own, for we are bought with a price." is to the Lord's redeemed that He says, "*Be ye separate.*" Christ gave Himself that we might be a separated people (Titus 2:14). Now separation is applied in a threefold way—first as to doctrine: "Thou shalt not sow thy vineyard with divers seeds . . . lest . . . thy vineyard be defiled"; second as to service: "Thou shalt not plow with an ox and an ass together"; third as to fellowship: "Thou shalt not wear a garment of divers sorts, as of woollen and linen together" (Deut. 22:6-9). And God has not changed his mind about any of these kinds of separation for His people.

Just recently a case came to my attention. A certain party evidenced great interest in the things of God. I set before him this fact: You will be tested by everything that comes to you as light from the Word. No man be careful where you hear the Word of God. Some Seventh Day Adventist came to town and this poor soul, listening to him, has been in mental torture for weeks. This man sowed his vineyard with divers kinds of seeds! He is reaping the fearful result of such mixture. Take heed that naught but pure, scriptural doctrine shall be planted within your soul.

Now it is sad to say, but nevertheless true, that increasingly, denominational fellowships are becoming so corrupt that a child of God must separate from them. In the denominations you have the evil and good mixed together, which is an abomination in the sight of God. If you want to know what the Lord thinks of such worship, service, and fellowship read Isaiah 1:10-21. This corruption has come upon the denominations because of failure to apply discipline and keep the ministry pure. Corruption has pervaded to a marked degree the seminaries which are the seed supply of the ministry. Has the seminary-system become a "mill" for "heaping to themselves teachers, having itching ears"? (I Tim. 4:3).

### IV. THE SWEEPING OPERATION

**G**OD wants His people separated unto Himself. He does not have one kind of life for the minister, another for the elders, and another for ordinary members. It is all the same. It is "*be ye separate.*" "I

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*I*N THIS day of religious worldliness and worldly religiousness, every day we read of scenes in the professing churches of Christ which make us ask, "The Church or the world—which is it?" Have the broad and narrow ways become one?

—Horatius Bonar

# THE UNEQUAL YOKE IN MARRIAGE

by C. H. MACINTOSH

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty (II Cor. 6:14-18).

**W**HAT pen can portray the mental anguish, the moral misery, together with the ruinous consequences as to spiritual life and testimony, flowing from a Christian's marriage with an unconverted person? I suppose nothing can be more deplorable than the condition of one who discovers, when it is too late, that he has linked himself for life with one who cannot have a single thought or feeling in common with him. One desires to serve Christ; the other can only serve the Devil: one breathes after the things of God; the other sighs for the things of this present world: the one earnestly seeks to mortify the flesh, with all its affections and desires; the other only seeks to minister to and gratify these very things. Like a sheep and a goat linked together, the sheep longs to feed on the green pasture in the field, while, on the other hand, the goat craves the brambles which grow in the ditch. The sad consequence is that both are starved. One will not feed on the pasture, and the other cannot feed on the brambles, and thus neither gets what his nature craves, unless the goat, by superior strength, succeeds in forcing his unequally yoked companion to remain among the brambles, there to languish and die.

The moral of this is plain enough; and, moreover, it is, alas! but too common occurrence. The goat generally succeeds in

gaining his end. The worldly partner carries his or her point, in almost every instance. It will be found, almost without exception, that in case of the unequal marriage-yoke, the poor Christian is the sufferer, as is evidenced by the bitter fruits of a bad conscience, a depressed heart, a gloomy spirit, and a desponding mind. A heavy price, surely, to pay for the gratification of some natural affection, or the attainment, it may be, of some paltry worldly advantage. In fact, a marriage of this kind is the death knell of practical Christianity, and of progress in the divine life. It is morally impossible that any one can be an unfettered disciple of Christ with his neck in the marriage-yoke with an unbeliever. As well might a racer in the Olympic or Isthmaean games have expected to gain the crown of victory by attaching a heavy weight or dead body to his person. It is enough, surely, to have one dead body to sustain, without attaching another. There never was a true Christian yet who did not find that he had abundant work to do in endeavoring to grapple with the evils of one heart, without burdening himself with the evils of two; and without doubt, the man who foolishly and disobediently marries an unconverted woman, or the woman who marries an unconverted man, is burdened with the combined evils of two hearts; and who is sufficient for these things? One can most fully count upon the grace of Christ for the subjugation of his own evil nature: but he certainly cannot count, in the same way, upon that grace in reference to the evil nature of his unequal yoke-fellow.

Now, in considering the terribly evil consequences of the unequal marriage-yoke, it is mainly as bearing upon our discipleship that we are looking at them. I say "mainly" because our entire character and experience are deeply affected thereby. I very much question if any one can give a more effectual blow to his prosperity in the divine life than by assuming an unequal yoke. Indeed, the very fact of so doing proves that spiritual decline has already set in, with most alarming symptoms; but as to his discipleship and testimony, the lamp thereof may be regarded as all but

**T**HE writings of C. H. MacIntosh are well known and greatly cherished among Bible students everywhere. The accompanying article is taken from his "Miscellaneous Writings," volume II. May God use his solemn words of warning to guard many earnest Christian young people from one of Satan's most clever traps—the unequal yoke in marriage.



*Set your affection on things above, not on things on the earth.*  
—Col. 3:2

gone out; or if it does give an occasional faint glimmer, it only serves to make manifest the awful gloom of his unhappy position, and the appalling consequences of being "unequally yoked together with an unbeliever."

Thus much as to the question of the unequal yoke in its influence upon the life, character, the testimony, and the discipleship of the child of God.

*I* WOULD now say a word as to its moral effect as exhibited in the domestic circle. Here, too, the consequences are truly melancholy. Nor could they possibly be otherwise. Two persons have come together in the closest and most intimate relationship, with tastes, habits, feelings, desires, tendencies, and objects diametrically opposite. They have nothing in common; so that in every movement they can but grate one against the other. The unbeliever cannot, *in reality*, go with the believer; and if there should, through excessive amiability or downright hypocrisy, be a show of acquiescence, what is it worth in the sight of the Lord, who judges the true state of the heart in reference to Himself? But little indeed; yea, it is worse than worthless. Then, again, if the believer should unhappily go in any measure with his unequal yoke-fellow, it can only be at the expense of his discipleship, and the consequence is, a condemning conscience in the sight of the Lord; and this, again, leads to heaviness of spirit, and, it may be, sourness of temper in the domestic circle, so that the grace of the Gospel is by no means commended, and the unbeliever is not attracted or won. Thus it is in every way most sorrowful. It is dishonoring to God, destructive of spiritual prosperity, utterly subversive of discipleship and testimony, and entirely hostile to domestic peace and blessing. It produces estrangement, coldness, distance, and misunderstanding; or, if it does not produce these, it will doubtless lead, on the part of the Christian, to a forfeiture of his discipleship and good conscience, both of which he may be tempted to offer as a sacrifice upon the altar of domestic peace. Thus, whatever way we look at it, an unequal yoke must lead to the most deplorable consequences.

Then, as to its effect upon children, it is equally sad. These are almost sure to flow in the current with the unconverted parent. "Their children spoke half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people." There can be no union of heart in the training of the children—no joint and mutual confidence in reference to them. One desires to bring them up in the nurture and admonition of the Lord; the other desires to bring them up in the principles of the world, the flesh, and the devil; and as all the sympathies of the children, as they

grow up, are likely to be ranged on the side of the latter, it is easy to see how it will end. In short, it is unseemly, unscriptural, and vain effort to plow with an "unequal yoke," or to "sow the ground with mingled seed"; and all must end in sorrow and confusion.

*I* SHALL, ere turning from this branch of our subject, offer a remark as to the reasons which generally actuate Christians in the matter of entering into the unequal marriage-yoke. We all know, alas! how easily the poor heart persuades itself of the rightness of any step it desires to take, and how the Devil furnishes plausible arguments to convince us of its rightness—arguments which the moral condition of the soul cause us to regard as clear, forcible, and satisfactory. The very fact of our thinking of such a thing, proves our unfitness to weigh, with a well-balanced mind and spiritually adjusted conscience, the solemn consequence of such a step. If the eye were single (that is, if we were governed by one object, namely, the glory and honor of the Lord Jesus Christ), we should never entertain the idea of putting our necks in an unequal yoke; and consequently we should have no difficulty or perplexity about the matter. A racer, whose eye was resting on the crown, would not be troubled with any perplexity as to whether he ought to stop and tie a hundred-weight round his neck. Such a thought would never cross his mind: and not only so, but a thorough racer would have a distinct and almost intuitive perception of every thing which would be likely to prove hindrance to him in running the race; and, of course with such a one, to perceive would be to reject with decision.

Now, were it thus with Christians in the matter of unscriptural marriage, it would save them a world of sorrow and perplexity; but it is not thus. The heart gets out of communion, and is morally incompetent to "try the things that differ"; and when it is in this condition, the Devil gains an easy conquest, and speedily succeeds in his wicked effort to induce the believer to yoke himself "Belial"—with "unrighteousness"—with "darkness"—with "an infidel." When the soul is full communion with God, it is entirely subject to His Word; it sees things as He sees them, calls them what He calls them, and not what the Devil or his own carnal heart would call them. In this way, the believer escapes the ensnaring influence of a deception which is very frequently brought to bear upon him in the matter, namely, a false profession of religion on the part of the person whom he desires to marry. This is a very common case. It is easy to show symptoms of leaning

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# JAZZ MUSIC -- a TYPE of the JAZZ AGE

by PAUL HUTCHENS

*"LET the joys of God come into your life, and the Jazz of this world will go out," says Hutchens, and he is right. His study furnishes some sound and convincing reasons why believers should eschew Jazz music and it furnishes also a most interesting and suggestive interpretation of this kind of music as symbolic and expressive of the spirit of the age in which we live. If you have unwittingly been singing the songs of this world, let God use this study to stir your heart and to bring you to the decision expressed in that beautiful song of Frances Ridley Havergal's, "Take my voice, and let me sing, Always, only, for my King, Always, only for my King."*

SEVERAL years ago there appeared an article in the *Saturday Evening Post* in which a number of characteristics of modern jazz were pointed out.

Some time later I listened to a masterly address by Reverend Ayres of Gary, Indiana, in which he called attention to the likeness of certain peculiarities of jazz to corresponding peculiarities of the present age.

Further study along this line of thought led me to see more clearly the value of making such a comparison, and later to prepare a special evangelistic message, using as a subject, "Jazz, a Type of the Jazz Age."

By the word "type" I do not refer to its theological meaning, which is, "that by which something is represented beforehand in a figure." I rather choose the secular meaning of the word. In this sense I shall show that jazz actually symbolizes the age in which we live in a remarkable and startling manner.

One of the outstanding characteristics of jazz is its superabundance of syncopation. Many of the old masters used syncopation in a small degree only, and it is being used today by some modern composers. It is even finding its way in a few cases into some of the lighter music of the Sunday School, and is present in many Negro spirituals.

To syncopate means "to begin as on a tone, on an unaccented part of a measure (in music) and end on an accented part."

## ACCENTING THE UNACCENTED

IN EVERY measure of music there are certain beats which are rightly accented and certain ones which are rightly unaccented. Thus, in a composition

written in sextuple measure the first and fourth beats are accented, while the second, third, fifth, and sixth are unaccented. In quadruple measure the first and third are accented. These are fundamental laws of music.

Within recent years, however, there has appeared a group of composers and publishers who have run wild with their use of syncopation and have turned out a deluge of gaudily-colored song sheets, which have played havoc with the law of accent and given the world a namby-pamby, frothy, and nerve-wracking substitute for real music. Jazz makes its appeal not to the hearts of its hearers but to their heels and toes. "Jazz," in the words of Professor Holzworth of Chicago, "is a combination of syncopation and portamento together with a *total disregard for all musical form.*"

It is more than that; it is adultery in music; it is *syncopation gone crazy.*

As jazz places the accent on that which should rightly be unaccented, even so in this jazz age the emphasis in religion, education, literature, etc., is often on that which is of minor importance.

## In the Realm of Religion

Modernism lays great stress on the social gospel to the exclusion of the Gospel of Grace. It advocates the Christianizing of society as a whole rather than the saving of individual souls. It declares experience to be the test of Scripture truth; whereas Scripture is the test for experience.

Emphasis is placed upon good works and the Golden Rule. It seems to forget that the Golden Rule is a rule to live by but that it can not create life. "The Golden Rule is too short!" It can only reach



*BETTER a thousand-fold the loneliness of separation from the world than that of separation from God.*

—James H. McConkey

from one man to another. The Scripture makes it plain that we are not saved by works.

Many Christians are led astray in search of a stipulated experience, and, with preconceived notions of some longed-for manifestation, they pray on and on for an *experience*. But the Holy Spirit is already in the heart of every Christian. What we need is not a particular experience but a making welcome of an already present guest. We should magnify not the experience but the Person.

#### *In World Affairs*

Again, more emphasis is laid on the material than on the spiritual.

A mother once received the information concerning her far-away son that he was "getting along well in the world." Her question in reply showed that she had the right conception of values when she asked anxiously, "Which world?"

The many bathing beauty contests show that this age is laying more importance on physical beauty than soul beauty.

Athletics receives more attention than mental acumen.

Men are concerned more about being popular than spiritual or prayerful; more concerned about saving money than the souls of their children.

They spend more time trying to explain where they came from than they do trying to get ready for the place to which they should be going. They try to find the missing link which will unite them to a brute ancestry, when God has provided them in the Person of His Son, the link to heaven and eternal life.

Like jazz music (so-called) this age is indeed accenting the unaccented. God's order is "first the kingdom of God"; and His cause should be first in every man's life.

Great lawyers, great merchants, great singers, great writers, great teachers should be known as great Christians who have given Christ the preeminence in their lives.

An example of this blind over-emphasis upon that which should not be emphasized is the criticism of

the Eighteenth Amendment and blaming it for most of the drunkenness of today. I have read and heard read that famous amendment and failed to see any place where it commanded anyone to get drunk or where it condoned inebriety in the slightest degree! Let us not be silly! Does the law forbidding murder cause men to commit murder? Or is the law against robbery the cause of so many men being thieves?

#### *CHARACTERIZED BY ABRUPTNESS IN ENDING*

ONE can not help but notice the abruptness with which many of the jazz "hits" end. They go jangling along with a hop, skip, and a jumpety-boom ba, jumpety-jiggle, and then, without any warning come to an unexpected and unsatisfying termination. The composer starts from nowhere, goes nowhere, and lands in mid-air. This sudden breaking off is indeed typical of the suddenness with which millions of lives are being hurled into eternity today without warning.

I once heard an evangelist say that ninety-two per cent of all sudden deaths occurred among those who were non-Christian. This was in my early days in the evangelistic field. I immediately seized upon the statement and inserted it into one of my sermons, barbing it with the burning

text, "He that being often reprov'd and hardened his neck shall suddenly be cut off and that without mercy."

My statement was published by a local paper and brought a broadside of shrapnel and grape-shot from an infidel reader with a demand to "show the statistics which of course, I did not have.

Since then, however, I have made some investigation. I found that of the one billion, eight hundred million people in the world there are only two hundred million Protestants, of which only one hundred million are Church members. I consider, too, that a safe estimate would be that fifty per cent of all Protestant church members are real Christians. Of course the

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*HOW keenly the world despises a worldly Christian, one who does all that they do, and yet professes to be an heir of glory.*

—I. M. Haldeman

# SEPARATION -- SOCIALLY, POLITICALLY, AND ECCLESIASTICALLY

by W. E. PIETSCH

*PIETSCH speaks plainly, and he bears a much needed message.*

*Since this article was written, he has closed his campaign in Australia, in which God's blessing was poured out in abundant measure, and for a few weeks is ministering in the homeland. He plans shortly, God willing, to leave for Scotland, for a campaign more extensive than any he has hitherto conducted in that country. Pray that God's blessing may continue to be richly manifest, and pray for the supply of our brother's material needs as he prepares for his journey.*

in definite action and in separation from all known evil. But Christians should be against everything the Devil is for, whether in the realm of social, political, or ecclesiastical activities.

## SOCIAL SEPARATION

*M*ANY Christians will not make progress in their spiritual life until they separate from worldly associations and unequal yokes. Abraham and Lot furnish a striking example of this (Gen. 13). The Masonic Lodge and other lodges have kept many Christians back from spiritual development. It is one of the means that the Devil uses to draw the Christian's teeth for a real testimony for God. This applies also to labor unions, if in them the Christian is forced to compromise God's truth in association with unbelievers.

## POLITICAL SEPARATION

*W*E ARE pilgrims and strangers, and our citizenship is in Heaven. While we are responsible to be subject to the powers that be, it behooves us to separate from all political corruption. The separated life is a happy life and brings Christian victory, and all of God's servants in ages past who have been willing to be good separators have had God's special favour and blessing. God grant that we may not become contentious and bitter, but gracious; and may these definite characteristics dominate our life—Christian courtesy, Christian courage, and Christian victory, all of which I believe are manifested by St. Paul in Philippians four—courtesy before he operated on the two sisters; courage to perform the operation; and Christian victory in rising above all circumstances, being able to see that in whatsoever state he was, there he could be content, and counting that he was able to do all things through Christ who strengthened him.

## ECCLESIASTICAL SEPARATION

*E*CCLESIASTICAL corruption is probably more obnoxious to God than any other type of corruption. I firmly believe that a minister or professor who denies the inspiration of the Word of God and the Deity of Christ is a notch below Judas Iscariot, and is taking money under false pretenses; and any Christian who will stay by a Modernistic church and take the Lord's Supper there is guilty of a major crime in the sight of God. Loyalty to our Lord Jesus Christ comes before

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*I* AM writing this article in the city of Adelaide, South Australia, where we are in the midst of a five weeks campaign, and the lines have been very definitely drawn on separation, particularly from ecclesiastical corruption, owing to the strong grip of "Modernism" in this city. But it has been a great joy to see many Christian men and women willing to take a militant, courageous stand in loyalty to Christ and the Book. [ Corinthians 6:14-18 says,

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

ere we have undoubtedly God's plan for His people who have accepted the Lord Jesus Christ as Saviour and, according to Romans 12:1, have yielded their bodies to Him. There is a grave danger of knowing doctrine intellectually and not having the truth grip our souls



# THE SOUL AND THE TWO NATURES

STUDY NUMBER NINE IN A SERIES OF OUTLINE STUDIES ON

## THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

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*IT IS a startling thought, but a fact which the Scriptures reveal, that within every believer dwells a New Nature—God's own nature. What a blessing comes to the soul in the realization that by the grace of God he has been made partaker of the divine nature; and how forcibly the knowledge of this truth impresses upon him the glorious possibility of a life which is victorious over sin and transformed into the likeness of his Lord; for, as a veteran missionary once said to a soul with whom he was dealing, "God does not ask you to live His life without giving you His own nature." This New Nature, which is begotten in us by the miracle of the new birth, is the subject of this month's study on "The Great Distinctions in the Word of God."*

### INTRODUCTION:

The majority of believers today know nothing of the New Nature in spite of the fact that he DWELLS IN THEM. This New Nature is "Christ in us the hope of glory," or as Peter enthusiastically declares, "the divine nature." The glorious character of the New Nature is shown by the names which the Holy Spirit applies to him.

- a. Spirit
- b. Mind of Christ
- c. Righteousness
- d. Divine Nature
- e. New Man

### I. THE NEW NATURE IS LIMITED TO BELIEVERS

- II Pet. 1:4—"Whereby are given unto us (believers) exceeding great and precious PROMISES; that by these ye (believers) might be partakers of the DIVINE NATURE . . ."

- I Cor. 2:16—"We (believers) have the mind of Christ (New Nature)."

It is the man who believes on Jesus Christ as a Saviour who accepts the promises. This passage plainly states that by the way of the promises we become partakers of the DIVINE NATURE. Thus we observe that only believers receive this wondrous, New, divine Nature.

### II. THE NEW NATURE IS DIVINELY PERFECT

- Eph. 4:24—"And that ye put on the new man (New Nature), which after God is created in RIGHTEOUSNESS and TRUE HOLINESS."

- Rom. 8:2—"The law of the spirit of life in Christ Jesus (law of the New Nature) hath made me free . . ."

sinfulness, and unworthiness, it is almost a shock to discover that God has presented to him a perfect New Nature which, being divine, has divine perfection and holiness and is so powerful that the Apostle can unhesitatingly say "The law of the New Nature hath made me free from the law of the Old Nature."

Such astonishing giving from God to man is the outcome of divine GRACE.

### III. THE NEW NATURE IS TRUTH PERSONIFIED

- Col. 3:9-10—"Lie not one to another, seeing that ye have put off the OLD MAN with his deeds; and have put on the NEW MAN."

- Eph. 4:24-25—" . . . put on the NEW MAN, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man TRUTH with his neighbor . . ."

The New Nature is seeking to control the believer just as definitely as the Old Nature is seeking to have the control, only the New Nature's method has no duplicity nor trickery, nor subtilty, nor deception. His only practical approach to the soul is by presenting continually God's truth. Just truth, naked, glorious truth. Jesus said, "I am . . . the Truth." The New Nature woos the soul presenting the love of Christ—by presenting Him Who is Truth.

### IV. THE NEW NATURE IS FROM OUR SPIRITUAL FATHER, CHRIST

- Rom. 5:18—" . . . by the righteousness of One (the Lord Jesus) the free gift came upon all men unto justification of life."

- Rom. 5:19—" . . . by the obedience of One (the Lord Jesus) shall many be made righteous."

When a man has come to see something of his weakness,

(Continued on p. 334)

# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

The following report concerning the ordination of Howard O. Comstock, class of '31, is from the July issue of "The Ohio Independent Baptist," edited by H. K. Finley and published in Elyria, Ohio.

"Thursday, June 30, 1932 was a memorable day in the history of The First Baptist Church, Elyria, and in the life of Mr. Howard Comstock, who was, on that day, ordained to the Gospel Ministry. At 2:30 in the afternoon, eleven pastors and twenty-three lay delegates, representing the Independent Baptist Churches of Niles, New London, Toledo, Sandusky, Lorain, La Grange, Wellington, Medina, Camden (Kipton, O.), Spencer, and Elyria, assembled in council to examine the candidate. Rev. Earl G. Griffith was elected Moderator and Rev. W. H. Schweinfurth, clerk for the day, after which Mr. Comstock presented in brief address his statement of conversion and call to the ministry, also a lengthy thesis of his doctrinal beliefs. At the conclusion of these presentations, the council conducted an examination of the young man on various scriptural doctrines, beliefs, and practices. This examination, which covered a period of almost two hours, convinced all present that his training in The Denver Bible Institute had been thorough, and it was conceded by the council that he was one of the best equipped candidates ever examined by the local pastors. The council, after excusing the youth, dismissed his position on various points of Scripture, and voted unanimously to proceed with ordination."

Rev. James W. Brewster, class of '25, enjoyed the richness of God upon a recent series of evangelistic meetings in the First Baptist Church of Charleston, Arkansas, which he is pastor. There were nineteen conversions, and twenty-two additions to the church, thirteen being received by baptism.

Mr. Brewster is "vacationing" in Colorado, accompanied by Mrs. Brewster, who is a graduate of the D. B. I. Evening School, and their daughter, Lois.

God is faithful in keeping His lights of testimony burning. One of them is the Fundamental Evangelistic Association with headquarters in Los Angeles, under the leadership of Rev. Marion H. Reynolds. They give this testimony:

"Remarkable as it may seem, God has enabled us to keep the tents going, with the Big Bear Lake Bible Conference, work at the church (First Fundamentals of Los Angeles), and all the workers on the job for Him in a winning way. We expect to reach every home in Bear Valley with tracts this month, with an invitation to accept Christ. Friends who have prayed and given that this

work might be continued, will rejoice at the judgment seat of Christ."

We are happy to observe God's blessing upon the work of the Belgian Gospel Mission, under the direction of Mr. and Mrs. Ralph C. Norton, as illustrated by the following paragraph from a recent news letter:

"The general sale of the two Gospel papers, "Notre Esperance" and "Onze Hoop" has increased. At the different posts of Walloonie, exclusive of Brussels and the posts of Flanders, sixty-nine new church members have been taken in since the first of the year. At Dour and Warquignies a revival has been in progress. Mr. Keller reports 29 conversions at Dour, with as many as seventy attending the mid-week prayer meeting. The hall is utterly inadequate and they are praying for means to enlarge their borders. At Warquignies there are a hundred regular attendants at the meetings. From Ichteghem, one of Flanders' newest posts, comes word of the hall filled to overflowing, with people coming on foot and by bicycle from villages twenty kilometres distant—a four hour trip."

Rev. and Mrs W. E. Pietsch, who expect to sail soon for Scotland, were at D. B. I. recently for a week of services. The kindly and definite appeal by Mr. Pietsch for adherence to the Faith and for practical Christian living bore fruit for God. And there was genuine spiritual uplift through the messages in song by Mrs. Pietsch.

While in this vicinity Mr. Pietsch, who is a member of the D. B. I. Extension Department, spent about ten days preaching the Word in Nebraska and northwestern Colorado.

In Nebraska Mr. Pietsch cooperated with Mr. John Goodmanson, also of the D. B. I. Extension Department, in several successful meetings in the neighborhood of North Platte. There were quite a number of conversions and decisions for full time Christian service. Mr. Pietsch was also given the opportunity to present the Gospel message twice over station KGNF at North Platte.

In Yampa Valley, assisted by W. B. Male of the Institute, Mr. Pietsch was greatly blessed in his ministry in connection with the Young People's Fundamentals Bible Conference of Northwestern Colorado. There were several conversions and yielded lives, and his firm and gracious stand for the Truth was greatly used to meet a crisis that is facing Fundamentalism in that valley.

Let us continue in prayer for Mr. and Mrs. Pietsch and for their service in Great Britain, and, also, that God

(Continued on p. 335)



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## A REVIEW OF MR. PHILIP MAURO'S BOOK, "THE GOSPEL OF THE KINGDOM"

Mr. Philip Mauro, in his book "The Gospel of the Kingdom," bitterly assaults dispensational truth, particularly as set forth in the Scofield Reference Bible, denouncing it as a "fabrication," "a humanly concocted scheme" not derived from the Bible but imposed on the Bible. Mr. Mauro advocates stopping the further publication and sale of the Scofield Bible because it contains, in his opinion, "so grievous a misrepresentation—amounting to vilification—of the holy Law of God." He severely criticizes the late Dr. C. I. Scofield as a deceptive, misleading, dishonest Bible teacher who perverted the Scriptures to fit his theory of dispensational truth. Mr. Mauro writes his book as a challenge to all who believe in the literal, earthly, future reign of Jesus Christ.

Dr. I. M. Haldeman, for nearly fifty years the pastor of the First Baptist Church of New York City, has ably answered the challenge in his volume, "A Review of Mr. Philip Mauro's Book 'The Gospel of the Kingdom.'" He writes, "Dr. Scofield is not here. He cannot defend himself. But the Word of God defends him and sustains him." And throughout Dr. Haldeman's book one is confronted by a mass of Scriptures in a continuous chain, producing overwhelming cumulative evidence that "the Word of God defends and sustains" Dr. Scofield's teaching of the millennial earthly kingdom of Christ.

Dr. Haldeman's vindication of dispensational truth is superb. He refutes Mr. Mauro's imaginative spiritualizing exegesis in masterly fashion. For example, in discussing Mr. Mauro's claim that the destruction of Jerusalem in 70 A. D. was the second coming of Christ, Dr. Haldeman's keen analysis and biting satire expose the utter fallacy of Mr. Mauro's position in the light of the plain statements of the Word of God. Again Mr. Mauro in his determined effort to support his false notion that the Kingdom is not earthly, takes the prophecy that Christ will reign upon the earth executing judgment and justice, ruling the whole earth with righteous government—and actually declares this prophecy fulfilled today. Replying to this, Dr. Haldeman holds before us the condition of our sin-sick world with all its crime, war, greed, idolatry in heathen lands, Bolshevism, rebellion against the authority of man and God; and then he says,

To say that in such an hour Jesus Christ, our Lord, is reigning as a King, prospering and executing judgment and justice in the earth, and thereby bringing the world in subjection to his own divine order and rest; if it were not such a self evident untruth, so even without the shadow of a foundation in fact, it would seem like the utterance or statement of the veriest trifler, making light not merely

of the Word of God, but the tragedy of a world full of sin, shame, and sorrow (p. 205).

In this fashion Dr. Haldeman examines severally the arguments against dispensational truth, subjecting them one by one to the unanswerable logic of the Word of God and demonstrating them to be absolutely unsound.

Mr. Mauro's position represents a system of Bible interpretation long followed by many commentators and expositors, that of sapping the literal meaning out of the promises made to Israel by applying them to the Church. According to this system, when God said "Israel" or "Jerusalem" He meant the Church; He was using figurative language! This is the method of the flat-interpretationists who, like Mr. Mauro, ignores dispensational distinctions. Dr. Haldeman calls this "the unspeakably pernicious and thievish principle of robbing the promises and prophecies of the Bible of their literalness and spiritualizing every statement until the Scriptures become a nose of wax to be twisted into any shape to suit the theory which an inventive mind may suggest."

Mr. Mauro deserves the treatment he receives in the volume. He claims that God has utterly finished with the Jewish nation. This implies that God's unconditional covenant promise of earthly blessing upon Abraham and his descendants must fail. And further, in view of the fact (one of the most important Bible study facts which is ignored by Mr. Mauro) that the nation Israel is God's photograph of the individual believing soul, Mr. Mauro's claim logical amounts to the denial of the eternal security of the believer. Therefore Mr. Mauro deserves to be branded as Dr. Haldeman brands him, "a dangerous teacher, misapplying Scripture, misplacing truth, perverting it, and thus, dishonoring the Word of God."

Dr. Haldeman's review bristles with interest; using the keen edge of sarcasm with a skilled hand in a righteous cause, in the defense of truth, he cuts clean through Mr. Mauro's blunders one by one in a thorough-going manner such as affords the reader the satisfaction of seeing Truth ably vindicated.

Mr. Mauro is given the thrashing of his life.

Dr. Haldeman's logic is incontrovertible

His stand is soundly scriptural.

His book is a classic; read it and be delighted.

"A REVIEW OF MR. PHILIP MAURO'S BOOK 'THE GOSPEL OF THE KINGDOM,'" by I. M. Haldeman, D. D. 5½x8 inches, 253 pages, cloth, price \$1.50. Published by Frances Emory Fitch, Inc., New York City.

This book may be ordered from the Institute Book Nook.

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## PERSEVERANCE—AN ESSENTIAL QUALIFICATION FOR SOUL- WINNING

### I. SOME SCRIPTURAL ADMONITIONS

II Tim. 4:2  
I Cor. 15:58  
Gal. 6:9

### II. SOME SCRIPTURAL IMPLICATIONS

Sowing and Reaping  
I Cor. 3:6  
Ps. 126:5-6  
Fishing for men  
Matt. 4:19  
Luke 5:4-6  
John 21:5-6

### III. SOME SCRIPTURAL EXAMPLES

Acts 20:20, 31  
Luke 15:4

—H. A. W.

## PAUL'S BONDS

Phil. 1:12-19

### I. A FACT DECLARED

Phil. 1:12—Paul's bonds have served to forward the Gospel

### II. THE EXPLANATION GIVEN

A. His bonds have served as a testimony  
Phil. 1:13  
B. His bonds have inspired others to testify  
Phil. 1:14-17

### III. THE CONCLUSION DRAWN

Phil. 1:18—His bonds are a cause for rejoicing

—C. L. N.

## CHILDREN OBEY YOUR PARENTS

Eph. 6:1-3

### I. THE NATURE OF THIS OBEDIENCE

The word means both hearing and doing  
Phil. 2:12-13

### II. THE SIGNIFICANCE OF THIS OBEDIENCE

It is obedience to God's constituted authority  
Eph. 6:4

### III. THE LIMITATIONS OF THIS OBEDIENCE

A. "In the Lord" (Eph. 6:1)  
B. Maturity (Eph. 5:31)

### IV. THE EFFECTS OF THIS OBEDIENCE

A. The principle—men are creatures of habit  
B. Averts disaster  
C. Sets the mold for future life in obedience to God and government  
Eph. 6:2-3

### V. THE BLESSING OF LEARNING THIS OBEDIENCE

A. Salvation, through the obedience of FAITH in Christ to which it leads  
Heb. 5:8-9  
II Tim. 3:15  
cf. II Thess. 1:8  
B. Purity  
I Pet. 1:22  
cf. Rom. 1:16

—H. A. W.

## RAGS, SOAP, AND BLOOD

I. RAGS—a symbol of the filthiness of man's sin  
Isa. 64:6

II. SOAP—a symbol of the futility of man's self-effort to attain righteousness  
Jer. 2:22

III. BLOOD—the only effective cleanser from sin  
I John 1:7

—J. R. J.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 6

Sunday, November 6, 1932

## THE CHRISTIAN AND WORLD PEACE

Lesson Text: Ps. 22:27, 28; 67:1-7; 72:8-19; Isa. 2:1-4; Matt. 28:16-20; Eph. 2:13-19  
(Assigned for Printing: Ps. 72:9-17; Eph. 2:13-19)  
Devotional Reading: Ps. 46:4-11

### Golden Text:

"Blessed are the peacemakers; for they shall be called the children of God" (Matt. 5:9).

A few years ago we heard much about Postmillennialism and Premillennialism. The Premillenarian believes that our Lord Jesus Christ is coming in person to establish His Kingdom and to reign upon the earth for a thousand years, according to Revelation 19:11-20:4. Thus the Premillenarian believes that Christ is coming before the Millennium (the thousand years). The Postmillenarian believes that the Millennium must come first, and that then Christ will return. Both the Premillenarian and the Postmillenarian believe that Christ is coming, and that there will be a Millennium in which we will enjoy world-wide peace and blessing; but the Premillenarian believes that Christ's return is the only thing which can bring in this "Golden Age;" whereas the Postmillenarian believes that it will be ushered in by the preaching of the Gospel.

In these latter times Postmillennialism has largely given place to what some call "A-millennialism" which means "No Millennium." This is the position of the "Modernist." He does not believe that Christ will ever literally come again; he does not believe that He will ever literally reign upon the earth; he does not believe that there will ever be a millennium. And yet, strangely enough, he cherishes millennial hopes, for he does believe that world-wide peace and brotherhood are going to be established. But he conceives that these happy conditions are to be produced by the so-called "social gospel," which is far removed from the "Gospel of our Lord Jesus Christ." It is largely the "Modernists" who today are most loudly opposing the government's normal efforts to maintain an army and navy adequate for the protection of its citizenry, and clamoring most vociferously for "disarmament," for by such propaganda he vainly hopes to make his dream of a warless world, without the return of Christ, come true. The Postmillenarian and the "Modernist" have one thing in common, therefore, for they both believe that world-wide peace and blessing is to be estab-

lished by their own efforts. Both, however, are utterly unscriptural.

God's Word plainly teaches that until Christ's return there will be wars and rumours of wars, and it gives absolutely no ground for the teaching that world peace is to be established either by the preaching of the Gospel or by "social service." The heading of this lesson, coupled with the Scriptures selected, looks very much like a Postmillenarian or "Modernist" effort to bolster up an unscriptural idea by the misuse of God's Word. Let us examine these Scriptures, and let us see what light they shed on the subject of peace.

### I. THE PEACE OF CHRIST'S KINGDOM

Nearly all of the Scriptures assigned for today's lesson are prophecies of the coming Kingdom of our Lord Jesus Christ. From them we may learn many significant facts.

First we learn that there is indeed coming a time when wars will cease throughout the whole world. This we are told in Isaiah 2:1-4: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." How delightful it is to know that wars will not continue indefinitely—that the present unrest among the nations will not last forever—that there is coming a day when peace will prevail throughout the whole earth.

But the Scripture just as plainly says that this time of world peace will be a time when the Lord is ruling among the nations of the earth. Psalm 22:27-28 is one of





the passages which teach this: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." Our contention with the "Modernist" and the Postmillenarian primarily concerns the nature of this ruling presence of the Lord—the character of His governing among the nations. They say that it is His spirit, or His influence controlling in the affairs of men. We say that it is more, for it is the visible, personal presence of the Lord Jesus Christ in the earth, reigning upon the throne of His father David. And for this position we have the warrant of many Scriptures in addition to the plain statements of Rev. 19:11—20:4, which our opponents sometimes declare is the only possible ground on which we can base our conclusion (as though it were not sufficient in itself!). For instance, in Isaiah 9:6-7 we read, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." The birth of the child and the giving of the Son, spoken of in verse six, were literal. By what possible principle of interpretation can we expect the reigning of verse seven to be anything else than literal? Was the throne of David a spiritual influence, world-wide in its effect? or was it a literal throne? Again in Zechariah 9:9-10 we have a prophecy of world-wide peace, linked with the personal reign of our Lord Jesus Christ: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." The King's riding upon an ass, and upon the foal of an ass was certainly literal and personal; and even our opponents expect the peace to be literal, and literally world-wide. What right have we to expect the "dominion" of this King to be anything else than the literal and personal reign of our Saviour upon this earth? Certainly the reference to seas and rivers exhibits a geographical exactness as to the fact that the Holy Land is to be His seat of government, which would lead to no other interpretation. (See also Isa. 35: 1-10.)

There is another thought presented in these Scriptures which must not be overlooked in connection with our consideration of this subject: all of these Scriptures plainly show that the era of world peace for which we all so earnestly long will be a time when all nations shall fear the Lord. To talk of disarmament in an unregenerate world is sheer folly. You might as well expect the disarming of all our policemen to end the crime wave as to expect disarmament to end wars. But when Christ reigns in the earth, all nations shall worship Him, and then, and not until then, this war ridden world will enjoy peace. The Scriptures which we have quoted hitherto plainly teach this, and to their testimony may be added that of Ps. 67:1-7 and Ps. 72:8-19. (See also Micah 4:1-3.)

Summing up what we have seen thus far, we find that there is to be a time when peace shall be world-wide; his time will be the time of Christ's kingdom, when He shall literally, visibly, and personally reign upon the earth; and it will be a time when all nations shall fear the Lord. We have only to read Rev. 19:11—20:4 or any of the many kindred Scriptures to realize that this marvelous era of blessing can be ushered in only by Christ's second coming, when He shall take vengeance upon His enemies and bring deliverance to His people, and not by the preaching of the Gospel.

## II. THE PEACE OF CHRIST'S SALVATION

And now let us consider for a few moments another aspect of peace which is clearly set forth in God's Word.

We refer to the peace wrought by the death of our Lord Jesus Christ upon the cross at Calvary.

This peace is described in Ephesians 2:13-19. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." The peace here spoken of is a very different matter from that of which the prophecies of Christ's Kingdom speak. It is not a national, but an individual matter. It is not brought in by Christ's second coming, but by His first coming.

This peace primarily involves the soul's relationship with God. Because of our sins we are aliens from God and enemies of His (Eph. 2:2-15). And because of our sins, apart from the cross of Christ, God must take judgment upon us, and thus He must take the position of an enemy of ours. Because Christ died, however, God can deal with us as friends instead of enemies, if we will let Him, for the death of Christ has fully satisfied the claims of His justice and sustained His righteousness. When Christ died, He died for our sins, and He received in His own person the full measure of the judgment which we deserved. And because He died for us, we may now come to God by faith in Him, without fear of judgment. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). And so through faith, by the efficacy of the shed blood of Calvary, we have "peace with God through our Lord Jesus Christ" (Rom. 5:1). What a blessed aspect of peace is this—the peace of Christ's salvation! We cannot experience world peace—the peace of Christ's Kingdom—until He comes again; but we need not wait until then to receive and enjoy the peace which He provided for us at His first coming, in the realm of the salvation of our souls.

And while we can do nothing to usher in world peace, there IS something which we can do to help in the establishing of the peace of His salvation. Through the preaching of the Gospel we can bring this peace to troubled souls. It is through the preaching of the Gospel that souls learn of the Saviour and come to trust in Him; and when they trust in Him they become recipients of the peace with God which was provided for them through the grace of Christ. And this preaching may be either the public preaching of addressing a multitude or the private preaching of personal work. By telling souls of the Saviour, therefore, we may help them to know the blessing of the peace of Christ's salvation, and so it is written, "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things" (Rom. 10:15).

## III. THE PEACE OF CHRIST'S FELLOWSHIP

And there is yet another aspect of peace which we need to consider if we are to have a well-rounded understanding of this subject. We refer to the peace of Christ's fellowship. It is possible to have peace WITH God because we have trusted the Saviour, and yet not to experience the peace OF God.

Peace in the actual daily experiences of life is the heritage of God's children. In view of His approaching death on the cross, and in view of the fact that soon His disciples were to be deprived of His visible bodily presence, Christ said to them, "Peace I leave with you; My peace I give unto you . . . Let not your heart be troubled, neither let it be afraid" (John 14:27). The disciples were about to pass through troublous experiences—and yet our Saviour's promise was peace. What peace is this, which can sustain and comfort the soul in the midst of the most trying and perplexing experiences! "Thou wilt





keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isa. 26:3).

**This peace is the fruit of the Spirit.** When we trusted the Lord Jesus Christ as our Saviour, He begot in us a new nature—His own divine nature. And the peace which He wants us to enjoy in our daily experience comes as the result of walking under the control and leadership of this new nature. "The fruit of the spirit is love, joy, peace..." says Galatians 5:22. And Romans 8:6 adds, "To be spiritually minded (that is to have the mind occupied with the things which the new nature suggests to it) is life and peace." In saying to His disciples, "Peace I leave with you," our Lord was more than expressing His good will—in saying, "Let not your heart be troubled," He was more than giving good advice. He was declaring the bounteous provision of peace which He had made for them, and the marvelous possibility of their enjoying this peace each moment of their lives through His indwelling presence. How significant are the words, "My peace give I unto you," when we realize that Christ has taken up his residence in our hearts, and that it is He Who keeps our hearts in peace as they are stayed upon Him, for the new nature is none other than "Christ in you, the hope of glory" (Col. 1:27).

**From this it appears that the daily experience of heart peace is the fruitage of fellowship with our Lord Jesus Christ.** It is as we let Him control our hearts and our minds that this peace is ours. And in this, of course, prayer and meditation in the Word of God have their place, for the Scripture says, "Be anxious for nothing; but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7), and

again, "Great peace have they which love Thy Law, and nothing shall offend them" (Ps. 119:165).

## VITAL-TRUTH ILLUSTRATION

There is in California a dreary valley known as the Death Valley. It is below sea level. Many have perished in this valley of death, dying of thirst. Many a prospector has paid with his life for his thirst for gold. Seeing it from afar, it is grayish green like a sea, and a heavy haze rests upon it. The rattlesnake, the tarantula, the scorpion, and varieties of lizards are at home there.

But something happened recently. The valley is Death Valley because it seldom rains there. But a few weeks ago a miracle took place. The valley experienced a rainfall of eleven inches, and overnight the whole desert was changed into life. The whole valley was carpeted with gorgeous plants which burst soon into fragrant bloom. The night-blooming Cereus showed itself. It possesses a bulb hidden under the desert soil. For generations, this dried-up bulb will hold fast to its germ of life. Then comes the water and there is glorious resurrection.

What miracles there are everywhere in nature! But what will it be when He comes and living waters shall flow forth into the desert places! What miracles of power and mercy will take place when creation's Lord and creation's Redeemer appears! (Isa. 35:1-2). —Our Hope

Marvelous as will be the changes in Nature when the Lord comes, even more marvelous will be His work in the hearts of men and among the earth's peoples.

Fourth Quarter, Lesson 7

Sunday, November 13, 1932

# MAKING A LIVING

**Lesson Text:** Deut. 24:15; Amos 5:8-15; Mark 6:3; Luke 12:13-21; 19:1-26; II Thess. 3:6-13; I Tim. 6:6-16  
(Assigned for Printing: Amos 5:11-15; Luke 19:16-23)  
**Devotional Reading:** Prov. 30:7-9

## Golden Text:

"Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

The message of God's Word reaches into every phase of life, and not only gives us essential information concerning God's thought for us in its various relationships and experiences, but also helps us to get and maintain a balance on the relative importance of its different aspects. The Scriptures assigned for today's lesson reveal the dignity of labor, the responsibility of those who employ others to work for them, and the paramount importance of spiritual matters.

## I. THE DIGNITY OF LABOR

Because the Bible is a book which deals primarily with spiritual matters we are sometimes tempted to think that God is not concerned with the ordinary, every day things of life, such as the work which we do to make a living. And some, particularly the communists, think that God is partial to rich men, or that He is the invention of the rich man, but that certainly He has no concern for the laboring man. Such ideas as these are false, as the first group of Scriptures which we consider plainly show. God is tremendously interested in the working man, and in His sight labor is an honorable thing. The dignity of labor is revealed in a number of ways.

First we see that the Spirit of God reveals the dignity of labor by reminding us that the Son of God, in His young manhood, was a humble carpenter. In Mark 6:3 the sneering words of the Jews in Nazareth are quoted, "Is not

this the carpenter, the son of Mary, the brother of James and Josés, and of Judah and Simeon, and are not His sisters here with us?" These people were the neighbors of our Lord Jesus Christ, who knew Him, His family, and His occupation well. Their attitude toward Him was wrong, yet they testified that He was a laboring man—a carpenter. If for no other reason, labor is forever dignified because our Lord Himself, in the days of His flesh was a Man Who worked with His hands.

But God's Word also dignifies labor in the place which is given to it in the admonitions which it addresses to the saints. In Ephesians 4:28 we read, "Let him that stole no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. And in II Thessalonians 3:6-13 we read, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye brethren, be not weary in well doing." Here the Apostle Paul not only commands that believers shall engage in



honest labor, showing the evil effects of idleness, and emphasizing his commands with the stern instruction that if anyone will not work, neither shall he eat, but he also reminds them that he, himself, while he was among them, worked with his own hands for his living. Thus labor is dignified both by the words and by the example of the Apostle.

But there is yet another way in which the Lord dignifies labor, or at least the work of the business man, for he uses it as an illustration of how His servants should serve Him. In the Parable of the Pounds the Lord calls His ten servants to Him, and delivering to each of them a pound (about \$15.62), He says to them, "Do business (the word translated "occupy" literally means "do business") till I come" (Luke 19:13). Those who have studied this parable carefully, know, of course, that it treats of the believer's testimony, and of the reward which he will receive if he is faithful in bearing testimony. But it surely is suggestive that our Lord should have symbolized this vital ministry by a servant who is doing business for his master. And the fact that he uses business in such a manner certainly lends dignity to the work of the business man. And, though this is not the primary meaning of the parable, that parable indicates that every business man should conduct his business to the glory of God as a trust which his Lord has committed to him. (In this connection note also the words of the Golden Text—Rom. 12:11.)

## II. THE RESPONSIBILITY OF THOSE WHO EMPLOY LABOR

Now we turn for a few moments to another side of this truth. God not only shows us that honest labor is an honorable thing; but He just as clearly shows us that He expects the employer to respect those who labor for him and to show them every possible consideration.

In Deuteronomy 24:14-15 a most thoughtful provision is made for the laboring man in the instructions which are given to those whom he serves. "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." Isn't that a delightful evidence of the Lord's care for the working man? The employer is to pay his wages promptly, not only because he is poor and needs his remuneration, but also because his heart is set upon it. Could language be used more clearly to disclose the loving care which is in God's heart for those of His people who must work for their living?

Many sins are rebuked in God's Word, but none more commonly calls forth the expression of God's displeasure than the sin of the rich in oppressing the poor, and in withholding the hire of those who serve them. One Scripture in which He rebukes this sin is Amos 5:11-15, which is another of the Scriptures assigned for the lesson today: "Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, and take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." And many other Scriptures speak plainly of God's wrath against such sins as this. (See also James 5: 9.) God does not condemn men for having wealth, but He does clearly indicate that He holds them accountable or how they use their wealth. And in connection with the man who works for a living, He shows plainly that He holds the employer accountable for the way he treats those who work for him, and for promptness and uprightness, and fairness in dealing with them.

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## III. THE PARAMOUNT IMPORTANCE OF SPIRITUAL MATTERS

There is another truth suggested by our lesson Scriptures which we must not pass by without taking it into account, and this is the paramount importance of spiritual matters, both to the laboring man and to his employer. Though it is right and honorable to work for a living, and though it is what God expects that the rich man should deal fairly with those who work for him, yet both the working man and the man of means need to put first things first, and to recognize that the salvation of their souls and their personal relationships with their Lord are of far greater importance than either their work or their wealth.

Zacchaeus exemplifies this truth (Luke 19:1-10). He was a well-to-do tax farmer, and he had been guilty of the sin into which so many people of power and wealth have fallen—the sin of oppressing the poor. But when he stood face to face with the Saviour, he confessed his sin, testifying his purpose to make restitution four-fold, and expressing his further purpose to give half of his goods to the poor. Our Lord recognized this as an evidence of his regeneration, for He said, "This day is salvation come unto this house, forasmuch as he also is a son of Abraham"—in other words, "This man is saved because he shares the faith of Abraham, and the good works of which he speaks are but the fruit of his salvation." The laboring man may be faithful and yet be an unbeliever, but he is lost without Christ, and he is much more likely to be truly faithful if he will trust the Saviour. And so with the rich. It is possible for a wealthy man to be very fair and considerate in dealing with his employees, and still be an unbeliever. Such an one is lost in spite of his kindly treatment of those who serve him, however, and he needs Christ. As a matter of fact, not only would their souls be saved, but a marvelous change would also occur in the life of many a working man and many a wealthy man's business affairs if they would trust Christ and give Him His rightful place in their lives.

Another Scripture which emphasizes the paramount importance of spiritual things is the Parable of the Rich Fool. This parable was spoken as a warning against the sin of covetousness, and as an encouragement for those who heard it to put first things first. "He (Jesus) said unto



them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:15-21). This parable was followed by a discussion which shows how futile and foolish it is for men to be grasping greedily after material things while neglecting the more vital spiritual needs of their souls. Surely that rich fool was in need of the truth of verse thirty-one in this same chapter: "Seek ye first the Kingdom of God and His righteousness," and we will do well to examine our own souls to know whether we are giving our Lord His rightful place in our affections, or whether He is being crowded out by our frantic pursuit of the dollar.

And yet another Scripture among those assigned for our lesson text shows the importance of spiritual things, and with the quotation of this passage we will bring our discussion to its close. "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukable, until the appearing of our

Lord Jesus Christ: Which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honor and power everlasting. Amen (I Tim. 6:16).

### VITAL-TRUTH ILLUSTRATION

Many are no doubt familiar with the story of Arthur Nash, who made a great name for himself by proving that the principles of Christ as expressed in the Golden Rule would work in business. Mr. Nash tells that when he first started in the clothing business he bought a sweat shop, where the wages were far too low. The first year he lost four thousand dollars even by paying the starvation wages. Yet he wanted to apply the Golden Rule. That would mean increasing the wages. It looked as if he couldn't do it, for if he was losing then, he would lose more by increasing his expense. Then he made up his mind that there was only one thing to do. He couldn't apply the Golden Rule and do business, so he would get out. He decided to buy a farm. "There is only one place where a man can be a Christian," he said. "He certainly can't be one in the clothing business." So he planned to carry on the business three or four months longer, until he found a farm where he could start being a Christian. But he also decided that during those three or four months he would conduct his business on a real Christian basis. The result was that Mr. Nash never bought that farm. His success in those few months was so great that he stuck to the clothing business until he had made it the largest of its kind in the country. He changed his mind about not being able to be a Christian in the clothing business.

There are lots of others who have the same idea that Mr. Nash had, that there's no chance to be a Christian or live decently where they are. . . . There are plenty of things to make it hard to be a Christian on a farm, a Mr. Nash would have found out had he tried it.

—The Boy's Comrade

Note: God turned Nash's business into a success; he didn't do it himself. I have heard Mr. Kraft of chess fame tell a similar story, giving God the glory. The lesson is obvious—we are to commit our way unto the Lord and let Him lead.

Fourth Quarter, Lesson 8

Sunday, November 20, 193

## STEWARDSHIP OF MONEY

**Lesson Text:** Deut. 8:7-18; Mal. 3:7-10; Luke 12:22-34; I Cor. 16:1-4; II Cor. 8:1-15; 9:1-15; I Tim. 6:17-19

**(Assigned for Printing:** Deut. 8:11-14, 18; II Cor. 9:6-15)

**Devotional Reading:** Matt. 6:19-24

### Golden Text:

**"And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).**

How often we all speak of what we would do if we had a thousand dollars, or a million, or any amount of money greater than what we have. "If we had a million dollars we would give generously to the needs of missions." "If we had a million dollars we would make generous offerings to each of a number of worthy works for which our hearts have been burdened." "If . . . . IF . . . . IF . . . ." but why the "ifs"? We will probably never have a million dollars, but if we should we would need to be governed by the same principles which should govern us now with our modest income. A poet has said,

It's not what you would do with a million,

If millions should e'er be your lot;

The question is, What are you doing,

With the dollar and quarter you've got?

And this is what God's Word teaches, for it says, "If there

be first a willing mind, it is accepted according to that man hath, and not according to that he hath not" (II Cor. 8:12). As a matter of fact, if we are not now giving sacrificially to missions, or to other sound Christian enterprises, out of what we have, we are only fooling ourselves and trying to fool others when we say we would give a million.

All of us have certain blessings, certain temptations, certain obligations, and certain opportunities because of the money we have, whether it is ten cents or a million dollars.

### I. THE BLESSINGS OF THOSE WHO HAVE MONEY

The possession of money and other valuable things such as homes, or other property, is a blessing if it is used rightly.

In a very special sense material prosperity was one of God's blessings to Israel. This we are plainly told in Deuteronomy 8:7-18. It was God Who brought the children of Israel into the land of promise—a good land and a bountiful land—a land where they were blessed with





all they needed to eat, and to drink, and to wear; and it was He Who multiplied their herds, and flocks, and their silver and gold. He blessed Abraham in this manner (Gen. 13:2); and Isaac (Gen. 26:12-13); and Jacob (Gen. 32:13-33:11); and nearly all of His faithful servants in Old Testament times. And so He dealt with the whole nation of Israel, save only when, because of her sin, He must withhold material blessings for a time, in order to turn their hearts once more toward Himself.

**We must not draw wrong conclusions from this, however.** God has not promised to bless believers in this age with material wealth. He may do so, but He does not always deal thus with them, and, as a matter of fact, God's children usually must be numbered among the poor of the earth. In the symbology of Scripture, Israel's material blessings, whether of physical healing, or of the possession of great riches, have their counterpart for the believer in this age in spiritual blessings. This is a principle which we must not overlook or forget in our study of the Old Testament, else confusion will result.

**But it still remains true that whatever possessions the believer has are a blessing from the Lord.** He said to Israel, "It is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers as it is this day" (Deut. 8:18). And, while we have no part in that covenant, which is purely Jewish, yet the fact remains that as with Israel, so with us, He gives us the power to get wealth. Are we ordinary working people with a very modest income? It is He Who gives us the strength and wisdom by which we earn that income. And if we are among the few whose ability to get wealth honestly surpasses that of many of our fellow men, it is He Who gives us this ability. In this sense we may say that whatever money we have, whether little or much, is given us by the Lord.

**And what a blessing it is to have means!** If we have only enough for our own necessities, and the necessities of our loved ones, what a blessing that is. It is a blessing which many have not appreciated as they should, but which they are learning to appreciate more in the experiences through which many are passing during these times of business depression. And what a blessing it is to be able to work to earn a living many have been brought to realize by being deprived for a time of the opportunity to work. And if in God's gracious dealing with us we have been permitted to enjoy a larger income than some, if we are awake to our opportunities, and our wills are yielded to the Lord, our augmented income increases the measure of our blessing.

## II. THE TEMPTATIONS OF THOSE WHO HAVE MONEY

**To have money is also a source of temptation.** They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (I Tim. 6:9-10). The word "temptation" in the Scripture has two meanings, and both meanings apply here. It is a TESTING to have money, because how we use it is one of the surest indications of our spiritual condition. And frequently it becomes a TEMPTATION, because the adversary of our souls is constantly seeking to get us to misuse God's blessings.

**One temptation which commonly comes to those who have money, whether much or little, is to become occupied with the money instead of with the Lord Who gave it.** Or perhaps we become so occupied with the job which pays us our salary that we forget the Lord. Or it may be that some other material possessions are the center of our thoughts and affections. If so, we are putting these things in a wrong place, and are sorely in need of the admonition, Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where our treasure is, there will your heart be also" (Matt. 19:21).

**Another temptation which assails the soul of the man who has money, whether much or little, is to depend upon his money instead of upon the Lord.** For instance, a man who has a position which pays a generous salary may be tempted to think that because he has this position he does not need to depend upon the Lord for the supply of his needs. But think how many things can happen to him. The company for which he works may discharge him; or it may fail, and he be thrown out of work; or ill health may overtake him; or he may suffer an accident which will incapacitate him. Then where would his position be? And where would his salary be? And what would he do? In these days of terrific pressure and uncertainty, many are losing their grip because they have depended upon their positions or their money and have forgotten the Lord, and when they are thrown out of work, or suffer financial reverses, they feel utterly lost and do not know where to turn. It was against this temptation that Paul intrusted Timothy to warn the rich when he wrote, "Charge them that be rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (I Tim. 6:17). How much better it is to receive God's provision thankfully, however it may come, recognizing that it comes from Him. If we are giving our time wholly to His service, and are dependent upon the free will offerings of God's children for our support, when such offerings are made we should receive them thankfully as from His hand, for it was He Who laid it upon His children's hearts so to minister to our needs. And if, by His will, we are among the multitude who labor at salaried tasks, let us thank Him for the work which He has given us to do, and for the strength which He gives to enable us to do the work. How much better it is to be trusting in Him than to be trusting in our employer, or in our pay check, or in our own ability to make a living. These things may fail, but the Lord never fails. And if we put Him first, we may be sure He will care for us in other matters. "Take no thought (the Greek literally reads, "take no anxious thought"), saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you (Matt. 6:31-33).

**There are many other temptations which grow out of having money, such as the temptation to squander our money foolishly, or to misuse it in gambling, or by investing in dishonest business, or many other such things.** But it is enough to note that having money does frequently bring temptation with it. The only way to be victorious over such temptations, as over all temptations, is to give the Lord His rightful place, to receive the money which we get as from Him, to thank Him for it, and to look to Him for direction as to how He wants us to use it.

## III. THE OBLIGATIONS OF THOSE WHO HAVE MONEY

**Having money carries with it also definite obligations.**

**First, those who have money should use it to the glory of God.** It is He Who has entrusted us with it, and we should hold it as a trust from Him, being assured that some day we must give account to Him for the way we have fulfilled our stewardship, as well as for all other deeds done in the body (II Cor. 5:10).

**Second, those who have money should share it with those in need.** To remember the poor, and especially the poor among God's people, has ever been one of the obligations which the Spirit of God has laid upon His children. (See I Tim. 6:18; Eph. 4:28; Gal. 2:10; Heb. 13:16.) And for those who enter cheerfully into this ministry the Word says, "God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

**Again, those who have money should give to the work of the Lord.** In the Old Testament the Law laid upon



Israel the obligation to give tithes, and God held them responsible for giving or withholding. If they were faithful in paying tithes, they prospered. If they withheld the tithe they suffered (See Mal. 3:7-10). We are not under the Law, but under grace, but surely we should not do less on that account than those who were under the Law. As a matter of fact, God's dealing with Israel in connection with the tithe has its counterpart in our spiritual experience. We may not necessarily experience material reverses because we fail to tithe or material prosperity because we do tithe, but we certainly do suffer great spiritual loss in failing to worship God, and, after all, what is our giving but a matter of worship? "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

**In connection with our giving, God's Word suggests some most practical principles.** We should give regularly, systematically, and proportionately, for the Scripture says, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). And we should bear in mind that our giving of our means is lacking in significance and blessing unless first we give ourselves to the Lord, and give of our means as He directs (II Cor. 8:5). And we should remember that the measure and spirit of our gifts has a vital relationship to the measure of our future reward (II Cor. 9:6-13; Phil. 4:17).

And this brings us to the concluding division of this discussion, which is

#### IV. THE OPPORTUNITIES OF THOSE WHO HAVE MONEY

**What opportunities are theirs whom God has blessed with this world's goods!** The same opportunities are enjoyed by the Christian of meager income, but more largely by the Christian who has a greater abundance.

**First there is the opportunity to bring blessing to others in a material way.** Our gifts to the poor are one way of bringing blessing by the use of our means, but this is not all by any means. Those who, under God's direction, use their money to build up a business which gives employment to others are, in a very real sense, their benefactors. Men have not the same abilities. One man may have the ability to labor skilfully with his hands, and yet lack business ability. Such a man, of necessity, is more or less dependent upon others who do have business ability for his employment; and one who furnishes him employment is his benefactor. In this manner, as well as by means of outright gifts, if God so directs, we may use our money to bring blessing to others.

**But far surpassing all other opportunities involved in having money is the opportunity to bring spiritual blessing to others.** This we may do by using our money to support a clear, ringing testimony to the Gospel of our salvation, or by supporting a sound, fundamental testi-

mony directed to the end of building up believers in our most holy faith. When we think of the many millions of dollars which have been given to endow institutions which are tearing down and destroying men's faith in God's Word (whatever else they may be doing), we realize that it is a tragedy, and especially when we realize that these millions have been given in many cases by men and women who are truly eager to glorify the Lord, but have not taken sufficient care to inform themselves to realize what they are doing. But what a blessing earnest Christian men and women can be who give largely, but prayerfully, and who see to it that their gifts go to support only institutions and individuals who are true to the faith once for all delivered to the saints. It is this opportunity which is in mind in the Saviour's admonition to lay up for ourselves treasures in heaven. The surest way to do this is, by the prayerful, judicious use of our means, to support a sound aggressive testimony for the Saviour such as a faithful printed testimony which will bring souls to Christ and build them up in the faith, or an institution devoted to the training of young people for the service of our blessed Lord, or individuals whom we know to be actively engaged in His service, whether in the home land or in the mission field (Matt. 6:20).

#### VITAL-TRUTH ILLUSTRATION

The Squire one night had a strange dream—news was brought to him that the richest man in the parish was dead. When he awoke he was greatly troubled. He thought of his broad acres, his wealth, and felt convinced that what he had heard in his dream applied to himself for he was without doubt the richest man in the district. To die and leave it all and have but the poverty of an eternity without Christ was disturbing indeed. The very thought of it made him ill, and at length the doctor was called in. After careful examination the medical man could find nothing bodily to account for his patient's condition, and advised him to go in for more outdoor exercise.

Accordingly the squire was out riding one day and drew up his horse to speak to a friend he knew. They began discussing the local news, and his friend said, "Have you heard that poor A down in the village is dead?" The squire called him the richest man in the parish. The squire became interested at once, for his dream had scarcely been absent from his mind a single hour, and he asked how such a poor man could have such a misnomer. His friend quickly gave him the explanation: A was a bright, happy Christian, who, instead of bemoaning his poverty, went in for counting his blessings, and telling of the wealth he had in Christ; and now he was gone to be with the One who became poor that he might be rich.

The Squire that day discovered how foolish he had been measuring his riches merely by acres of ground and money. The clouds on his mind vanished, and he got the secret of true riches and took Christ for himself.

—Scattered Seed

Fourth Quarter, Lesson 9

Sunday, November 27, 19

## STEWARDSHIP OF LIFE

**Lesson Text:** Exod. 3:1-12; Isa. 6:1-8; Matt. 25:1-26; Mark 1:16-20; Acts 26:12-19; I Cor. 9:17-27  
**(Assigned for Printing: Mark 1:16-20; Acts 26:12-19)**  
**Devotional Reading: Matt. 6:28-34**

#### Golden Text:

**"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5).**

No Christian has any right to make plans for his own life without consulting the Lord to learn what He would have him do. We say this because God's Word plainly teaches that we are not our own, but His, and that He has His own plan for the life of every child of His. One

Scripture which tells us that we belong to Him is I Corinthians 6:19-20: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and your spirit, which are God's." And one of the Scriptures which tell us that He has a plan for our lives is Ephesians 2:10: "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In the light of these facts, we need



to emulate the example of the Macedonian believers, of whom Paul says that in giving their gifts to him to be used in the Lord's service: "They first gave their own selves unto the Lord, and unto us by the will of God" (II Cor. 8:5).

Consider first, then,

## I. GOD'S CALL TO THE YIELDED LIFE

**God is calling all of His children to yield their lives to Him.** This call is voiced in Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This appeal was not addressed to some selected group of believers, but to a whole church—the church at Rome. It was not addressed to some particular class of people, it was addressed to all. And it is God's call to us today. God wants us all to yield our lives to Him, and considering that we are not our own, being bought with a price, His request is only a reasonable thing.

**To yield our lives to God involves an initial decision, and a sustained attitude.** The initial decision is indicated by the word "present," in Romans 12:1. When we make a present it is a definite act. It is an act which needs never to be repeated as relates to that which is presented. It is an act which anticipates no change of mind—a gift is irrevocable. And God wants us to give ourselves to Him in this manner, making a present of ourselves, for Him to do with us as He pleases. But this initial decision must be followed by a sustained attitude if that decision is to mean what it should mean; and this we see in the words, "a living sacrifice." As the sacrifices of the Old Testament were wholly given over to the Lord, so we should be given over to Him, not as dead things, but as living, to live for Him, and to let Him work out His will in our lives.

**This yielding of our lives to God is the pathway of greatest blessing for the Christian.** A number of the blessings involved are suggested in this very same passage in which we have seen that the appeal is stated. First is the blessing of **ACCEPTANCE**—"Present your bodies, a living sacrifice, holy, acceptable unto God." How many in this old world are vainly worshipping gods of gold, and silver, and brass, and stone, and clay, and wood, crying pitifully for a sign of favor from their gods, but receiving none. Our God is not like unto the gods of the heathen, for he has told us in advance, in so many words, that when we yield ourselves to Him, that gift is acceptable to Him. Again we find here the blessing of **SERVICE**—"which is your reasonable service." When we yield our lives to God, He guarantees that He will use us. As a matter of fact, it is in order that He MAY use us that He asks us to yield ourselves to Him. He is eager to use us, and He will use every one of His children just as far as each is willing to be used. And here we find the blessing of **TRANSFORMATION**—a transformation which involves victory over sin and the attractions of this world, and being made like our Lord Jesus Christ. This transformation, which extends to the very thoughts and purposes of the heart, is described in the words, "Be not conformed to this world, but be ye transformed by the renewing of your minds." And finally this Scripture brings before us the blessing of **REALIZATION** of **SATISFACTION**—"that ye may prove what is that good, and acceptable, and perfect will of God." This is the greatest blessing of all—greatest because it includes all the others and many more. Oh what joy—what inexpressible joy will be ours when we stand in the presence of our Lord at His coming, to be judged and rewarded for the deeds done in the body, if it is disclosed in that judgment that God's will has been wrought out in our lives—that we have put to the test of actual daily experience what is His will for our lives. And not only will we have joy in the future if this is our happy case, but great joy will be ours in this life as well, for God's will is "good, and acceptable, and perfect."

Now notice

## II. SOME OUTSTANDING EXAMPLES OF THE YIELDED LIFE

**God's Word furnishes us many notable examples of lives yielded to Him, and some of these examples we may study now with great profit.**

**Moses is an example of the yielded life.** He lived in an hour of tremendous significance in the history of the nation Israel; he lived in an hour when it was God's purpose to deliver His people from their bondage in Egypt. And Moses was the man whom God had chosen to be His instrument in accomplishing this deliverance. Moses knew that this was God's plan for his life, even before he fled from Egypt to Midian (Acts 7:25), so the incident at the burning bush was not his call, but a repetition of that call. As he heard there the express declaration of God's purpose touching his life, at first Moses hesitated and sought to excuse himself; but finally he responded and gave himself to the Lord, and by the will of the Lord to the task of leading Israel forth from Egypt, that they might go to the land of promise. To appreciate the full significance of that decision we need to read all of Exodus, Leviticus, Numbers, and Deuteronomy, for God marvelously blessed and used His servant, Moses, and His plan was wrought out in his life (Ex. 3:1-12).

**Isaiah, too, is an example of a life given to the Lord for His will to be wrought out in him.** The story of his decision is told in the sixth chapter of Isaiah, and the record of his ministry and of the use which God made of him is given in the book which bears his name. What stirring messages Isaiah brought to the children of Israel, and how greatly God used him. But the blessings of his ministry did not end with his death, for throughout the centuries since then the messages which he recorded in the book of Isaiah have lived on to bless the children of God, and thousands, if not millions now living upon the earth can testify that God has used passages from his writings to bring blessing to their own souls. There can be no doubt that God's will was fulfilled in the life of Isaiah, though his ministry was very different from that of Moses (Isa. 6:1-8).

**And the apostle Paul—what a life was his!** How mightily he wrought for his Lord, and how marvelously God used him. A soul who is in the slightest degree awake to spiritual things cannot read the story of his life without being put to shame by his unselfishness, his willingness to suffer, his passion for souls, and his utter devotion to the service of his Lord. And mark how many of the books of the New Testament came from his pen—fourteen of them, if we include Hebrews, and we believe it should be included. What a flood-tide of spiritual fruitfulness and blessing has rolled from the life and ministry of this man of God, who can tell? And what was the secret of his life? His life was yielded to his Lord.

**Moses, Isaiah, Paul, and many others the Scripture names whom God has greatly used and honored.** And yet how different their ministries were. God does not want us to do Moses' work, nor Isaiah's, nor Paul's; but He does have a plan for our lives which is as definite as His plan for theirs. And, though He may not use us in a way which is as outstanding and as spectacular as His use of them, yet He will use us just as really, if we will let Him, and His use of our lives will just as definitely bring glory to Him and blessing to His people. Let us respond whole-heartedly, then, to the appeal which He addressed, not only to His disciples, but also to us: "Follow Me, and I will make you fishers of men" (Matt. 4:19; Mark 1:16-20).

## III. THE REWARD OF THE YIELDED LIFE

**A life which is truly yielded to the Lord Jesus Christ has great promise of reward.** Many Scriptures tell us about this reward, but we wish to call attention particularly to one which is assigned in connection with today's lesson. We refer to I Corinthians 9:12-27.

**In this passage the apostle Paul describes his own ministry.** He speaks of the dispensation of the Gospel committed to him, and shows that it is his responsibility





to preach that Gospel, even though he should do so unwillingly; but he declares that a reward is to be his if he does it willingly. Next he tells us something of the spirit of his ministry—he ministers for the love of souls, not for the love of money; he is willing to become as a servant to all men in order to win them for Christ; and he is willing to enter with loving sympathy into the experiences of those to whom he ministers. In all this he is testifying his passion for souls; and as he concludes his stirring testimony, he bears witness that the prospect of future reward is also a great incentive in his ministry.

**This passage, as we have mentioned in previous lessons, has been sadly misunderstood and abused.** Some, who seem determined to make the Bible teach that a believer can lose his salvation, have seized upon this passage as a proof text with which to bolster up their teaching, saying, "Why even the great apostle Paul was afraid that after he had preached to others He himself should be lost. Did he not say, 'I keep under my body and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway'?" On the surface it seems that these teachers have the best of the argument; but on closer investigation they are left without a bit of ground to stand upon. The word translated "cast-away" literally means "disapproved," which is a very different matter. And to learn in what realm he feared he might be disapproved, we have only to read the context. He is speaking of his ministry, and of the reward which he hopes to gain. He was seeking to guard, not against the loss of his salvation, but against the loss of his reward.

And so, as we read this passage, we learn that a reward awaits those who serve their Lord faithfully having presented their bodies unto Him, a living sacrifice. When our Lord comes again, all who have made this decision, and maintained this attitude, thus permitting God to fulfill in their lives the plan which He has before appointed for them, shall receive a reward. "Behold I come quickly," says our Lord, "and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12—cf. I Cor. 9:17-27; I Cor. 3:11-15).

#### VITAL-TRUTH ILLUSTRATION

Judge George D. Alden was on a visit to his native homestead in a small village in Vermont. At that time a young clergyman who had not yet completed his theological course, was supplying the pulpit of the Episcopal church. So clever was he in his many original methods, that John Wanamaker's had offered him \$10,000 a year to take charge of the advertising for their great stores. His refusal Judge Alden could hardly believe, and so, calling on the young preacher, who was receiving \$1,250 a year, he endeavored to show him his folly. Young man," said the judge, "May I enquire how you justify yourself in throwing away \$8,750 a year, with prospect of double the amount in a few years?" "For the simple reason that I have a bigger job than advertising merchandise." "What is that job, if I may inquire?" "Preaching the Gospel of the Lord Jesus Christ." "Preaching the Gospel!" said the judge in a sarcastic tone. "Don't you know, young man, that your business is one of questionable value, that the Bible on which it rests is no longer believed by sensible people, and is of no more value than a last year's bird's nest? I am an older man than you, and I come to you as a friend to talk with you about your financial condition. I have been a practising lawyer in Boston for the last thirty years, and a judge of the Supreme court of Massachusetts for the past twelve years, and I tell you that I do not believe one word of the Bible, nor do I even believe in God."

The rest of the story is given in the judge's own words: "The young preacher did not tremble or turn pale, though I had spoken in thunderous tones. He quietly replied, 'Judge Alden, in my opinion your argument is worthless. You are on the wrong side of the question. Your case was decided many hundreds of years ago by the Supreme Court of the Universe.' 'If my case has been decided, as you say, by the Supreme Court, will you please give

me the citations, with the volume, page, and paragraph?' Picking up a Bible he opened it to a certain chapter and verse, and said, 'There it is; read it for yourself.' This is what I read: 'The fool hath said in his heart, There is no God.' I was mad, boiling mad, to think that I, Judge Alden, one of the best known lawyers at the Boston Bar, should be thus insulted by an ignorant young preacher, not yet out of school. I told him that I would read all that had been written against the Bible by the most eminent scholars, and I would come back and demolish him with his own weapon.

"So far as I know, that young man is living today. At least he ought to be, for I never went back to demolish him. And why not? For the simple reason that as I read about the Bible, and especially the Bible itself, I became convinced that it is true, and that it is the only authoritative revelation of God's character and will for man. It was a humiliating experience, but I am not ashamed to confess it, for tonight, thanks to that young theologian, I come to you as a firm believer in the Bible, and a follower of the Lord Jesus Christ. And in my humble opinion, what this country needs at the present time is the Gospel of Jesus Christ and Him crucified . . ."

—Quoted in "The Dawn," from Howard W. Pope

## SEPARATION—SOCIALY, POLITICALLY, AND ECCLESIASTICALLY

(Continued from p. 317)

loyalty to any denominational program: May the reader be among the men and women willing to take a stand in separation outside the camp of Modernism, and bearing a faithful testimony to our blessed Lord and Saviour. As the days become darker, and the problems more complex, what an honoured privilege it is to bear our testimony for our blessed Lord in the close of this dispensation. Separation from all ecclesiastical corruption undoubtedly will bring blessing to the individual and company of believers who are willing to pay the price.

## JAZZ MUSIC A TYPE OF THE JAZZ AGE

(Continued from p. 316)

are some true believers in the Catholic Church. But even without noting the fact that the Christian generally does not lead as reckless a life as the man of the world, and judging that approximately as many sudden deaths occur among Christians, proportionately, as non-Christians, came to the conclusion that the ninety-two per cent was no far from right.

On the other hand we do have God's Word which teaches that those who, after being repeatedly reprov'd still harden their necks, are SUDDENLY cut off.

Never before in the history of civilization, have there been so many fatal accidents, murders and suicides.

Let us notice, however, from the Bible, that the age itself shall have a sudden cessation. It is in a moment, in the twinkling of an eye, that the dead in Christ shall rise to meet the Lord in the air. Then we which are alive and remain shall be translated and caught up with them, "In a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:52, R. V.). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive, that are left, shall together



# THE RIGHTEOUSNESS OF GOD REVEALED—ITS BASIS

(Continued from p. 308)

with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" ( I Thess. 4:16-17, R. V.).

But the world of unregenerate men shall be left here to pass through the Tribulation. And that age shall end suddenly and unexpectedly for the unsaved. When they shall say "peace and safety" then sudden destruction cometh upon them, and they shall NOT escape.

Oh, my dear friend, are you ready?

## NO HOME TONE

IN EVERY key in music there is a home tone called the key-note, around which all the other tones of the key seem to cluster. It is the tonic of the key, from which the key is named. Thus the key note for the key of C is "C"; for the key of F is "F"; for the key of A is "A," and so on.

It is the custom in music to have the melody of all compositions end on the key note or at least with the tonic cord.

With much of the popular jazz, however, especially that which ends abruptly, the tendency is to come to the end of the composition on almost any other tone than the key tone or key-note. In other words, the conclusion is arrived at without a return to the home tone. This produces a feeling of dissatisfaction that "hurts" the ear and leaves an unfulfilled longing.

That a strong characteristic of this age is the untimely death of many, I have already pointed out. But the tragedy of tragedies is that they are dying without Christ! Every time we take a fresh breath four persons pass into eternity without Christ. "No man cometh unto the Father but by Me." Christ said (John 14:6). He also said in no uncertain terms that "If ye believe not that I am He, ye shall die in your sins" (John 8:24).

To die without Christ means no heaven, no home for the soul, but an eternal separation from God. For Christ is the home of the soul here and heaven its home hereafter.

My dear readers, let me ask you honestly, fairly, and pointedly, "When the last note of your life shall be played, will it be the HOME NOTE?"

## SATAN'S TOOL

DR SCOFIELD points out in his writings on Satan that He is always identified with his tool.

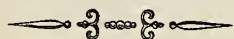
In the garden of Eden the serpent was identified with the Devil and God spoke directly to the serpent, His message to the Devil.

The same was true of Peter temporarily, in the New Testament. Christ looked upon Peter and said, "Get thee behind Me, Satan." In Peter's words, which were of Satan, he was endeavoring to turn Christ's determination away from the cross.

Jazz is indeed the Devil's tool. Seven tenths of all alien women in America attribute their downfall to the modern dance. It is there that the first great temptation comes to scores of thousands of our girls.

The red-hot jangling of the jazz orchestra cries out an invitation to the youth of our land to "Come join us the wild and reckless dance of death." Surely if for any other reason, we should shun all relationship with modern jazz.

Let the joys of God come into your life and the jazz the world will go out.



*When Christians unto carnal men give ear,  
Out of their way they go, and pay for't dear;  
For Master Worldly Wiseman can but show  
A saint the way to bondage and to woe.*

—John Bunyan

into the sinner's shoes. Thank God! He stepped in, and on Calvary He suffered in our room and stead. There on the cross every sin of a sin-drenched race was laid on Him; and on that cross every iniquity and filthiness of man was counted against Him. He suffered, and agonized, and died, paying to the utmost farthing the utmost of man's sin-debt. Thus it was demonstrated that so accurate and perfect is the justice of God that He cannot ignore one sin in the whole history of mankind. For God to have done this would have been to demonstrate that His righteousness was a non-entity and would have made that righteousness the laughing stock of angels, demons, and men.

But instead of seeking to ignore any part or phase of the widespread sin of the race, we read in Isaiah 53:6:

The Lord hath laid on Him the iniquity of us all.

Notice, it does not say the Lord laid on Him PART of the iniquity, or HALF of the iniquity, or nearly all of the iniquity, but THE INIQUITY OF US ALL. It was the complete bundle of man's sin that God laid on Jesus Christ. And then in Hebrews 2:9 it says,

Jesus .... was made a little lower than the angels for the suffering of death, .... that He by the grace of God should taste death for every man.

And in Acts 13:39,

By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

The sum total of these clear-cut passages is that when Jesus Christ performed His redemptive work on the cross, He paid the penalty of all the sin of all the race. And thus the redemption that is in Christ Jesus becomes the basis for the revelation of the righteousness of God: He is thrillingly revealed to be both just and the justifier of him that believeth in Jesus.

BUT the question which is vital to the individual soul is, "How can this wondrous righteousness of God be brought within the reach of needy man?" In every difficult situation in life that little "how" takes a significant and vital place. We are either saying, "How did I get into this fix?"; or, we are crying out loud, "How can I get out of this fix?" The word "how" is a word which speaks of method. When we say, "How can this wondrous righteousness of God be brought within the reach of men?" we are saying, "What is God's method of bringing this blessing to the needy one?"

It is in the portion before us in the present study that the Spirit-led Apostle gives God's unexpected double answer. We say God's unexpected answer, because from the day the Spirit of God began to reveal the way of life, 'way back in the Pentateuch of Moses, to the present hour, man has been so astonished at God's method of bringing the poor, needy children of Adam to know and possess the righteousness of God that he has felt, "Surely there has been some mistake." Consequently, we find man continuing to search out some other program of salvation, and thinking in his heart there must be something wrong with the method which God repeatedly and emphatically presents in His Word.

But let us glance at the answer of God's Word to the question.

We find the answer in two statements occurring in verses twenty-two and twenty-four. In verse twenty-two it says,





The righteousness of God which is BY FAITH of Jesus Christ unto all and upon all them that believe.

This passage reveals the unexpected truth that the blessing of the righteousness of God is by faith. True the Apostle makes it clear that it is the faith of Jesus Christ, but we must not forget that it is the faith of Jesus Christ exercised by a poor, wicked, unworthy member of the family of Adam.

The fact that saving faith is a gift from God is inescapably stated in Ephesians 2:8:

For by grace are ye saved through faith; and that (that faith) not of yourselves.

This shows that the faith which the believer exercises is not of himself,

It is the gift of God.

This is the explicit declaration of the Apostle on this point.

When a man "faiths" in Jesus Christ as his Saviour, he is exercising the faith of Christ Himself, and that faith is a gift from God. But even after God has taken the responsibility of imparting faith, when a man exercises the faith which God has given him, God gives him credit for faith and honors that faith. This indeed is grace! When a man trusts in the Lord Jesus Christ and receives the righteousness of God, he receives the results of faith which did not find rise in himself but which is the gift of God. How stirring God's grace becomes when we learn that the Scripture says,

Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31),

and when we learn that when a man obeys this injunction he must needs exercise the faith of Christ, which faith is the gift of God.

But man finds it hard to accept God's method. Just recently, as the simple and refreshing plan of God was outlined to a man with whom personal work was being done, this man flashed out the protest, "Indeed salvation is NOT by faith only. God gives man something to do." And this impulsive gentleman was only reflecting the attitude of carnal and unregenerated men everywhere. Meanwhile the ultimatum of God stands unchanged:

The righteousness of God .... is by faith.

And then the passage makes the truth still more clear by adding.

Unto all and upon all them that believe,

as though, anticipating the skepticism and unwillingness in the heart of man, God would make him to see the truth doubly clear and plain, saying it twice in one sentence. Thus if man persists in rejecting God's method he becomes doubly responsible for light received, but, alas, spurned.

Thus we see that the first part of God's double unexpected answer to the question, "By what method does God bring His righteousness within the reach of needy man?" is that it is by faith. This, of course, is considering the method from the manward side.

The second feature of God's method is just as unexpected as was the first feature. We find it stated in verse twenty-four:

Being justified freely by His grace, through the redemption that is in Christ Jesus.

It is very interesting to observe that the word translated "justified" is from identically the same root as the word translated "righteousness" in verse twenty-two, so that the passage correctly rendered would read, "Being declared righteous freely by His grace." So we see that in verse twenty-two the righteousness of God is by faith; and in verse twenty-four the believer is declared righteous by grace. And the passage says this justification—this being declared righteous—is not only done by grace, but is done FREELY by grace. The same Greek word which is here translated freely is rendered in John 15:25 "without a cause." How this jars on the pride and bigotry of the natural man. God says He declares the believer righteous without a cause; that is to say, without finding any cause

in the man himself. The context shows plainly there is cause, but the cause is in the loving-kindness of God Who has made full and ample provision for man's need in the finished work of Christ.

And so we have seen God's unexpected double answer to our question, "How can the wondrous inherent righteousness of God be brought within the reach of sinful man?" That unexpected double answer is, "by faith,"—this is from the manward side; and "by grace"—this from the Godward side.

It is evident as we observe how men receive the answer of God on this point that God's double answer is not only unexpected, but unwelcome. So deep is the rebellion in the heart of man; so hardened is man in sin and so proud is man in the midst of his sin, that in his haughtiness he wants to do something for his salvation, so that when God looks into his life He will find a cause for saving him. Poor, blinded man! thinking by good works he can recommend himself unto God and that then God will not have to save him without a cause! But the Word of God overthrows this sinful, pride-filled, and empty hope in the simple words, "Not of works lest any man should boast." God has revealed His purpose. He purposes to save man without any of the human deeds that man delights so greatly to vaunt before man and God. God purposes that when man stands in the streets of glory there will be no opportunity to boast and to say, "God and I—we succeeded in doing a joint job. We together pray over my salvation." There is no boasting for man. The Word of God has stripped him of boasting, for we find that salvation is "not of works lest any man should boast."

THE great Apostle has made his message very clear. The basis of the revelation of the righteousness.

God is the redemption that is in Christ Jesus. The cross is God's foundation for His grace, and all any poor unworthy sinner needs to do in order to find a way from darkness into light is to willingly accept God's unexpected method—by faith, by grace. And then what joy! For the moment Calvary is recognized and the finished work of God's Son received by faith, the sinner is clothed with the righteousness of God, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference, for all have sinned and come short of the glory of God."

What a rich revelation of God's deep love! In spite of the fact that all have sinned and come short of the glory of God, He purposes that the righteousness of God shall be bestowed upon every sinner who believes!

Oh matchless plan of fathomless grace! Our blessed Lord paid the penalty; He stood in the sinners' shoes at the wrath of God spent its fury upon Him in order that the guilty man might go free.

On Christ my mighty sinfulness fell

That would have sunk a world to hell.

He bore it for a wicked race

And thus became a hiding place.

Won't you take refuge by faith in that hiding place? Won't you look unto Him Who is the Rock in the weary land? Oh flee to Him! Believe on Him! Turn from the sin of the present hour, which is engulfing the lives of men. Believe on the Lord Jesus Christ and be saved. Trust Him! Resort to the hiding place—the wondrous glorious, thrilling, satisfying, blessed hiding place!

## GOD'S CLARION CALL TO SEPARATION

(Continued from p. 312)

we being many are one bread, and one body; for we are all PARTAKERS of that ONE Bread" (I Cor. 10:17). Leaven stands for sin and mixture of clean and unclean of corruption and purity—all this must be put away.

Now the operation of the principle of separation is marvelously set forth in second Timothy, chapter 2





erse twenty. In a great house (Christendom with its nominations and lodges and corrupt society) the vessels of honor and dishonor are mixed—believers and unbelievers. Now God has said that there should be no such fellowship. Therefore, if a man separate himself from these, he shall be : (1) HONORABLE. This speaks of the believer's character—not corrupted by compromise, one who vailes his position and safeguards it by maintaining virtue. God says the separated person shall be "a vessel unto honor"! (2) SANCTIFIED. This is the Latin word for separation. It means purged or set apart for God's service. This can be illustrated by a house-wife's silver service. In the kitchen drawer are all kinds of objects, brass and steel instruments, useful in preparing food. But in a well ordered home the good SILVER is kept separate, polished, wrapped in muslin, to be used at a moment's notice. (3) "MEET for the Master's use." The word "meet," as used here, means USEFUL or able. God can use such a person because he is not mixed up in such a hopeless fashion that he is useless. Another translation sometimes used is "Ready." They are ready to serve God and have no entangling alliances that could ruin them for His service. (4) PREPARED unto every good work." The best way to set forth the meaning here would be to consider a company of soldiers. The Bible has called them for inspection before the Captain. They are lined up, each man in his place, and every one standing AT ATTENTION. These soldiers are ready for action. They are qualified for any service. They are prepared, separated to the Government's order, and READY to go at an instant's command. Beloved, if you are so separated, according to this verse, then you are standing at attention before God! Saul learned too late "that to obey is better than sacrifice" (I Sam. 15:22-23).

#### V. THE STAGGERING CONDEMNATION

WE MUST make no mistake about this, there is a real danger in disobedience. We cannot compute the loss, but we can gauge it somewhat by considering God's last call to His people: "Come out of her (Babylon) . . . be not partakers of her sins, and that ye receive of her plagues" (Rev. 18:4). Babylon, spiritually, stands for the mixing of God's people with the world and worldly practices. "The judgments of the Lord are true and righteous altogether" (Ps. 19:9). Poor Lot realized this to his cost. If you want to know what disobedience is, ask yourself, what did Lot lose? Samson was one who gambled with his life, and failed to separate. Tied to the Philistines' cart, with his eyes put out, and goaded with an iron tong, he stands a constant warning to anyone who might fall back from a life of separation, counting the cost. Saul lost his kingdom because of partial obedience. Eighty is the warning of Hebrews: "How shall we escape ye neglect!"

And this is a neglectful age. The spirit of neglect pervades everywhere. If we are going to overcome we must resist the spirit of the age. We must set ourselves like Daniel, "who purposed in his heart he would not defile himself with the King's dainties." And some might inquire how he was able to resist the lures of the Babylonian court. The answer is: Look at Daniel's prayer life! He is faithful in his fellowship with the invisible God. What was the source of his inspiration? "The Scriptures are Truth." Beloved, we have more light, more grace, more blessing than Daniel had. What kind of an impression are we going to make on the world? If Daniel had compromised, the world would have impressed him; but he was true to his God, and he made a mighty impression on Babylon. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). Daniel's method is the Bible method, and, if you follow his method, the same thing will be done of you that was said of him: "But Daniel continued . . .

#### VI. THE SERIOUS EXHORTATION

SO THOSE that hear God's call and respond there are blessings and rewards which are beyond our feeble minds to compute. "I reckon that the suffer-

ings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). And think of the sure word of promise in Second Corinthians, sixth chapter and seventh verse (Note that this is given in view of obedience to God's separation call):(1) "I will receive you"; (2) "I will be a father unto you"; (3) "You will be My sons and daughters." What can compare to this! God gave Israel in Canaan more than they gave up in Egypt! God's compensations are better than the Devil's delapidations. The path of the separated man and woman today is not one of roses and ease. It has ever been the same: "They who live godly in Christ Jesus shall suffer persecution" (I Tim. 3:9). The path of separation means the "reproach of Christ." But courage brother, you join a select company! You travel with God's nobility. "A noble army, men and boys, the matron and the maid . . . They climbed the steep ascent of heaven, through sorrow toil and pain. Oh God to us, may grace be given, to follow in their train." "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13). Others have, will you? And after it is all over, and the shadows flee away, could one say this of you: "AND WE HAVE CONFIDENCE IN THE LORD TOUCHING YOU, THAT YE BOTH DO AND WILL DO THE THINGS WHICH WE COMMAND YOU"? (II Thess. 3:4). Finally, "Having therefore these promises, dearly beloved, let us CLEANSE OURSELVES from all filthiness of the flesh and spirit, perfecting HOLINESS in the fear of God" (II Cor. 7:1).

## THE UNEQUAL YOKE IN MARRIAGE

(Continued from p. 314)

toward the things of God; and the heart is treacherous and base enough to make a profession of religion in order to gain its end; and not only so, but the Devil, who is "transformed into an angel of light," will lead to this false profession, in order thereby the more effectually to entrap the feet of a child of God. Thus it comes to pass that Christians, in this matter, suffer themselves to be satisfied, or at least profess themselves to be satisfied, with evidence of conversion which under any other circumstances they would regard as utterly lame and flimsy.

But, alas! experience soon opens the eyes to the REALITY. It is speedily discovered that the profession was all a vain show, that the HEART is entirely in and of the world. Terrible discovery! Who can detail the bitter consequences of such a discovery—the anguish of heart—the bitter reproaches and cuttings of conscience—the shame and confusion—the loss of power and blessing—the forfeiture of spiritual peace and joy—the sacrifice of a life of usefulness? Who can describe all these things? The man awakens from his delusive dream, and opens his eyes upon the tremendous reality that he is yoked for life with "Belial"! Yes, this is what the Spirit calls it. It is not an inference, or a deduction arrived at by a process of reasoning; but a plain and positive statement of holy Scripture, that thus the matter stands in reference to one who, from whatever motive, or under the influence of whatever reasons, or deceived by whatever false pretenses, has entered into an unequal marriage-yoke.

OH, MY beloved Christian reader, if you are in danger of entering into such a yoke, let me earnestly, solemnly, and affectionately entreat of you to pause first, weigh the matter in the balances of the sanctuary, ere you move forward a single hair's breath on such a fatal path! You may rest assured that you will no sooner have taken the step than your heart will be assailed by hopeless regrets, and your life embittered by unnumbered sorrows. LET NOTHING INDUCE YOU TO YOKE YOURSELF WITH AN UNBELIEVER. Are your affections engaged? Then, remember, they cannot be the affections of your new man; they are, be assured of it, those of the old or carnal nature, which you are called upon to mortify and set aside. Wherefore you should cry to God for spiritual power to rise above



the influence of such affections; yea, to sacrifice them to Him. Again, are your interests concerned? Then remember that they are only YOUR interests; and if they are promoted, Christ's interests are sacrificed by your yoking yourself with "Belial." Furthermore, they are only your temporal, and not your eternal interests. In point of fact, the interests of the believer and those of Christ ought to be identical; and it is plain that His interests, His honor, His truth, His glory, must inevitably be sacrificed if a member of his body is linked with "Belial." This is the true way to look at the question. What are a few hundreds, or a few thousands, to an heir of heaven? "God is able to give thee much more than this." Are you going to sacrifice the truth of God, as well as your own spiritual peace, prosperity, and happiness, for a paltry trifle of gold, which must perish in the using of it? Ah, no! God forbid! Flee from it, as a bird from the snare which it sees and knows. Stretch out the hand of genuine, well-braced, wholehearted discipleship, and take the knife and slay your affections and your interests on the altar of God, and then, even though there should not be an audible voice from heaven to approve your act, you will have the invaluable testimony of an approving conscience and an ungrieved Spirit—an ample reward, surely, for the most costly sacrifice which you can make. May the Spirit of God give you power to resist Satan's temptations.

It is hardly needful to remark here that in cases where conversion takes place after marriage, the complexion of the matter is very materially altered. There will be no smiting of conscience, for example, and the whole thing is modified in a variety of particulars. Still, there will be difficulty, trial, and sorrow, unquestionably. The only thing is, that one can far more happily bring the trial and sorrow into the Lord's presence, when he has not deliberately and willingly plunged himself thereinto; and, blessed be God, we know how ready He is to forgive, restore, and cleanse from all unrighteousness the soul that makes full confession of its error and failure. This may comfort the heart of one who has been brought to the Lord after marriage. Moreover, to such a one the Spirit of God has given specific direction and blessed encouragement in the following passage: "If any brother have an unbelieving wife, and she think proper to dwell with him, let him not put her away: and if any woman have an unbelieving husband, and he think proper to dwell with her, let her not put him away (for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy) . . . For what knowest thou, O wife, if thou shalt save thy husband, or what knowest thou, O husband, if thou shalt save thy wife?" (I Cor. 7:12-16).

## THE SOUL AND THE TWO NATURES

*(Continued from p. 318)*

Rom. 5:15—" . . . the gift by grace which is by one Man, Jesus Christ . . . "

I Cor. 15:45—" . . . the first man Adam was made a living soul; the last Adam (the Lord Jesus) was made a quickening spirit."

I Cor. 15:47—"The first man is of the earth, earthy: the second Man (the Lord Jesus) is the Lord from heaven."

There are two "fathers" or federal heads to the race, Adam and Christ. All men are linked to the first of the two (Adam) by physical birth. Believers are linked to the second of these two great heads by having received from Christ the "divine nature"—they have received the "gift of grace by one Man, Jesus Christ," they have the "mind of Christ," they have "Christ in them the hope of glory." Or to use the language more familiar, they have been "born again." They have the new life, the New Nature from above!

## V. THE POSSESSION OF THE NEW NATURE IS MADE POSSIBLE BY THE DEATH OF CHRIST ON CALVARY

Rom. 7:4—"Wherefore, my brethren, ye also are become dead to the law BY THE BODY OF CHRIST; that ye (the Soul) should be married to another (to Christ the New Nature), even to Him Who is raised from the dead . . . "

Wondrous revelation—by the body of Christ (the death of Christ) the individual believing Soul is made one with the resurrected Christ! Mysterious union! Amazing blessing! Eternal fact!

### CONCLUSION:

The Bible teaches that the Old Nature (see study number seven) is universal, but the New Nature is limited to believers. The Old Nature is utterly corrupt, but the New Nature is divinely perfect. The Old Nature is a deceiver but the New Nature is Truth personified. The Old Nature is from our father Adam, but the New Nature is from our spiritual Father, Jesus Christ. The Old Nature with all his filth and wickedness is borne and answered for by Christ on Calvary. He makes possible the possession of the New Nature for all who believe.

It ought not to be so great a problem for Christians to decide which nature they would be controlled by. The amazing love of Christ should impel to glad and full obedience to the New Man—the living Word.

## FUNDAMENTAL PRINCIPLES OF SEPARATION TRUTH

*(Continued from p. 310)*

### IV. THE PRINCIPLE OF FELLOWSHIP

THERE is another principle which, if employed to test questionable amusements, will forever answer our questions. It is the principle of fellowship. The believer should engage in nothing which will hinder his fellowship with God. The lines are clearly drawn. There can be no compromise. We must make our choice either to fellowship with the world or to fellowship with God. "Ye adulterers, and adulteresses," says the Scripture rebuking the sinful thoughts of those to whom it is addressed, "Know ye not that the friendship of the world is enmity against God? Whosoever, therefore, will be the friend of the world is the enemy of God" (Jas. 4:4).

But God's Word not only rebukes the sin of conformity to the world—it also voices a wondrous promise to the believer who will separate from it. "Come out from among them," is the challenge of our blessed Lord, "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty" (II Cor. 6:17-18).

Honestly, now, have the theater, the dance, or the card table been the means of drawing you closer to the Lord? Do they fill your heart with love for Him, and with the joyous consciousness of His love for you? Do they incline your heart to worship—to prayer, or to the study of God's Word? Assuredly not. Then why cling to the fellowship of this world, when you are offered in exchange the bliss of a deep, abiding fellowship with the God of heaven?

*NO MAN that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.*

—II Tim 2:4



# IN THE HARVEST FIELD

(Continued from p. 319)

shall prepare the way for the ministry of the Word in Australia.

Some Modernists say, "The heathen are happy—leave them alone!" But are they? The following answer is from Rev. and Mrs. Odin L. Erickson, working in the Masana tribe at Yagoua, Cameroun, Africa:

"When sickness comes into a home and lasts for a long time, a man may kill all the sheep, goats, chickens, and cattle he has to try and please the spirit, and then the sick one dies leaving the family with nothing. It truly is a sad condition and only the grace of God can lift them to a higher plane. Please join us in prayer for them. We have several baptized and they seem to be standing, but many are the trials and temptations they meet."

Have you had spread before you a mental picture of multitudes of heathen with outstretched arms, calling for the Gospel? That is a true picture of their need, but not of their attitude, and most missionaries' letters are in agreement. One such is from Rev. R. Williams of the China Inland Mission at Lucheng, Shansi:

"The few show interest but are slow to decide for Christ even after hearing much preaching and teaching."

Some cases are more encouraging, however:

"But again some respond quickly even to the message of a tract. Last year a man picked up a booklet lying neglected in a relative's house, read it, and tramped twenty-five miles to have its truths explained by us. As far as we can see, he, his wife, and two sons are coming, if they have not already come, to Christ. So the work goes on and our hearts are thankful."

# AS THE EDITOR SEES IT

(Continued from p. 306)

*Institute is being trained in practical evangelism, and under the direction of the school is conducting a continuous, intensive evangelistic campaign throughout the nine months of the school year.*

The Evangelistic Department of The Denver Bible Institute is under the capable supervision of Rev. Jesse Roy Jones. Once a week the students meet in report hour, in which reports are received concerning the work done during the preceding week, assignments are made for the week following, and a season of prayer is had for God's direction and blessing. From this meeting the students gather to the various meetings to which they have been assigned, to lead the meetings, to speak, to sing, to play musical instruments, to give their testimonies, to distribute tracts, or to engage in personal work. These meetings are held in shops, factories, and laundries, and on the street—wherever a group can be assembled to listen to the preaching of the Word of God. And on Sunday the members of the student body have their regular assignments to teach Sunday School classes, to conduct services in various Denver churches, or to assist in them, to participate in the work of the D. B. I. Missions. Throughout the week, also, as opportunity is given, the young people engage in personal work, or tract distribution, in the distribution of the Gospel of John.

Of course the studies in all the classes furnish valuable preparation for this kind of work, in addition to the training in classes especially designed for this purpose, for in them the students are daily saturating their souls with the Word of God. And in their quiet times and silent prayer meetings they are cultivating that close communion with God which is so necessary for fruitful service.

The work in the Evangelistic Department has been very fruitful. There is so much of interest that could be

said about it that we are compelled to resort to tabulation in order to give you anything like an adequate idea of what is being accomplished in the evangelistic activities of the student body. Notice—this report covers only the activities of the students, under the supervision of the school, and does not include the work of the faculty members nor that of the members of our extension department. Here, then, is the

## ANNUAL REPORT OF THE EVANGELISTIC DEPARTMENT OF THE DENVER BIBLE INSTITUTE STUDENT COOPERATION

1931-32

Persons talked with about their soul's need.....	4022
Persons receiving Jesus through personal work.....	204
Persons returning to Jesus.....	88
Persons yielding to Jesus.....	83
Tracts distributed.....	8994
Gospels of John distributed.....	19272
Personal letters written.....	1039
Sunday School classes taught.....	3609
Bible classes taught.....	64
Meetings conducted (Church services, mission services, prayer meetings, open air meetings, factory meetings).....	608
Total attendance at these meetings.....	9822
Persons receiving Jesus at these meetings.....	10
General visitation calls.....	654
Hospital visitation calls.....	45
Miscellaneous calls.....	491
Other religious engagements.....	201
Total number of hours spent in evangelization work by the students.....	17257

## The Evolution Gag—"Ingagi"

THE now world-famous "Ingagi" is nothing but gag. It is all gag. For "Ingagi," the moving picture which "moved America" is a fake.

The laugh is on the evolutionist. This startling movie fiasco was seriously spoken of as just "another demonstration of evolution." The promoters of "Ingagi," ingeniously appealing to their evolutionary dupes, place at the top of their advertisements the helpful question, "Has the 'missing link' at last been found?" Then they generously sprinkle through their publicity material such expressions as, "Strange apes, half-human abound," and, "These may easily be creatures that are half-human, half-ape," as though such an impossible monstrosity as a "half-human half-ape" would ever be found any where except in the dizzy brain of the Bible-hating, Christ-despising evolutionist.

The editor of the magazine "Motion Picture" says of "Ingagi,"

It is not only the greatest movie hoax to-date, but the most offensive.

According to the advertisements, scattered almost everywhere in the U. S., this screaming farce, "Ingagi," is a bonafide travel picture. It purports to set forth the amazing experiences of Sir Hubert Winstead, F. A. S., and captain Daniel Swayne, who, supposedly, find a "Colony in Africa which every year gives a woman to the gorillas." The movie audiences are entertainingly invited to "feel your blood chill as a bone-crushing gorilla drags a living girl to his lair." The happy issue of this unique, invented, union of ape and woman is played up in big type: "Half human creatures found in the camp of gorillas." This is sheer unproved invention and nonsense. And by this cheap, shoddy, and falsifying means evolution is supposedly demonstrated. The fakery in "Ingagi" has been brought to light. The "great American hunter and traveler," Daniel Swayne, has been identified as a movie actor well known in California. The gorilla who runs off with the screaming African girl who has been given him to wife, is now known to be a well known character of the silver screen who happened to own an especially fine gorilla suit which cost \$3,000.00. The "African native girl," the "wild woman" who has the harrowing experience is a Los Angeles negress who carries a



well-defined vaccination mark. The "wild animals" who thrilled the great audiences that viewed "Ingagi" were circus trained and as gentle as kittens. The real African scenes which were scattered through "Ingagi" were clippings from film libraries and "stock films," some of the material having been "shot" as far back as 1914. And the "pigmies" of "Ingagi" were colored urchins from the streets of Los Angeles.

It is amusing to observe, as reported by the editor of "Motion Picture" that

An enthusiastic and credulous newspaper owner in Seattle invited every Boy Scout in the city to see it at his expense, because it was so "educational,"

and Judge Ben Lindsay and other important civic men wrote encomiums about it.

The fake is now exposed and the whole nation now knows that "Ingagi" was a big gag. P. T. Barnum was right when he said, "A sucker is born every minute."

Three powerful lessons shine forth: first, it is better to believe God's Word which says "after his kind," than a movie ad which says, "half-ape, half-human"; second, would produce more spiritual health in this great land of ours if Christians would begin to obey God's Word which calls us to separation from the world, and quit supporting the movie show; and, third, the evolutionist's cause has surely become desperate, when it must seek its support unadulterated fakery.

## HOW MANY SUNDAY SCHOOL TEACHERS DO YOU KNOW?

Every one of them needs "*Grace and Truth*" and would appreciate being introduced to it.

Here is what one Sunday School teacher wrote recently:

I seem to lack words to express the wonderful spiritual help I am getting in "*Grace and Truth*." It has the best lesson helps of any magazine I know of.

Your Sunday School teacher friends would be just as enthusiastic if they had the opportunity to become acquainted.

We are eager to introduce "*Grace and Truth*" to them. Here are a few practical suggestions as to how you can help:

1. Take advantage of our club rates to send a gift subscription to each of them.
2. Show them your copy of "*Grace and Truth*" and offer to receive their subscriptions at our special reduced rates for subscriptions in a club of five or more.
3. Send us their names and addresses so that we may send them a sample copy.
4. DO IT NOW!

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*"Grace and Truth"*

*A Bible Study Magazine for Earnest Men and Women Everywhere*

2047 Glenarm Place, Denver, Colorado

# **FRANKLY**

## **D. B. I. needs your help!**

The Denver Bible Institute is entirely dependent for support upon the free-will offerings of God's children, given as He lays the burden upon their hearts in answer to prayer.

It is positively wonderful to see how our blessed Lord has supplied the needs of the work throughout the seventeen years since He first directed to the establishing of the school.

We are confident that He will continue to supply according to His promise, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19), and we are looking to Him to do so.

We recognize, however, that He uses information concerning these needs to burden the hearts of His children.

Just now we are passing through a period of special financial testing—in fact it is a time of very real crisis.

And so we lay our need before the readers of "Grace and Truth," with the request that you ask God what part He would have you bear in supporting His work at D. B. I.

### **The Denver Bible Institute**

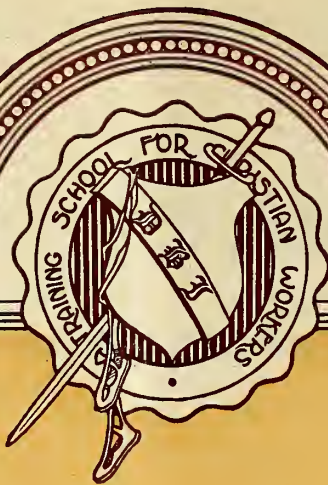
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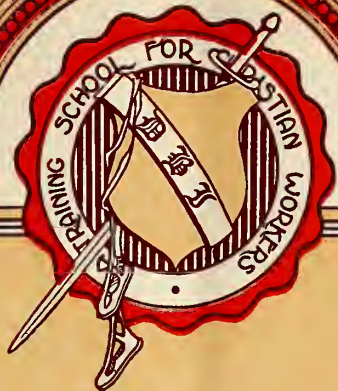
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*Many walk, of whom  
I have told you often,  
and now tell you even  
weeping, that they are  
the enemies of the Cross  
of Christ . . . . who  
mind earthly  
things.*

*Phil. 3:18-19*



# GRACE AND TRUTH

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*Editor*



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and of  
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#### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

#### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

#### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

#### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

#### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

#### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## AS THE EDITOR SEES IT

### Light

**W**HAT a blessing light is!

It is a revealing thing. It reveals the beauties of God's handiwork, for it not only reveals the graceful forms of the things which He has made, but it paints every leaf, every blade of grass, and every lovely flower with its own distinctive coloring. It tints the cheek of the beautiful maiden, gives to the wings of the butterfly their iridescent beauty, and touches every feather of the bird with its rich coloring. But light not only reveals the beautiful: with absolute impartiality it also reveals the hideous and repulsive, and it is a pitiless revealer of dirt and disorder.

Light plays also a most important part in our journeyings. By it pedestrians are enabled to walk without stumbling, and motorists to follow their chosen highway. It enables the traveler to read his maps and to obtain the needed information from his guidebook, or from the signs by the wayside. And it pilots the locomotive, the automobile, and the aeroplane by day and night.

Light is also of vital importance in sustaining health. Deprived of the light, all life would weaken, and sicken, and finally would die. But in the light, life flourishes. In these later years the doctors have been giving increasing recognition to this property of light, and they have found it invaluable in the treatment of pathological conditions, prescribing ultra-violet treatment for one kind of condition, and the use of the infra-red ray for another, or using just plain, old-fashioned sunshine.

And think of how many of our occupations and

pleasures would be impossible but for the light. By the light the mechanic guides his tools and the seamstress her needle. By its aid work architect and artisan, manufacturer and merchant, mistress and maid. By it the scholar gathers his store of information and gives it forth to others. By it the musician reads his score. By it the painter matches his colors. By it the farmer plows his ground, sows his seed, cultivates, harvests, and markets his crops. And almost every form of recreation is made possible by the light.

How thankful we should be to our heavenly Father, the Father of lights, for the gift of light which He has created.

There is also, we believe, by divine design, a close parallel between the physical light and the spiritual—between the blessings which come to us through the light of the sun which God created, and those which come through the light of the Son Whom He begot. His light is revealing—it reveals both the blackness and hideousness of man's sin, and the wonders and beauty of God's amazing grace. In His light we may walk with confidence, for that light guides us safely through life's journey. Apart from His light our souls languish, but we are filled with health and strength in the light of His countenance. And it is by the light which He gives that we are enabled to perform every fruitful service and to enjoy every pure pleasure.

How much—how very much the Word says when it declares, "God is Light, and in Him is no darkness at all" (I John 1:5). And what a prospect it sets before us when it says of the heavenly city, "The city had no need of the sun, neither of the moon, to shine in it:

**A**S YOU open this issue of "Grace and Truth," the classes of The Denver Bible Institute will be opening for the term of 1932-1933, with accommodations of the school taxed to the utmost. The opening of the school year always involves special needs, for which special prayer is needed. As you intercede for the supply of the funds needed to liquidate our pressing obligations in the current expense fund, please also remember particularly these special needs.



for the glory of God did lighten it, and the Lamb is the Light thereof" (Rev. 21:23).

## Unevangelized Africa Mission

WITH this issue we welcome to the pages of "Grace and Truth" the Unevangelized Africa Mission. Each month a page will be devoted to the work of this mission, furnishing items of special interest. Turn to page 352 and acquaint yourself with this new department of "Grace and Truth," with the work of the Unevangelized Africa Mission, and with its officers and council members.

We have full confidence in the work of the Unevangelized Africa Mission, and we are happy to commend it to the prayers, and, as God leads, to the support of our readers.

## A Word from the Unevangelized Africa Mission

UNEVANGELIZED Africa Mission acknowledges with grateful thanks the friendly cooperation of the Editor of "Grace and Truth" in giving a part of its valuable space to items, reports, etc., concerning our mission.

We recommend to all the friends of Unevangelized Africa Mission, this paper which is true to the faith, and which has as its goal to print in its pages messages given

by the Spirit of God which will meet the need of God's people in the times in which we live.

Friends of the mission will also find, in the page devoted to Unevangelized Africa, reports of our work on the field, and acknowledgement by number of receipts of all gifts.

John Kaye, Sec. and Treas.  
Charles E. Hurlburt, Advisory Dir.

## What Is Being Accomplished at D. B. I.?

Answer Number Nine

FOR this month's answer to the question, "What is being accomplished at The Denver Bible Institute?" we wish to speak a word about "Grace and Truth." Through the pages of "Grace and Truth" the testimony of The Denver Bible Institute is bringing blessing to souls throughout the world.

A recent survey of our subscription list disclosed that "Grace and Truth" was going to every state in the United States, to seven provinces in Canada, and to fifty foreign countries.

It is really quite interesting to read the many letters which we receive, telling of how God is using "Grace and Truth" in this and other countries.

Many missionaries tell us that when they have finished reading their copies of "Grace and Truth," they pass them on to their fellow missionaries, so that each

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## The Angel's Camping Place

by PAUL HUTCHENS

"The Angel of the Lord encampeth round about them that fear Him and delivereth them"—Psalm 34:7

Around about the ones who fear  
And trust the God of Grace,  
The Angel of the Lord encamps  
To watch and guard their ways.

This world is not our dwelling place  
For we are pilgrims here;  
So He ENCAMPETH round about  
Those who the Lord do fear.

And when each task is made complete,  
Each daily duty done,  
And we are led to other fields,  
The Angel, too, moves on.

In city or in country fair,  
O'er mountain, hill, or vale,  
We rest in His abiding care,  
Whose Grace can never fail.

The Angel Who is ever near  
To guard from ways of sin,  
Is Christ Himself, the Lord of Hosts,  
Who also dwells within.





# THE RIGHTEOUSNESS OF GOD REVEALED--ITS MERCY SEAT

## STUDIES IN THE BOOK OF ROMANS—NO. 10

by THE EDITOR

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**T**HE passage which comes before us in this lesson is Romans 3:25-26:

Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

To declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus.

We have seen in a former study that when the Apostle would reveal the truth concerning God's eternal and inherent righteousness, which is by faith of Jesus Christ, the first subpoenas two reliable and influential witnesses, the Law and the Prophets, for he says in Romans 3:21,

Now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.

Then, having let these two witnesses be heard, he lays down the basis of the revelation of the righteousness of God. He makes it inescapably clear and plain in Romans 3:24 that the basis and ground of God's revelation of His righteousness is the redemption that is in Christ Jesus.

**H**AVING presented its witnesses and its basis, the Apostle now introduces a new and unexpected thought. Borrowing a simile from the writings of

Moses, he presents "The Righteousness of God Revealed—Its Mercy Seat."

Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

The word translated "propitiation" should have been translated "Mercy Seat," and is so rendered by Weymouth, Darby, Tyndall, Young, Fenton, and others. Furthermore, this same Greek word, here rendered "propitiation," only occurs in one other passage in the New Testament, Hebrews 9:5, where it is correctly translated "Mercy Seat."

And over it the cherubim of glory shadowing the Mercy Seat; of which we cannot now speak particularly.

Thus we have various prominent translators and the King James version of the New Testament testifying that "Mercy Seat" is the correct translation of this word instead of "propitiation." It is instructive to observe that the great Greek scholars who gave us the Septuagint have also endorsed this translation.

The Mercy Seat was part of the furniture of the old Hebrew tabernacle and later of the temple. It is frequently alluded to in the Old Testament, and God's

*"I HAVE no use for the Bible's scheme of salvation. It is not moral. I would despise a man who would take his son and nail him upon a barn door, and I cannot respect a God Who would nail His Son to the cross." In these words a Denver business man with whom personal work was being done, some years ago, gave convincing testimony to the "offence of the cross." In the portion of the Book of Romans which comes before us in this study, however, the Spirit of God convincingly demonstrates not only that the gracious plan of salvation in which God the Father and God the Son were in closest harmony is altogether moral, but also that it is the only basis on which God can deal with the sins of man and still maintain His own righteousness. Instead of cavilling at the morality of the Scripture plan of salvation, we should humbly and reverently thank God for the amazing love for our hell-deserving souls which made Jesus Christ willing to be God's foreordained "Mercy Seat."*





teaching concerning it is not difficult to adduce. Let us notice first, Exodus 25:17-22:

Thou shalt make a Mercy Seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the Mercy Seat.

And make one cherub on the one end, and the other cherub on the other end: even of the Mercy Seat shall ye make the cherubim on the two ends thereof.

And the cherubim shall stretch forth their wings on high, covering the Mercy Seat with their wings, and their faces shall look one to another; toward the Mercy Seat shall the faces of the cherubim be.

And thou shalt put the Mercy Seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

And there I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

In this passage God is giving detailed instruction to Moses concerning the tabernacle, which he is to make for the Lord to dwell in. Notice especially verses twenty-one and twenty-two:

And thou shalt put the Mercy Seat above upon the ark; and in the ark thou shalt put the testimony—

that is, the Law, the tables of stone containing the ten commandments

—in the ark thou shalt put the testimony that I shall give thee.

And there I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the two cherubim which are upon the ark of the testimony.

Another passage in which the Holy Spirit speaks with delightful clarity concerning the Mercy Seat is Exodus 30:6 where we read of,

The Mercy Seat that is over the testimony—

that is, the Law, the two tables of stone containing the ten commandments

—where I will meet with thee.

And still another one of the Mercy Seat passages is found in Exodus 40:20:

And he took and put the testimony into the ark, and set the staves on the ark, and put the Mercy Seat above upon the ark:

or on top, as a lid of the ark.

From these passages it becomes evident that the Mercy Seat is the place of the presence of God, for He says, "The Mercy Seat where I will meet with thee." Furthermore, the Mercy Seat is that which covers the Law, for He says, "Put the Law in the ark and the Mercy Seat above." We are finding out what the Mercy Seat was in the furnishings of the tabernacle: the Mercy Seat was the lid of the ark of the covenant. Not only does God say He will meet with His own at the Mercy Seat, but He declares He will commune with them from above the Mercy Seat. God designates that the place where He shall be found is above the Mercy Seat between the wings of the cherubim which overshadow it. Fellowship and communion, the most needed of all privileges, are to be found at the Mercy Seat, for He says,

There I will meet with thee, and I will commune with thee from above the Mercy Seat (Exod. 25:22).

God, the Creator, actually offers to commune with man the created one at the Mercy Seat.

But let us observe what is further said concerning the Mercy Seat in Leviticus 16:2. This passage is speaking of the day of atonement. In verse two the Word says,

And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the Mercy Seat, which is upon the ark; that he die not: for I will appear in the cloud upon the Mercy Seat.

Here is new and astonishing light on the Mercy Seat. Aaron is warned not to come at all times before the Mercy Seat, for the presence of God is above the Mercy Seat, and as Aaron draws near that presence he is in danger of death. Aaron is but a sinful man, in spite of his priestly position, and God's righteousness cannot brook the sinfulness of man unless that sin be answered for so that the righteousness of God is honorably, and wholly, and fully satisfied. So, on the account, Aaron cannot come before the Mercy Seat at all times, for to do so is to take his life in his hand and to court instantaneous dissolution.

The question arises, "When could he stand before the Mercy Seat without endangering his life?" As we study these passages, we must remember that all these things happened unto them, the Jews, for types, hence

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*Jesus Christ is a morning to every night.*

—A. C. Dixon



# CHRIST the LIGHT of the WORLD

by HENRY OSTROM

**T**O REALLY prize the light we must contrast it with darkness. It is after the groping and the stumbling and peering that we salute the light with pleasure.

**W**HAT then of the darkness? We see it in humanity fallen into sin, hiding behind trees. They may have produced but shadows, yet the shadows reclaim the deep darkness within the spirits of our first father. The light had gone out. If, as I think, before the fall, Adam and Eve were clothed with light, forecasting the garments of the redeemed "who shall shine as the sun," then, when they had fallen, and consequently lost that robe of light, how intense must have been their sense of nakedness before God.

There comes in time, the description of God, dwelling in the thick darkness." The Passover Lamb was met with man's boast, and lo, there must be a thick veil beyond which only the High Priest may enter once a year and that not without blood. Startling majesty had been seen at Sinai, but with the words "they shall not come nigh." Now, "God dwelleth in the thick darkness." Again, at Calvary the darkness prevailed from the sixth to the ninth hour. Few, if any, views of the import of that darkness can equal that which appears when we set over against that scene the words, "God is Light and in Him is no darkness at all." It is then that we see our blessed Lord indeed, "without the gate," and really "made sin for us." Darkness there that inners might have light! Darkness declaring the curse borne! Thus our Lord Jesus announces, "I am come a Light into the world." As in the Holy of Holies no light came from the outside, so the age in which we live gives us no real light. Though "far pent," yet it is night. But Christ has brought life to light so that we can cast off the works of darkness and put on the armour of light and fight the good fight of faith, walking as the children of the noonday in the midst of the night, carrying the light *with* us because *in* us. This is no mere dream, this is reality. Light breaks upon ten thousand darknesses, to those who have really received this *One* Who went through the wrathful darkness of Calvary to redeem sinners. Light shining away the midnight darkness of our guilt! Light radiating the conscience, until now, overspread with the gloom of darkness! Light on the darksome mysteries, as the Holy Spirit sent in Christ's Name, opens life's way step by step! Light from heaven showing that, as Stephen saw it, it is opened! Light on the judgment of the Great White Throne (white as light) until the saved know that they are "unblameable before Him"!

**H**ERE is one of the richest of many rich studies which Dr. Ostrom has brought to the readers of "Grace and Truth." It will fill your heart with a new appreciation of the depth of meaning in our Saviour's words, "I am the Light of the world," and it will warm your heart anew with love for Him. Dr. Ostrom is a member of the extension staff of the Moody Bible Institute, and is a man whose warm Christian spirit and evident fellowship with his Lord, as well as his deeply devotional and staunchly fundamental teaching has brought blessing to multitudes.

Light on the new heavens and the new earth in which His righteousness must be no longer a stranger! Light eternal as He is eternal! Surely we have, by grace, light in the darkness.

And how great the contrast between this and the gropings of mere human reason. What can human reason do for guilt, save to try to condone it but never to cancel it? or to quiet the conscience, save to dope it with delusive opiates? or to thread the way in this world, save to turn the whole undertaking into a gambling in which the priceless spirit is the pawn? or concerning heaven, or the judgment of the lost, or the new heavens and the new earth—what can human reason say but to announce theories and guesses whose wildness is as manifest as their venture is apparent? Well may we pause and humbly bow to hear our Lord Jesus say, "I am come a Light into the world that men might not walk in darkness but might have the light of life."

But the utterance has to do specifically with this earth and its people as a place and a population, its arrangement and society. It has long tried nations, grouping these and marking off those separately by strifes and discords. It has long groped among disease and war and disappointment. Christ would have health and peace and glory here. Yes, indeed it has groped. To see men cheering and boasting and then to see them dazed, what proper description of such could be given save to call it ridiculous! To see men inventing and reveling and then despairing and suiciding, how should it be characterized but as stumbling in the darkness?

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# "YE are the LIGHT of the WORLD"

by H. A. WILSON

ONE of the most startling sentences which ever fell from the lips of our Lord Jesus Christ in the days of His flesh was, "Ye are the light of the world" (Matt. 5:14).

It is startling because on another occasion He said, "I am the Light of the world" (John 9:5).

Was our Lord contradicting Himself when He gave voice to these two utterances? Impossible! Then what could He possibly have meant in using such language concerning human beings? For one who knows Him, it is not difficult to understand why He should say, "I am the Light of the world," but what could He possibly mean in saying, "Ye are the light of the world"?

Involved in His words, no doubt, is

## I. A REVELATION OF OUR PARTICIPATION IN THE LIGHT

IT WILL help us to understand the meaning of our Lord's amazing statement if we enquire, "Of whom was He speaking?" And the answer to this question must be, "Of those who themselves had been enlightened by Him." He was not speaking of mankind in general—He was speaking to His disciples—to those who had learned of Him, for these words were spoken in The Sermon on the Mount, the narrative of which opens with the words, "Seeing the multitudes He went up into a mountain: and His disciples came to Him: and He opened His mouth, and taught them . . ." (Matt. 5:1-2). And, while we know that Judas, at least, among the disciples of Christ, was not a believer, yet it was true that most of them had believed in Him, and it was to the believers among His disciples that these words were addressed, "Ye are the light of the world."

It will also help us to understand the meaning of these amazing words to realize that the believer has been made partaker of the light of Christ. He, Himself, said, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12), and in II Corinthians 4:6 we read, "God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of

WE HAVE too little realized how true it is that the believer is one with Christ. In this discussion Wilson deals with one of the many delightful and convincing evidences in which the Word abounds, proving our oneness with Him. Let this study stir your heart to yield yourself more fully to your Lord, that His marvelous light may shine through you, unhindered, to bring blessing to others.

Jesus Christ." What a privilege it to have the light, when others are "in darkness and in the shadow of death." This fact, alone, is enough to thrill us to the very center of our beings and to fill us with gratitude to Him Who has enlightened us out of darkness. But was participation in the light all that our Lord had in mind in saying, "Ye are the light of the world"?

Verily not! It is obvious that one cannot be a light unless he, himself, has the light. But our Lord said not, "Ye have the light of the world," but "Ye are the light of the world." The truth of our participation in the light was involved in what He said, but it is evident that more than this is involved.

In His words also we find, then,

## II. A REVELATION OF OUR IDENTIFICATION WITH LIGHT

WE DO well to note particularly that our Lord's statement involved the fact that we have been identified with Him Who is the Light, and this other Scriptures affirm. In this connection Ephesians 5: is especially significant, for it says, "Ye were sometimes darkness, but now are ye light in the Lord. It is possible to have light, and yet not be a light. But it is not possible to be identified with the light and still not be light.

Perhaps a homely illustration will help us to understand this. Glass, in itself, does not give light; but when that glass is shaped into a bulb, and then joined in proper relationship with the other parts of an electric light, and the current is turned on, then it is a light. Or, to carry the illustration further, tungsten is a metal which is utterly lacking in luminosity. But when the tungsten is made into the filament of an electric light and the current flows through it, that tungsten glows with dazzling radiance. It then is light.

So, too, with us. In ourselves we are not lights and we have no power to give light. But we have been made one with our Lord Jesus Christ Who is the true Light. Yes, we have become part of Him—member of His body, flesh of His flesh, bone of His bones. And since He is the Light, so now, because we are united



and identified with Him, we, too, are light in the Lord.

But again, we ask, "Is this all? Is our identification with the Light all our Lord meant when He said, 'Ye are the light of the world?'" Not so, for His words also are

## II. A REVELATION OF GOD'S PURPOSE TO MAKE US AS THE LIGHT

**T**HE context of our Saviour's words plainly indicate that in addition to the facts which we have considered, He was thinking particularly of the lives we live. His full statement on this subject is, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on the candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify our Father which is in heaven" (Matt. 5:14-16).

Here is the indication that God wants so to transform our lives that everything we do, or think, or say, will turn men's hearts toward Him. He wants so to transform us that men, seeing the way we live, will recognize that it is not we who live, but Christ Who liveth in us, and will glorify Him. He wants so to transform us that our very lives may be a light to others, because through them shines the Light which is in us.

Yes, we repeat—"God wants so to transform us that our lives may be a light to others because through them shines the Light that is in us."

Think for a moment of the glass in an electric light bulb as endowed with intelligence. That glass might determine to shine, and might try to shine until it bursted with the very effort, but it could not shed a single ray of light. It is not until the current is turned on, and the light begins to shine inside that any light streams from the bulb. But let the light be turned on, and let the glass be clean, with nothing to hinder the forth-shining of the light within, and instantly a flood of light illumines every particle of the glass and streams through it to enlighten others. So it is with Christ and the believer. We may try in our own strength to live lives which will be light to others, but the result is total darkness. But once we let the Lord Jesus Christ fill our hearts and lives, then from those lives the light will stream, for men will see Christ in us.

But yet again we must ask, "Is this all our Saviour meant when He said, 'Ye are the light of the world?'" And again, as we continue our meditation upon His words, the Spirit leads us further, for in them there is also

## IV. A REVELATION OF GOD'S PURPOSE AND DESIRE TO USE US TO SPREAD THE LIGHT

**G**OD'S purpose to make us as the light, that men, seeing our good works, may glorify Him, is not all that His heart yearns to do in and through us. He wants also to use us as His instruments in giving a spoken testimony which will bring light to others. In Phil-

ippians 2:14-16 the Spirit-led Apostle links the thoughts of transformation and testimony, for he exhorts the believers to "do all things without murmurings, and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, *holding forth the word of life.*"

And so we see that there are two ways in which the believer may be a light: first, by letting the light that is in him transform his life and shine forth in his very deeds; and second, by holding forth in his spoken testimony the Word of God, which testifies of that light.

And just here an illustration which has been frequently used will be helpful.

A little girl, with her aunt, was visiting a beautiful cathedral. As she looked upon a group of figures in a stained glass window, through which the rays of the sun were streaming, she pointed to one of them and asked, "Who is that?"

"That is Saint Peter," was her aunt's reply.

"And who is that?" asked the little miss, pointing to another figure.

"That is Saint James."

"And that?"

"Saint John."

"Well now I know who saints are," said the little girl, with a sigh of satisfaction.

"And who are they?" asked her aunt, with interest.

"Why they are people the light shines through!"

Yes, beloved, for so is the will of God concerning you.

What a high honor our Saviour has conferred upon us—not only that we may be partakers with the saints in His glorious light, and identified with Him Who is the Light, but through His indwelling, transforming presence, and by His enabling power, with other saints, to be the light of the world!

In the light of His words concerning Himself, "As long as I am in the world I am the Light of the world" (John 9:5), what a delightful fellowship with Him is involved in His further statement, "Ye are the light of the world." And what a solemn responsibility these words impose upon us, for they declare most plainly that our Saviour's means of enlightening the world, since His resurrection, is the life and testimony of His children.

**E**VERY Christian has a good light, but every Christian does not show a good light.

—B. B. Sutcliffe



# WALKING IN THE LIGHT

by J. N. DARBY

**I**F WE walk in the light, as He is in the light, we have communion with one another, and the blood of Jesus Christ cleanses us from all sin. These are the great principles, the great features of Christian position. We are in the presence of God without a veil. It is a real thing, a matter of life and of walk. It is not the same thing as walking according to the light; but it is *in* the light. That is to say, that this walk is before the eyes of God, enlightened by the full revelation of what He is. It is not that there is no sin in us; but, walking in the light, the will and the conscience being in the light as God is in it, everything is judged that does not answer to it. We live and walk morally in the sense that God is present, and as knowing Him. We walk thus in the light. The moral rule of our will is God Himself, God known. The thoughts that sway the heart come from Himself and are formed upon the revelation of Himself. It does not follow, alas! that we are always consistent; but we are inconsistent if we are not in this state; we are not walking according to the nature that we possess: we are out of our true condition according to that nature.

Moreover, walking in the light, as God is in the light, believers have communion with each other. The world is selfish. The flesh, the passions, seek their own gratification; but, if I walk in the light, self has no place there. I can enjoy the light, and all I seek in it, with another, and there is no jealousy. If another possesses a carnal thing, I am deprived of it. In the light we have fellow-possession of that which He gives us, and we enjoy it the more by sharing it together. This

is a touchstone to all that is of the flesh. As much as one is in the light, so much will we have fellow enjoyment with another who is in it. The Apostle, as we have said, states this in an abstract and absolute way. This is the truest way to know the thing itself. The rest is only a question of realization.

Then too, the blood of Jesus Christ His Son cleanses us from all sin.

**T**O WALK in the light as God is in it, to have fellowship with one another, to be cleansed from all sin by the blood—these are the three parts of Christian position. We feel the need there is of the last; for while walking in the light as God is in the light, with (blessed be God) a perfect revelation to us of Himself with a nature that knows Him, that is capable of seeing Him spiritually, as the eye is made to appreciate light (for we participate in the divine nature), we cannot say that we have no sin. The light itself would contradict us. But we can say that the blood of Jesus Christ cleanses us perfectly from all sin. Through the Spirit we enjoy the light together: it is the common joy of our hearts before God, and well pleasing to Him; testimony to our common participation in the divine nature, which is love also. And our conscience is no hindrance, because we know the value of the blood. We have no conscience of sin upon us before God though we know it is in us; but we have the conscience of being clean from it by the blood. But the same light which shows this, prevents our saying (if we are in it) that we have no sin in us; we should deceive ourselves if we said so; and the truth would not be in us; for if the truth were in us, if that revelation of the divine nature, which is light, Christ our life, were in us, the sin that is in us would be judged by the Light itself. If it be not judged, this light—the truth which speaks of things as they are—is not in us.

If, on the other hand, we have even committed sin, and, being judged according to the light, all is confessed (so that the will no longer takes part in it, the pride of that will being broken down), He is faithful and just to forgive us, and to cleanse us from all iniquity. If we say that we have not sinned (as a general truth), it shews not only that the truth is not in us, but we make God a liar; His Word is not in us, for He says that all have sinned. There are the three things we lie; the truth is not in us; we make God a liar. It is this fellowship with God in the light, which, in practical daily Christian life, inseparably connects forgiveness, and the present sense of it by faith, and purity of heart.

**M**ANY notable Bible teachers, including the late well-known and greatly beloved Dr. C. I. Scofield, have been greatly helped and blessed by the writings of J. N. Darby. Here is a choice selection from those writings, and one which we are sure will bring great blessing to the reader. It is taken from volume five, of Darby's "Synopsis of the Books of the Bible," published by Loizeaux Bros., and is used by their gracious permission.

# GOD'S WORD A LIGHT UNTO OUR PATH

## *A Personal Testimony*

by A. H. YETTER

Thy Word is a lamp unto my feet, and a light unto my path (Ps. 119:105).

**N**EVER have I sought in vain for light from God's Word. That is, never when I have sought with a willing heart. (John 7:17) By willing heart, I mean one that desires to do God's will, even before that will is known. Paul, the Apostle, had such a heart after his meeting with the Saviour on the Damascus road. His question, "Lord, what wilt Thou have me to do?" (Acts 9:20) reveals this. Perhaps you will also recall our Lord's answer. He gave Paul light. "The Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:20). This article is to be a personal testimony of a few of the many instances when God's Word has proved "a lamp unto my feet, and a light unto my path" (Ps. 119:105).

### *I. GOD'S WORD WAS A LIGHT UNTO MY PATH IN THE MATTER OF SALVATION*

**I**T WAS Easter Sunday, and I was seated in the auditorium of the Rose Hill schoolhouse. Our D. B. I. student pastor arose and announced that he would speak on the resurrection, from I Corinthians fifteen. I can almost see him standing before me and hear him say, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). These words seemed like a shaft of light to my sin-darkened heart. Faith in Christ would solve the sin problem, I thought. But one thing troubled me. It was the "if" concerning Christ's resurrection.

My troubled state was soon over though, for the minister reached his climax in I Corinthians 15:20, "Now is Christ risen from the dead!" This triumphant declaration gave peace to my heart. I believed in my heart then, though I did not confess my faith in Christ until four or five months later. That surely was a happy day! God's Word had made His glorious and gracious salvation clear to me.

### *I. GOD'S WORD WAS A LIGHT UNTO MY PATH IN THE MATTER OF THE YIELDED LIFE*

**T**HE D. B. I. male quartet had come out on another Sunday to bring a message in song and also one

**T**HE Bible is a most practicable Book, as Yetter's delightful personal testimony shows.

*How foolish are those Christians who neglect to seek its light on the problems and perplexities of their daily lives; but how much more foolish are they who, knowing what God's Word teaches, deliberately reject its counsels. In these days when God's Word is too little valued, or too lightly treated by many, may God fill the hearts of our readers with a keen sense of the privilege which is ours in having its light, and with a fixed purpose, by the grace of God, to walk in that light.*

from the Word. They appealed to us—especially the young folk—to yield our lives to God for service. Their text was Romans 12:1-2, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Previous to the time when I heard this message I had no definite plans for the future. I was just drifting along. Here was light for my path. God called upon me to give my life to Him for service. But I was unwilling to commit myself wholly to the Lord, so I did not respond to the invitation. Afterward, my Sunday-school teacher, Mr. Gerhart, came up to me and said, "Arch, why don't you give your life to the Lord?" A moment longer I held back, then said, "I will." I thank God for the truth of the yielded life and for the quartet whom God used to bring me the light of God's Word on this subject.

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# THE COMING DAY

by CLIFFORD L. NIXON

**WE ARE**, in the words of Scripture, "the children of light and the children of the day" (I Thess. 5:4). We must remember, however, that we do not live in the dawn of this day, but in the dusk. The evening is upon us. The shades of night are settling upon the earth. The shadows are lengthening and the twilight deepening. But just as surely as night follows day, so, too, will day follow night; and, therefore, as we stand in the semi-darkness of the closing moments of the present day—the dispensation of grace and of the Church, the Body of Christ—we do well to look on out past the darkness of the night of tribulation which is fast falling upon the earth to that time when "the Sun of Righteousness shall arise with healing in His wings."

## I. THE DAYBREAK

**IN REFERRING** to the closing hours of this dispensation we have spoken of the twilight and dusk, and rightly so. The darkness of sin is indeed deepening upon the earth, even though we still live in a dispensation called "the day" in Scripture. Evil men and seducers are waxing worse and worse. The picture is growing darker as the setting is being prepared for the coming of the man of sin, the Antichrist.

The Bible does not give us ground upon which to expect any such gradual change at the close of the next age—earth's night of sin and tribulation. The day will come suddenly just at that time when the darkness is deepest. For seven years the Antichrist will have held undisputed sway over the hearts of men. During this time he has magnified himself above every god and has spoken blasphemy against the God of gods (Dan. 11:36). He has established his own wicked system of religion—the denial of every truth of the Bible—making himself the object of the worship of the world (Rev. 13). He has gone so far as to seek the destruction of all who refuse to accept him as their saviour and to testify to this acceptance by receiving his mark in their foreheads or in their hands (Rev. 13:16-17). To a large measure he has been successful in his aims. The vast majority of men have sworn allegiance to him. Most of the rest have been destroyed. The one hundred and forty-four thousand special

preachers of that age have been excepted, because they are under divine protection and the Antichrist cannot slay them (Rev. 7 and 14). Neither has he been able to destroy the nation of Israel, though they, too, refuse to worship him. They have been miraculously delivered and have been nourished and guarded in the wilderness during the latter half of the Tribulation. In the scene

upon which the day is to break, however, the Antichrist seems at last to be about to succeed in his purpose to destroy Israel. The Jews have returned to Jerusalem and are seeking to defend the city against the enemy; but their case is a desperate one. The army of the Antichrist numbers two hundred million (Rev. 9:16). Nor is it any ordinary army in character. Its description is given us in the second chapter of Joel. "A great people and a strong; there hath not been ever the like, neither shall be any more after

**THE** believer in Jesus Christ has even now the glorious privilege of walking in the light of God; but a far more glorious experience—that which shall be ours at the coming of Him Who is the Light of life—lies ahead. This latter thought is the theme of Nixon's article.

it, even to the years of many generation." "The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array." "They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; neither shall one thrust another; they shall walk every one in his path; and when they fall upon the sword, they shall not be wounded" (Joel 2:2, 4-5, 7-8). Furthermore, the attack of this army is successful. Joel tells us, "They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief" (Joel 2:9). Zechariah adds "The city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity" (Zech. 14:2). The situation is indeed hopeless. The darkness of the night has reached its climax.

But now it is that the day breaks upon the world with awful suddenness. One Scripture tells us that "the day of the Lord so cometh as a thief in the night" (I Thess. 5:2). The Saviour Himself said "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be" (Matt. 24:27). Joel breaks off his descrip-



**T**HE same light which has been given to me along the way of time will shine upon me in the realm of the new day. "The Lord God is the Light thereof." So you see it is Jesus all the way; my light today, tonight, tomorrow!

—J. H. Jowett

on of the Antichrist's army with the words, "And the Lord shall utter His voice before His army: for his trumpet is very great" (Joel 2:11). Zechariah tells us, "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle" (Zech. 4:3).

The scene which follows is also described for us by Zechariah. Christ descends to the earth, to the Mount of Olives. The mountain splits beneath His feet. Israel goes to safety through the valley that is formed. Then the Lord advances upon the army of the Antichrist. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:12). The Sun of Righteousness has risen in vengeance upon His enemies and in deliverance for His people. Daybreak has come.

## II. THE AWAKENING

**I**SRAEL—the very nation which the Lord so miraculously delivers—has been asleep. They were asleep nineteen hundred years ago to the fact that Jesus was their true Messiah. Therefore they rejected and slew Him. They have been asleep ever since the awfulness of the deed which they wrought. They will be in the same condition up until the very moment of Christ's coming; but with His coming comes also the spiritual awakening of Israel. In that day "one shall cry unto Him (the delivering Messiah), What are these wounds in Thine hands? And He shall answer, Those with which I was wounded in the house of My friends" (Zech. 13:6). "They shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). The Messiah for Whom Israel has looked so long and so earnestly has at last come. He has come in mighty power and glory to deliver His people. Yet this One Who has come is really the very One Whom the Jew nailed to the cross Calvary years before. Israel shall see, believe, and repent. She shall utter her confession, "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:4-5). The awakening of Israel shall be complete. "Thy people shall be willing in the day of Thy power" (Ps. 110:3).

There is another and very different sense in which the daybreak is accompanied by an awakening. This awakening is described for us in the words of Daniel 12:2. We quote the Tregelles translation. "And many from among the sleepers of the dust of the earth shall wake; these shall be unto everlasting life; but those (the rest of the sleepers who do not awake at this time) shall be unto shame." The righteous dead of all ages, save the one in which we live, shall be resurrected at the second coming. Believers of this age will not be included, for their resurrection will have already taken place at the time of the Rapture described in I Thessalonians 4:13-18. Unbelievers shall have no part in this resurrection, for their resurrection is to take place at a still future date (Rev. 20:11-15). But all those who yet sleep in Jesus—that is those whose bodies are in the grave and whose souls are in Paradise and fully conscious—shall be awakened from death at the second coming to enter with Christ into the Kingdom reign.

## III. THE DAY

**W**ITH these events we have already entered into the day. "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one" (Zech. 14:9). The second coming is followed immediately by the inauguration of the Kingdom. Even as Jesus returns from the battle of Armageddon the song is raised, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle" (Ps. 24:7-8). There in Jerusalem He shall establish His throne, and from this city He shall rule the world. "And it shall come to pass, that everyone that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts" (Zech. 14:16).

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**I**F THROUGH grace there is a link connecting you with the Son of God, "the Light of the world," then you are, in very deed, a son of the day, and destined, ere long, to shine in that celestial sphere, that region of glory, of which "the slain Lamb" will be the central Sun, forever.

—J. N. Darby





# HIS GOSPEL OF LIGHT

by NORMAN B. HARRISON

**T**HE Gospel of John is the Gospel of Light. Twenty-five times the word occurs, while the thought is still more dominant. We cannot have life and love without Light, any more than we can have two of the Trinity without the third.

The dictionary defines light as "the essential condition of vision; the opposite of darkness." (It is, then, the revealer of that which we otherwise could not see; it is the enemy of darkness, which obscures and conceals.) Also, "An emanation from a light-giving body." (Light, then, requires a source.) Also, "The sensation aroused by the stimulation of the visual centers." (Light seeks to secure a response, its own purpose effect, in us.) Finally, "That form of energy which, by its action upon the organs of vision, enables them to perform their function of sight." (Light alone enables us to see and know.)

These statements make it evident that light is essential to spiritual life, that it must have its source outside of us and find its response within us.

## I. THE LIGHT OF CREATION

**T**HE opening words of John's Gospel take us back to the eternal Son of God, back yonder in a dateless "beginning" (John 1:1-2). He was the Creator—"all things were made by Him" (vs. 3). Not only so, but "in Him was life" (vs. 4a), and that Life, imparted

and given its highest expression, became "the light of men" (vs. 4b).

Creation ends there. Man is its intended culmination and climax. That "Life," in His likeness, places us at the top, with a "light" that differentiates us from all other created existence. Life made man to share the nature of God; Light enabled him to share His knowledge and wisdom. Thus lightened, man's eyes saw and ever see, what the animal's eyes have never seen nor ever will see. Man is akin to God.

But the next verse (vs. 5) introduces the element of "darkness"—a moral state that can not "comprehend" the light. Here, then, is the great moral and spiritual struggle between good and evil, God and the Devil, life and death, light and darkness, as anticipated and portrayed in the majestic words—of which these in John are the counterpart—with which the Genesis account opens the Bible: "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light" (Gen. 1:1-3).

## II. THE LIGHT OF CHRIST'S COMING

**A**S GOD spake in the beginning, dispelling darkness with light; so in the fullness of time God spake with His appointed "Word"—the living Word—His very Self, incarnate, sent among us as "bone of our bone and flesh of our flesh," to penetrate our spiritual darkness and bring back to us the light with which He had originally blessed us. Yea, the first light of creation with the added light of re-creation.

This is the story of John 1:6-14. Whatever other lights God sent us—all the prophets and now John, the forerunner and immediate witness to the Light—here is the "true Light which lighteth every man" (vs. 9). Yet man's hopeless, helpless state in darkness is shown by the fact that "He was in the world, and the world was made by Him, and the world knew Him not" (vs. 10).

How much man needed Christ! Note the next verse: "He came unto His own, and His own received Him not" (vs. 11). They were in such blinding moral darkness that they did not know the Light when it came. They would not have Him. And men today are in that same condition, unaltered. Their rejection of God's Light is the strongest proof we have of man's moral obliquity, darkness, and death. Every day, that

**"H**IS Gospel of Life, Love, and Light"—an exposition of the Gospel and First Epistle of John—is among the finest of Norman B. Harrison's many excellent Bible study books. By the kind permission of Mr. Harrison we are enabled to bring the third chapter of this exposition to the readers of "Grace and Truth." We trust that many of our subscribers will desire the blessing of reading the entire book. It is published by the Institute Colportage Association and copyrighted 1929 by Norman B. Harrison. The price in paper cover is fifty cents, in cloth, seventy-five cents, and it may be ordered from the Institute Book Nook.



an lives in continued refusal of the light he is proving God's portrait of him, a ruined estate, all too true.

But when men do receive Him—what? They get back the "light of life." They have Him, and He is the "Light of life." Please read what happens as though for the first time: "But as many as received Him, to them gave He power to come the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (vs. 12-13).

Now we see! See what we had not the power of perception to see before! We see, through the incarnate Son, the glory of God. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (vs. 14).

### III. THE LIGHT OF CONVICTION

**W**ITH chapter three we find Jesus stressing the need of the new birth. We hear Him say to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God . . . ye must be born again" (vss. 3, 7). And this necessity is enforced by the declaration that for this purpose God in His love gave His Son and sent Him into the world, "that whosoever believeth on Him should not perish, but have eternal life" (vs. 16).

Men, however, do not acknowledge their need of a new birth; therefore they do not feel their need of Christ. So, while "God sent not His Son into the world to condemn the world," but rather that it might be saved (vs. 17), the practical result is condemnation, self-induced by their attitude of rejection. The Holy Spirit has taken great pains to make this doubly plain. Let us note carefully as we read:

He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God (vss. 18-21).

The paramount need of today is that this very light of conviction break in upon men's souls. The fact that they need Christ, plus the further fact that they refuse to take Him as Saviour, is *prima facie* evidence that they are convicted and condemned.

### IV. THE LIGHT OF CONVERSION

**I**T IS this light of which Jesus speaks in John 8:12: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light

*New light new love, new love new life hath bred;  
A life that lives by love, and loves by light:  
A love to Him, to Whom all loves are wed;  
A light, to Whom the sun is darkest night:  
Eye's light, heart's love, soul's only life He is:  
Life, soul, love, heart, light, eye, and all are His:  
He eye, light, heart, love, soul; He all my  
joy and bliss.*

—Spencer Phineas Fletcher

of life." The light of creation was a bestowment of His life—"In Him was life, and the life was the light of men" (John 1:4). The light of the new creation—redemption—is a new bestowment of His life. It is "the light of life"; life from the dead, from a state of spiritual darkness and inability to know spiritual things.

This teaching of chapter eight is given vivid illustration in chapter nine, when Jesus opens the eyes of the man "born blind." His first birth left him in darkness. Jesus brought to his eyes and to his soul the light of a new birth.

Today we have the spectacle of men who are spiritually blind discussing and judging spiritual things. College professors, scientists, once-born men, not acknowledging that they, equally with other men, were "born blind," are breaking into the realm of the spiritual and talking about things as much beyond them in their natural state as politics and finance are beyond a dog. The dog cannot know these things because they are above and beyond his sphere of perception. Just so are spiritual things to men until they receive their "second sight"—the light of life.

The noise that these men are making in their blindness reminds us very much of an incident related to us by an officer of our church. It is a personal experience of his boyhood days. Of it he says:

Bathing one morning at a seaside resort at the entrance to Belfast Lough, known as Donaghadee, a group of us were about to dive off the harbour when we noticed a bank of fog about two hundred yards long moving slowly past the harbour and going up the Lough in the direction of Belfast. As I remember it today, it would have reminded one of the shape of a giant dirigible. The sky was clear around. While we were watching it, the Liverpool cross-channel steamer hove in sight on its way up to Belfast. As soon as it entered the fog it began blowing the foghorn and slowing down to the same rate of speed that the banks of fog was going. It was a remarkable sight. We watched for fully half an hour and the steamer failed to come out of the fog in all that time. However, had

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# THE SOUL AND THE TWO NATURES

## STUDY NUMBER TEN IN A SERIES OF OUTLINE STUDIES ON THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

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*IN MUCH teaching on the subject, too little emphasis has been laid upon the fact that the New Nature is the divine nature—Christ in us “the hope of glory.” In this fact we see how marvelous is the provision which God has made to enable us to live a life which is pleasing to Him—He Himself undertakes to live out His life in the yielded believer, and to make this possible He begets in us His own nature. In this study the blessed manifestations of the New Nature, which appear in the life as the soul is yielded to the Lord, come before us. May God awaken in the hearts of all of the “Grace and Truth” Family a yearning hunger and abiding determination to live lives in which the New Nature is the controlling force.*

### INTRODUCTION:

In the study of the manifestations of the New Nature, or works of the Spirit, we have a most valuable background passage in

Gal. 5:22-23—“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against SUCH there is no law.”

What a blessed array of the deeds of the Spirit! God does not see fit to give so long a list as is given of the “works of the flesh,” but the list is quite long enough to present the most familiar and desirable of the specific things called “fruit” which the New Nature produces in the children of God. Love, how greatly needed; joy, how refreshing; peace, how thrilling; longsuffering, how rare; gentleness, how beautiful; goodness, how Godlike! These, and others are named by the Apostle, but as in the catalogue of the works of the flesh, he closes with the word “such,” showing that he has only supplied us with a partial list.

### I. THE MANIFESTATIONS OF THE NEW NATURE

#### A. Graciousness of spirit

Ps. 86:15—“But Thou, O Lord, art a God full of compassion, and gracious . . . .”

Eccles. 10:12—“The words of a wise man’s mouth are gracious . . . .”

II Cor. 5:21—“For He (God) hath made Him (the Lord Jesus) to be sin for us . . . . that we might be made the righteousness of God in Him.”

It is the gracious man who is showing forth the Lord. Gracious when maligned, gracious when misunderstood,

gracious when misrepresented, gracious when every feature of a situation is calculated to irritate, to aggravate, and to arouse. This manifestation of graciousness will only come into that life which has caught a glimpse of God’s astounding grace in dealing with a sinful and rebellious race in the Person of His Son at Calvary.

#### B. Contentment

Phil. 4:11—“I have learned, in whatsoever state I am, therein to be content.”

I Tim. 6:8—“And having food and raiment, let us be therewith content.”

Heb. 13:5—“. . . and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.”

I Tim. 6:6—“But godliness with contentment is great gain.”

Phil. 2:14—“Do all things without murmurings and disputings.”

There is not much in modern ideas, or modern life to inculcate the grace of contentment. But God’s Word gives us the reason Christians can be contented—THEY HAVE JESUS! Listen to the very language of Scripture—“Be content . . . . for He hath said, I will never leave thee, nor forsake thee.” Is not this enough? The soul that is not contented with Him will never be contented.

#### C. Truthfulness

Eph. 4:25—“Wherefore putting away lying, speak every man truth with his neighbor . . . .”

Rom. 3:4—“. . . let God be true, but every man a liar . . . .”

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# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

Rev. Erdie N. Nelson, missionary from D. B. I. with the Africa Inland Mission in Tanganyika Territory, writes of a heathen practice which reveals that the people once knew the truth, but have "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Mr. Nelson says:

"They have a custom that when someone is sick, they must offer sacrifices to the departed spirits of some of their ancestors. If the man of the house is sick he calls the native doctor who is supposed to be able to tell who is causing the sickness. Then they try to find the burial place of some ancestors, clean the grass off carefully, and if there is not a stone there they will find one and set it up. Then they select two goats, and one is taken to that grave and killed so his blood runs over the stone. Afterward the meat is taken to the house and they have a feast. Then the other goat is taken to the bedside of the sick person, and he and his family and the witch doctor place their hands on the head of the goat and confess that they have not worshipped the spirits of their ancestors as they ought to have done, but that they will be more careful in the future. A little bell is now tied to the goats neck, and he is turned out into the flock and worshipped as a god. Oh, that they might learn to know Him 'Who His own self bare our sins in His own body on the tree.'"

We are happy to learn of a new door which has been opened before Rev. and Mrs. J. A. Ker, in their work with the Ceylon and India General Mission. And in reading of it we find a good lesson on methods of approach:

"During the past two months we have been able to open up gospel work in a large potters' village in our Horana District. The people were hostile at first, but as we took an interest in their work of making pots they soon were eager to hear our message. . . .

"On our first visit we told them what our Bible tells us about the potter and the clay, and of the vessels of honor and dishonor. We told them that God our Father was our Potter, we are the clay, all of us the work of His hand. But just as some of their vessels are marred in the hands of the potter, and had to be made over again, so we have been marred by sin, and need to be "born again" by the power of the Holy Spirit . . . .

"On our next visit to this village many received us gladly. Although many cannot afford to stop their work, yet they are glad to have us sit down near them and tell them about Jesus Christ."

Mr. H. S. Ferguson, missionary of the China Inland Mission in Anhwei, was recently captured by bandits, and so far as we know, still is held by them. While Mr. Ferguson was engaged in relief work among the starving in Chengyangkwan, the bandits entered the city, took him

captive, stole the famine relief funds, robbed many homes and stores, and pillaged the mission. Let us pray for the release of this faithful missionary, and that the light of the Gospel might shine into the darkened hearts of his captors.

Miss Anna Thorrell, class of '25, who has been serving as a missionary with the Orinoco River Mission in Venezuela, is home on furlough. It is a pleasure to have this faithful messenger of the cross with us at the Institute for several weeks.

Rev. and Mrs. C. A. Bunting, missionaries of the China Inland Mission at Kanchow, Kiangsu, had the trying experience not long ago of going through a siege in which their city was attacked by a Red army of twenty thousand, with only three thousand men for defence. After thirty-three days of trial and uncertainty, but also days of confidence in God, deliverance came. And the work goes on:

"School opened the day the relief troops arrived, and up to the present we are the only school open in the city. Pray for this school work, and for definite conversions in it this term."

Our hearts are rejoicing in the joy which has come to two of the members of our D. B. I. family. On Saturday, August 20, Rev. Ralph E. Obitts, class of '30, and Miss Shirley Sirois, class of '29, were united in marriage. Dean Clifton L. Fowler officiated, and the wedding took place in the chapel of Chapman Hall at the Institute Campus, in the presence of a large number of guests. The ceremony was followed by the reception in the parlor of Brookes Hall. After their honeymoon, spent amid the grandeur of the Colorado Rockies, Mr. and Mrs. Obitts will return to take up their duties at D. B. I.

We rejoice in the confidence that here is a home which is truly established in the Lord, and that in it the joys and blessings which He purposed in such a union shall find their highest realization.

Another happy D. B. I. couple has embarked upon the sea of matrimony with the loving wishes of the Institute family. On September 2, Rev. Russell L. Taft and Miss Nora Ames Wood (both members of the class of '29) were united in marriage by Dean Clifton L. Fowler, at the home of Miss Essie N. Clevenger, at Denver.

Rev. Taft and his bride have both endeared themselves to the Institute staff by their faithful service for the Lord, and their return to the work at D. B. I. after a honeymoon in the hills is anticipated with joy. May God richly bless the new home.

J. R. J.



# UNEVANGELIZED AFRICA

## INTRODUCTION TO NEW FRIENDS

**UNEVANGELIZED AFRICA MISSION** is an independent, interdenominational, evangelical faith mission, organized in 1927, incorporated in 1928. It is true to the "faith once delivered to the saints," and is building on no other man's foundation, but bearing witness in unevangelized tribes, never before touched by Protestant missions.

**THE FIELD** includes a section of Belgian Congo, East Africa, extending some 400 miles south from a point southwest of the Rumenzi Mountains, and west of Lake Edward south to Lake Kivu, and westward from the continental divide into the forest. These lakes lie west and south of Lake Victoria.

**THE POPULATION** is estimated at a million or more Banandi people, and other tribes of the great Bantu and Pygmy races. They are wild, primitive people, living in the fear and superstition of animism, and subject to the degrading practices of the witch doctors.

**FOUR STATIONS** have been opened here, two near Lake Edward and two near Lake Kivu. Thirteen missionaries are in charge of the work, including a physician. Prayer is being made for two more stations on Lake Kivu, around which there are three tribes. There are great opportunities for work among lepers and among the pygmies.

**THE GOSPEL** has brought a ready response in some sections, with strong opposition in others. There are now about 76 outstations manned by native evangelists and about 152 native evangelists and teachers.

**YE ALSO HELPING TOGETHER BY YOUR PRAYER FOR:** dark Africa, missionaries, candidates, doctors, stewards, and intercessors.

## THE MOVING OF GOD'S SPIRIT ON THE FIELD AND AT HOME

**LUBERO AND MISEBERE**—God has honored His Word and given us many native evangelists who are occupying out-posts within a radius of forty miles. These boys are doing real preaching from village to village. They get very little pay, sometimes none. Other boys their age receive from the mines and government three or four times as much, plus good clothes. We praise God for keeping these boys so faithful. They come from wild, heathen villages, and they go

with the Gospel into strongholds of sin and superstition. The parents of one evangelist took his wife and child away, refusing to return them unless he would return to heathenism. He remained true and in answer to specific prayer they were finally returned to him. We have a parish of over 100,000. Pray for us.

**KITSOMBIRO**—The "Home for Girls" is being blessed of God. It is a place of refuge for young girls who have been rescued from the intolerable conditions which surround the practice of purchasing a child-wife for a certain number of goats. Pray that they may be freed from sin and superstition.

**SAKE**—in the needy KIVU—The Lord is answering prayer, supplying materials for building the new chapel, and souls are being reborn. The dispensary work opens the way for the GOSPEL. Saturday night meetings, around camp fires, in the villages bring listeners. Native evangelists preach in the villages. Pray for an outpouring of the Spirit in convicting power!

**KUANGUBI**, near RUTSHURU—the last station opened. The chapel has been completed. 30 young men are in the school, and over 50 children are in the morning school. Praises abound in the wonderful opportunities which are opening. Pray for a dispensary for this station and for faith to overcome strong opposition.

**LABORERS**—As the Home Council began earnestly to seek God's will for new workers to be sent out to the field soon, letters of inquiry began to come in—tokens that while we were ASKING, He was DOING. One letter reads: "For the first three months after I started working, I seemed to be losing interest in Africa, and also in all spiritual things. I couldn't seem to help it, and just kept praying that God would bring back that zeal. About three weeks ago, without any apparent cause, the yearning to go to Africa came back to me, and I began planning my outfit with renewed enthusiasm. It seems so much more probable that I shall go soon now." We praise Him, and pray that many more shall hear His voice saying, "Who shall go for Me?"

**SUPPLIES**—In unwavering trust that God will supply every need, we are praising Him for the increasing interest manifested, through the moving of His Spirit

If you wish stories of great interest from the field, a request will bring them to you.

If you will PRAY for this work, send your name and address to

## UNEVANGELIZED AFRICA MISSION

536 South Hope Street,

PACIFIC COAST COUNCIL

Los Angeles, California

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# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## THE LORD'S DAY OR THE SABBATH

Norman C. Deck, the author of this treatise on Seventh Day Adventism, has labored for a number of years on the foreign field. There he has met with special opposition from the Seventh Day Adventists—who, like most false religionists, practically confine their missionary labors to the proselyting of believers. Thus, from very necessity, Mr. Deck has been compelled to make a thorough investigation of the subject.

Mr. Deck proceeds, first of all, to prove conclusively the fallacy of the Seventh Day Adventist's claim that the law concerning the Sabbath is still in force. Some of the telling arguments he employs are as follows: The ten commandments are a purely Jewish code of laws in their direct application as is proven by the context of the commands themselves; the ten commandments are an integral part of the old covenant and are set aside with it; the fourth commandment is not moral in character but ceremonial, as Jesus Himself intimated, and is, therefore, to be classed with the ceremonial law which even the Seventh Day Adventists admit to be done away; the apostle Paul makes it plain that the law concerning the Sabbath is no longer binding. Each of the points is backed up by an abundance of Scripture proof, and the illustrations with which the points are made clear are among the best we have ever read.

In the latter portion of the book Mr. Deck presents various reasons for the observance of the first day in the week as a day of worship. He mentions that this day is that upon which Christ rose from the dead, the day upon which he appeared to the disciples in the upper room, the birthday of the Church, the day upon which the Lord's supper was celebrated, and the day upon which the Corinthian believers were to lay aside their offering.

The book also contains helpful discussions of the Sabbath in its typical significance, and the proper conduct of Christians on their day of worship.

We regret that Mr. Deck has incorporated into his subject and also into the body of the book a teaching which we do not regard as scriptural. By this we mean that we do not believe there is any basis in Scripture or terming Sunday "The Lord's Day." This is an exceedingly minor point, however, and one which has no bearing upon the vital point under discussion. We would not for a moment hesitate to give the book our hearty recommendation. It contains a message that is greatly needed, and one which will prove of untold value to any Christian who is faced with the necessity of refuting Seventh Day Adventism's teachings.

"THE LORD'S DAY OR THE SABBATH," by Norman C. Deck. 157 pages, 4 $\frac{3}{4}$ x7 $\frac{1}{2}$  inches, paper. Price, two shillings (50 cents). Published by Pickering and Inglis, 4 Paternoster Row, London, E. C. 4.

## THE QUESTIONERS (Second Series)

A series of missionary heart talks introducing a group of young people discussing Bible subjects with a leader. The first "talk" is about how Jacob came to be renamed; the next is about Joseph as a type of Christ. The third centers about Moses who, having failed in his attempt as a young man to deliver his nation in his own way, succeeded forty years later in God's way. There are discussions about Joshua, Ruth, Naaman, Esther, Jonah, the first foreign missionary, etc. At the end of each of the twelve lessons there is a Bible puzzle of one sort or another. The direct discourse of a discussion group comprising interrogative youngsters adds interest to the Bible lessons. The average Sunday-school teacher would profit from this book by taking some hints about methods of teaching the Bible to children.

"SECOND SERIES OF QUESTIONS," by Frederic F. Helmer. Art stock cover, 76 pages, 7 $\frac{3}{4}$ x5 $\frac{1}{4}$  inches, 35 cents postpaid. Published by the China Inland Mission, 237 W. School Lane, Germantown, Phila., Pa.

## LOOKING BEYOND

"Looking Beyond" is a timely message for the hour in which we live—an hour so terrible in its disappointments and disillusionments that it is indeed with many a question of faith or suicide. It is a message calling upon the Christian to look out beyond the fluctuations and tribulations of the present life to the certain glories and joys of our future state. The key-note of the book is presented in the third and central chapter under the heading, "A Cheerful View of Death." In this chapter Dr. Evans deals especially with the fact that since Jesus has Himself borne the sting of death, the Christian need have no fear of dying. Leading up to this thought, Dr. Evans first paints a picture of this life as it really is, and then speaks of the certainty of a future existence. The fourth chapter is devoted to the thought that the believer has already "the earnest of the Spirit" giving him full assurance of eternal glory. Strong emphasis is here laid upon the truth of the eternal security of the believer. To give but one of the many good statements, Dr. Evans declares, "I do not know much about the perseverance of saints, but I am convinced of the perseverance of God." The concluding chapter deals with the thought of our future reward. Dr. Evans makes clear the distinction between salvation and rewards, showing that the Christian can be saved though his life be an entire loss, but he makes it clear that the loss of reward is no trifling matter. The style of the book is delightful and refreshing, the message is instructive, encouraging, and inspirational, and, above all, it is thoroughly scriptural. There is rich blessing in its pages.

"LOOKING BEYOND," by William Evans. 60 pages, 4 $\frac{1}{2}$ x7 $\frac{1}{2}$  inches, art stock cover, printed in two colors throughout. Price 40 cents. Published by The Bible Institute Colportage Ass'n, 843-845 North Wells Street, Chicago.



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## A LOST NATION

Romans 10:1-4

### INTRODUCTION:

- a. Paul's concern because of Israel's condition
- b. His attitude an example for every Christian

### I. ISRAEL A ZEALOUS NATION

- A. "They have a zeal of God"  
Rom. 10:2a
- B. This zeal is "not according to knowledge"  
Rom. 10:2b  
Illus. Paul's zeal before his conversion  
Acts 9

### II. ISRAEL A SPIRITUALLY IGNORANT NATION

- "They being ignorant of God's righteousness"  
Rom. 10:3a
- A. They are ignorant of the fact that righteousness is by faith of Jesus Christ  
Rom. 3:22
  - B. They are ignorant of the fact that righteousness is the free gift of "grace through the redemption that is in Christ Jesus"  
Rom. 3:24

### III. ISRAEL A SELF-RIGHTEOUS NATION

"Going about to establish their own righteousness" (Rom. 10:3b)—we see this today in the following forms:

- A. Orthodox Judaism  
The establishment of their own righteousness through the observance of Talmudic ritual
- B. Reformed Judaism  
The establishment of their own righteousness by denying the force of the law

### IV. ISRAEL A STUBBORN NATION

"Have not submitted themselves unto the righteousness of God"  
Rom. 10:3c

- A. They have rejected the light  
II Cor. 3:14-16
- B. An erroneous conception of Christianity is in part responsible for this
  1. Persecution by a pseudo-Christianity
  2. Ostracism by a cold Christianity

### CONCLUSION:

- a. Christ meets the Jew's need  
Rom. 10:4
- b. We are responsible to preach Christ to the Jew

—H. H. A.

## THE FAMILY ALTAR

INTRODUCTION: I Chronicles 13:14

### I. THE FAMILY ALTAR IS THE PRACTICAL EXPRESSION OF OUR RECOGNITION OF THE LORDSHIP OF CHRIST

- A. All family relationships should center in the Lord  
I Cor. 7:39  
Eph. 4:22-25  
Eph. 6:1-4
- B. At the family altar we bear most effective testimony to our desire that we and our house should serve the Lord  
Josh. 24:15

### II. THE FAMILY ALTAR IS THE PRACTICAL MEANS OF INSTRUCTING OUR CHILDREN IN THE FEAR OF THE LORD

Deut. 6:4

### III. THE FAMILY ALTAR IS THE PRACTICAL MEANS OF FELLOWSHIP BETWEEN THE VARIOUS MEMBERS OF THE FAMILY

Prov. 15:16-17

—H. A. W.

## THE NURTURE AND ADMONITION OF THE LORD

Ephesians 6:4

### I. THE RESPONSIBILITY INVOLVED

- A. Discipline  
Heb. 12:3-11  
Tempered with grace, however  
Tit. 2:12—"teaching us" is the same word as nurture
- B. Instruction  
The same word for nurture is used in II Timothy 3:16-17, and translated "instruction"

The same word for admonition is used in I Corinthians 10:11. Notice that both center in the Word

### C. Example

### II. THE PICTURE PRESENTED

Ps. 103:13

### III. THE PROMISE IMPLIED

Prov. 22:15; 23:13-14  
Prov. 29:15

—H. A. W.

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 10

Sunday, December 4, 1932

## LIVING WITH PEOPLE OF OTHER RACES

Lesson Text: 1 Kings 8:41-43; Luke 10:25-37; John 4:5-10; Acts 10:9-19, 28-35; 17:22-28  
(Assigned for Printing: John 4:5-10; Acts 10:30-35)  
Read also Luke 10:30-37

### Golden Text:

**"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" (Acts 10:34).**

Just why should we be interested in other people? This may seem a strange question, but it should not, for there is a real need for many of God's children frankly to face it.

First, however, perhaps we should stop and think about some of the reasons why many are not interested in others. Pride of race causes some to look down on others and to consider them beneath their notice, because they are not of the same race. Pride of class hinders others, for they fancy they are better than their neighbors, whatever may be their supposed reason for thinking so, and it may be any mere trifle, such as a little more money, a little better home, a little more education, or what not. But in the final analysis the reasons why people are not interested in others may be boiled down into one word—selfishness!

As a matter of fact, self interest should lead us to interest in others, for it is a principle in human relationships that one receives from others the treatment which he accords to them. "A man that hath friends must show himself friendly," says the Scripture (Prov. 18:24), and the same applies to other things. If we want others to be kind to us, we must be kind to them. If we want them to be considerate and courteous to us, we must treat them with considerateness and courtesy. And, while He had a higher motive primarily in mind, this is doubtless one of the reasons why our Lord said, "All things, whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). Many do treat their neighbors with kindness and considerateness because they hope to receive such treatment in return, and particularly do they deal thus with those whose friendship and favor they especially desire. But even here, selfishness holds a large place, consequently it is another kind of interest concerning which we inquire in asking the question, "Just why should we be interested in others?" And for such interest in others reasons can be found very different from self interest.

Before considering the reasons for our being interested in others, however, it were well to define the kind of interest of which we are speaking, and this we will essay to do. The interest in others which our lesson Scriptures bring before us is more than an ordinary human interest—it is God's own interest in them, begotten in us by His

Spirit; it is not an interest which involves only ordinary matters of life and of human relationships—it is an interest in the welfare of souls. Our question, therefore, might be revised thus, "Just why should we be interested in the souls of our fellow men?" And this interest in souls will include both believers and unbelievers. And now for the answer to our question.

### I. WE SHOULD BE INTERESTED IN OTHERS BECAUSE GOD'S WORD SAYS WE SHOULD

Our Lord's conversation with the lawyer reveals plainly that God wants us to be interested in others. His summary of the Law was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). And to illustrate what it meant to love one's neighbor as oneself, He gave the familiar parable of the Good Samaritan. To read His parable is to understand at once that the priest and the Levite who passed by and failed to take an interest in the victim of the robbers were out of harmony with God's thought, whereas the good Samaritan, whom THEY would have despised because he WAS a Samaritan, fulfilled not only the letter, but the spirit of the Law as well. This parable certainly teaches us that we should be interested in others.

And many other Scriptures crystallize the teaching of this parable. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" says the apostle Paul (1 Tim. 2:1). "Be ye kindly affectioned one to another," is the admonition of another Scripture, "with brotherly love, in honor preferring one another" (Rom. 12:10). And yet another Scripture says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

### II. WE SHOULD BE INTERESTED IN OTHERS BECAUSE CHRIST IS INTENSELY INTERESTED IN THEM

"Christ also suffered for us, leaving us an example, that ye should follow His steps," says 1 Peter 2:21. This does not say that we must follow His example in order to be saved. Nay! it were folly to think so, for the very next words would condemn us all as failures: "Who did no sin, neither was guile found in His mouth" (1 Pet. 2:22).



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with a like interest in the souls of others for whom Christ died.

Our Lord's interest in the souls of others was evident in His dealing with the woman of Samaria at Jacob's well. There can be no doubt whatever that the constraining necessity of which John speaks in the words, "He must needs go through Samaria" (John 4:4) was the response of His heart to the heart hunger and spiritual need of that very woman. And one cannot read the story of His frank, yet tender dealing with her without realizing He was indeed intensely interested in her spiritual welfare. Others knew of her sin, and of the need of her soul beside Christ, but He CARED! He cared enough to make that wearisome journey to meet her at that well. He cared enough to disregard the conventionalities of the Jews to speak to her—a woman of Samaria, whom the Jews considered beneath their notice. And He cared enough to deal with her kindly, but definitely, concerning her need, and to reveal Himself to her as the promised Messiah and the Saviour of her soul (John 4:5-10). In this, and in many similar incidents in His life, our Lord has left us an example, teaching us that we, too, should be vitally, personally interested in the souls of our fellow men.

### III. WE SHOULD BE INTERESTED IN OTHERS BECAUSE CHRIST DIED FOR THEM

The supreme exhibition of Christ's interest in the souls of men was the cross of Calvary. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" says John 3:16; and, lest we should think that it was altogether the Father's love which prompted that stupendous sacrifice, the Scripture assures us that the Son Himself "loved us and gave Himself for us." And in this very connection it exhorts us to "walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:2).

We should be interested in the souls of others because of their imperative need of the One Who died for them. God's Word plainly teaches that without Christ all men are lost. But it just as definitely teaches that all who trust in Him are saved. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). But to trust in the Lord Jesus Christ as their Saviour they must know about Him, and this is where our responsibility comes in. "Who-soever shall call upon the Name of the Lord shall be saved," says the Scripture, and then, in this connection, it raises a series of challenging questions: "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14-15). It is our responsibility to be preachers, that souls may hear of the Saviour, and hearing, believe in Him and be saved. We should be interested in the souls of others because they need the Saviour so sorely.

And we should also manifest our interest in the souls of others by telling them of the Saviour's love, because only so can the desire of His heart be realized. "When thou shalt make His soul an offering for sin (that is, by trusting Him as your Saviour), He shall see His seed . . . He shall see of the travail of His soul and shall be satisfied" (Isa. 53:10-11). From this Scripture we learn that the salvation of souls is the Saviour's satisfaction; and this He, Himself testified when, concerning His ministry to the Samaritan woman and leading her to a decision to trust Him as her Saviour, thus fulfilling the Father's will. He said, "I have meat to eat that ye know not of" (John 4:32). If we really love our Lord as we should, we should yearn with all our hearts to bring pleasure to Him; and if we know His love as we should, we know that nothing can bring so great joy to His heart as to see souls being won to trust Him as their Saviour and being built up in the faith after they have trusted in Him. For our Saviour's sake, therefore, as well as for the sake of the souls for whom He died, we should take a vital, personal interest, both in the salvation of the lost and in the spiritual welfare of the saved.

If this Scripture means that we must follow His example to be saved, then it means that we must be without sin, and at once we are cut off from all hope of salvation, for "All have sinned, and come short of the glory of God" (Rom. 3:23). But it does mean that the purity of His life and guilelessness of His speech are exemplary for us as His children after we have trusted Him as our Saviour. And it means that the intense interest in our souls which He manifested by suffering for us, should stir our hearts



#### IV. WE SHOULD BE INTERESTED IN OTHERS BECAUSE GOD ENABLES US TO BE THE MEANS OF BLESSING TO THEM

God has given to each of us a special spiritual "gift" or enabling to fit us to be the means of blessing to souls. It is incumbent upon us, therefore, to use the gift which He has given.

The upbuilding of the Body of Christ is accomplished, not only by the ministry of pastors and teachers, and others with the public gifts, or gifts which fit them for public ministry, but by the spiritual contribution of every member of that Body. This we are told in Ephesians 4:7-16. In the first part of this passage we are told that "unto every one of us is given grace according to the measure of the gift of Christ," or in other words, God has given to every believer a gift, and the bestowing of this gift was a matter of grace. And then, in verse 16 it says that the Body, "joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love." Notice, this verse tells us that the edifying or upbuilding of the Body of Christ is accomplished by that which every joint, or member supplieth. For any joint to fail to make its contribution, therefore, must rob the other members of the Body of the blessing which God purposed that joint to bring.

And many other Scriptures speak of the fact that God has given to each of His children the enabling which they need in order to bring blessing to others. "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" is our Saviour's testimony (John 15:16). And Proverbs 11:30 explains, "The fruit of the righteous is a tree of life, and he that winneth souls is wise."

#### VITAL-TRUTH ILLUSTRATION

A Japanese evangelist once said to a group of his countrymen: "Today I attended a surgical clinic, and saw the foreign teacher preparing to remove a cataract from the eye of an old lady. I wondered thus to myself: 'Suppose now we Christians ARE mistaken, and that, instead of one God, there are many gods; and that the one who made the American did not consult with the one who made the Japanese; and as a result there is a difference in the minute anatomy of the eye, and so this operation proves a failure.' But no such thoughts seemed to disturb the doctor. He cut into the eye in confidence, took out the cataract, and the patient could see. Truly there is but one God, the Creator of us all."

—Christian Work

Fourth Quarter, Lesson 11

Sunday, December 11, 1932

## THE CHRISTIAN'S USE OF LEISURE

Lesson Text: Lev. 23:39-43; Neh. 8:9-18; Zech. 8:5; Matt. 11:16-19; Mark 6:30-32; 1 Cor. 10:23-33

(Assigned for Printing: Neh. 8:10-17; Mark 6:30-32)

Read also: Phil. 4:4-9

#### Golden Text:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

"The Christian's Use of Leisure" is a topic which needs to be discussed, and which might be discussed very profitably; but the Scriptures assigned in connection with this topic might better be entitled, "The Kingdom in Type," for this is the central thought which binds them all into one harmonious whole. We will take this for our subject, therefore, instead of the one assigned, and will proceed to study the lesson Scriptures with this thought in mind.

#### I. THE TYPE OF KINGDOM CONDITIONS IN THE FEAST OF TABERNACLES

One of the feasts of Israel was the Feast of Tabernacles. During this feast, which lasted for eight days, the children of Israel were to dwell in "booths" or "tabernacles" made of the branches of trees, and it was to be an occasion of rest and rejoicing. In Leviticus 23:39-43 we find the law establishing this feast and giving instructions for its observance. To this day among the orthodox Jews we find customs which are reminiscent of the Feast of Tabernacles.

In Nehemiah 8:10-18 we have one of the most outstanding examples of the celebration of this feast. In order to have this Scripture clearly in mind, let us read it together: "Then he said unto them, Go your way, eat the at, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the Scribe, even to understand the words of the Law. And they found written in the Law which the Lord had commanded by Moses, that the children of

Israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the Book of the Law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner" (Neh. 8:10-18).

The Feast of Tabernacles was one of the types of the Kingdom of Christ in which the Old Testament abounds, and the typical significance of this feast was especially apparent in its observance in the days of Nehemiah. To discuss this typical setting forth of the Kingdom in detail would require much more space than we can possibly devote to it, so let us outline the essential facts in the form of an analogy.

#### THE FEAST OF TABER- NACLES as observed in the days of Nehemiah

1. When this feast was observed, the children of Israel had just returned from captivity. Neh. 7:6
2. When this feast was observed, the children of Israel had experi-

#### THE KINGDOM OF OUR LORD JESUS CHRIST

1. In the Kingdom of our Lord Jesus Christ, the children of Israel will have been restored from captivity. Isa. 66:20-23 Matt. 24:31
2. In the Kingdom of our Lord Jesus Christ the children of Israel shall

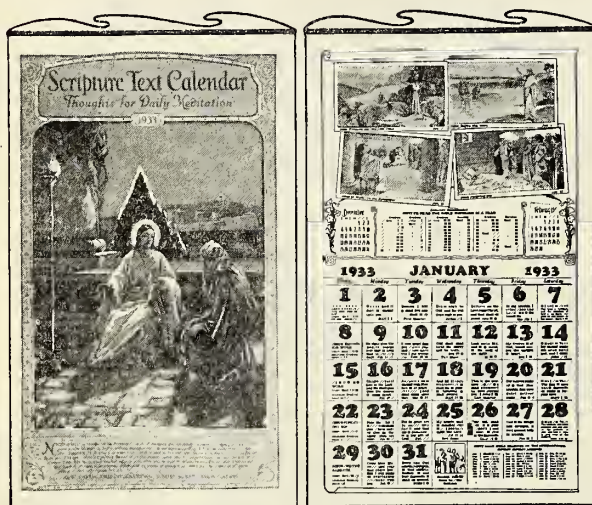




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enced a great spiritual revival  
Neh. 8:1-8

3. When this feast was observed, the children of Israel dwelt in booths, under the branches of trees  
Neh. 8:16-17  
Lev. 23:40-42

4. When this feast was observed the children of Israel had great rejoicing.  
Neh. 8:12, 17  
Lev. 23:40

5. When this feast was observed the children of Israel rested.  
Neh. 8:17  
Lev. 23:35-36

6. This feast was characterized by the reading of the Law of the Lord, at Jerusalem  
Neh. 8:18

have experienced a great spiritual revival.  
Zech. 12:10-14  
Ezek. 39:27-29  
Hos. 2:23

3. In the Kingdom of our Lord Jesus Christ every man shall dwell under his own vine and fig tree.  
Micah 4:4

4. In the Kingdom of our Lord Jesus Christ Israel will have great joy and gladness.  
Isa. 35:10  
Ps. 126:1-2

5. In the Kingdom of our Lord Jesus Christ Israel shall enjoy rest.  
Jer. 30:10  
Isa. 11:10

6. In the Kingdom of our Lord Jesus Christ, "the Law shall go forth of Zion, and the Word of the Lord from Jerusalem."  
Micah 4:2

## II. THE PICTURE OF KINGDOM REST IN THE SAVIOUR'S FELLOWSHIP WITH HIS DISCIPLES

We have seen that one of the characteristics of the Kingdom of Christ which was pictured in the Feast of Tabernacles was rest: this fact lends special significance to our Saviour's fellowship with His disciples, of which we are told in Mark 6:30-32. "And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught. And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately." You will notice that the Saviour's purpose in calling His disciples apart by themselves was that they might rest. This is what our Lord will do for His people in the Kingdom when He comes again. He will give them rest and, as was the case with His disciples, they will enjoy that rest in His presence and company, for our Lord Himself shall be in their midst in the Kingdom.

It has always been God's plan and purpose, and the yearning of His heart that His people shall enjoy rest. Through the prophet Isaiah, He said to Israel, "In returning and rest shall ye be saved, in quietness and confidence shall be your strength" (Isa. 30:15). And again, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing" (Isa. 28:12). Through the prophet Jeremiah He issued the loving invitation, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). And through the lips of His own Son, He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29). But Israel refused to hear and heed, and her ungracious response to each of these invitations is best expressed in the words of Scripture—"But they said, We will not!"

Because Israel rebelled against God's will, and, through unbelief, refused to enter into His rest, chastening came upon her. In her backsliding she experienced the truth of the Scripture which says, "There is no peace, saith the Lord, unto the wicked" (Isa. 48:22). Of this sad experience the record is, "Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest" (Lam. 1:3). And in this condition her plaint was, "We labor and have no rest" (Lam. 5:5). But in spite of Israel's sin and unbelief



lief, though the fulfillment of God's purpose has been delayed, it has not been frustrated, for the Scripture says, "There remaineth, therefore, a rest unto the people of God" (Heb. 4:9—read also Heb. 3:18-19; 4:1-11).

**It is in the Kingdom, when our Lord Jesus Christ reigns in the earth, that Israel shall enter into rest.** Jeremiah 46:27 says, "Fear not thou, O My servant Jacob, and be not dismayed, O Israel: for, behold I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid." And Isaiah 32:17-18 says of this Kingdom rest, "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." And, that it is in the Kingdom, after Christ has come to judge His enemies and to restore His people, that the children of Israel shall enjoy this rest is made very plain by the prophecy of Isaiah 14:3-7: "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet."

### III. THE FORETASTE OF KINGDOM BLESSING IN THE LIFE OF THE YIELDED BELIEVER

And now, before we leave this subject, we must make its personal application. As has been repeatedly stated in the columns of "Grace and Truth," Israel's experiences as a nation picture the spiritual experiences of the individual believing soul. Her misery in her backslidings is a picture of the sorrows of the backslidden soul. And the rest and peace which she shall enjoy in the Kingdom of our Lord Jesus Christ is a picture of the blessings which that soul enjoys who is yielded to Him, for what is the yielded life but the life in which Christ reigns as King? When, therefore, by the yielding of our lives to Him we enthrone Christ in our hearts and minds, we enjoy foretastes of the rest and blessings which shall come to Israel when He reigns in the earth.

The Scripture which is assigned for the devotional reading today is one which very clearly sets forth these foretastes of Kingdom blessing in the life of the yielded Christian. (See Phil. 4:4-9) The joy which shall characterize the Kingdom of Christ finds its parallel in the words of verse four, "Rejoice in the Lord always, and again I say, rejoice!" The personal presence of Christ with His people in the Kingdom finds a parallel in the words of verse five: "Let your moderation (considerateness) be known unto all men; THE LORD IS AT HAND!" And the rest and peace which shall come to Israel in the King-

dom is paralleled by the blessings promised in verses six and seven: "Be careful (anxious) for nothing, but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." All of this is fully consistent with the rest of today's lesson, for the exhortation of verses eight and nine in effect is an admonition to give Christ the preeminence in our thoughts and lives, for in Him is the embodiment of everything that is true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy; and to give Him the preeminence in our lives is simply to give Him in those lives the place which He shall hold in the whole earth in the Kingdom. And so we bring our lesson discussion to its conclusion with the words of this admonition: "Be careful (anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen of me, do: and the God of peace shall be with you" (Phil. 4:6-9).

### VITAL-TRUTH ILLUSTRATION

When the Argonauts drew near to the Flowery Isle, they saw, or thought they saw, a company of fair maidens sitting on the beach among beds of poppy and asphodel. But these were the sirens, half woman and half vulture, whose songs had lured many to destruction. And such entrancing music the mariners had never heard before. They dropped their oars to listen, and a drowsiness fell upon them, and they said one to another, "Let us go ashore and listen to these songs forever." But on board the Argo was Orpheus, sweetest singer of all the sons of men. He said, "I will match my song against theirs." And he took up his golden harp and swept its strings and began to sing. He sang of heroism, of noble deeds, of fair renown, of untarnished names, of the honor of manhood, and the purity of womanhood. And lo! the song of Orpheus drowned the song of the sirens. And the sailors cried, "Sing on, Orpheus, that we may forget the sirens and be men and heroes to the last." And as he sang, they dipped their oars and sped away from the enchanted island. Sensual, sinful pleasures are the sirens which beckon and sing to lure us to destruction. But Christ is our Orpheus whose song is sweeter than the siren voices. And if we listen to His song of heroism and high honor and immortal glory, we shall be inspired to live pure and noble lives.

—Selected

Fourth Quarter, Lesson 12

Sunday, December 18, 1932

## REVIEW—CHRISTIAN STANDARDS OF LIFE

Devotional Reading: Phil. 3:8-14

Golden Text:

"And He said unto them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

### THE DEVOTIONAL READING OUTLINED

#### I. A NEW MOTIVE IN LIFE

"That I may know Him . . ." (Phil. 3:8-10a)

#### II. A NEW POWER IN LIFE

" . . . and the power of His resurrection" (Phil. 3:10b-11)

#### III. A NEW GOAL IN LIFE

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

### QUESTIONS FOR REVIEW

Lesson 1—"The Christian's Devotional Life"

(Lesson Text: Ps. 1:1-6; 119:9-16; Dan. 6:10;

Matt. 6:5-15; 11 Tim. 3:14-17)

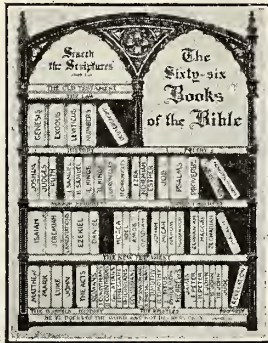
(Golden Text: 11 Pet. 3:18)

1. What does Christ mean to you?
2. What does the Bible mean to you?
3. What does prayer mean to you?



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### Lesson 2—"The Christian in the Family"

(Lesson Text: Gen. 50:17-21; Luke 2:49-52; 10:38-42)  
(Golden Text: Ps. 101:2)

1. What is the Christian husband's primary responsibility to his wife?
2. What is the Christian wife's primary responsibility to her husband?
3. What is the Christian child's responsibility to his parents?
4. What should be the characteristics of the Christian's home life?

### Lesson 3—"The Home and the Coming Generation"

(Lesson Text: Gen. 18:17-19; Deut. 6:4-9; 1 Sam. 1:24-28; Mark 10:13-16; 11 Tim. 1:3-6)  
(Golden Text: Prov. 22:6)

1. Is the bearing of children, with all that is involved, a shameful thing, or something holy? Why?
2. What are the privileges of Christian parenthood?
3. What are the responsibilities of Christian parents?

### Lesson 4—"Problems of the Modern Home"

(Lesson Text: Josh. 24:14, 15; Mark 10:2-12; Eph. 6:1-9)  
(Golden Text: Josh. 24:15)

1. What are the problems of the modern home?

### Lesson 5—"The Christian and Law Observance"

(Lesson Text: Prov. 23:29-35; Rom. 13:1-7; 1 Cor. 9:19-27; Gal. 6:1-10; 1 Pet. 2:11-17)  
(Golden Text: Gal. 6:7)

1. Is the use of alcohol a help or a hindrance to good health?
2. Can a Christian drink strong drink and still be subject to the powers that be?
3. What effect has the use of strong drink on the believer's future?
4. What effect has the use of strong drink upon the believer's spiritual life?
5. What effect has the use of strong drink upon the believer's testimony?

### Lesson 6—"The Christian and World Peace"

(Lesson Text: Ps. 22:27-28; 67:1-7; 72:8-19; Isa. 2:1-4; Matt. 28:16-20; Eph. 2:13-19)  
(Golden Text: Matt. 5:9)

1. When will lasting peace prevail among all nations of the earth?
2. What does it mean to have peace with God?

3. What does it mean to have the peace of God keeping our hearts and minds?

#### Lesson 7—"Making a Living"

(Lesson Text: Deut. 24:14, 15; Amos 5:6-15; Mark 6:3; Luke 12:13-21; 19:1-26; II Thess. 3:6-13; I Tim. 6:6-16)  
(Golden Text: Rom. 12:11)

1. Does God consider a working man inferior to others, or does He have less regard for him because he is a laborer?

2. Does God pay any attention to how employers treat those who work for them?

3. What is the most important thing for both working man and employer to consider?

#### Lesson 8—"Stewardship of Money"

(Lesson Text: Deut. 8:7-18; Mal. 3:7-10; Luke 12:22-34; I Cor. 16:1-4; II Cor. 8:1-15; 9:1-15; I Tim. 6:7-19)  
(Golden Text: Luke 12:15)

1. What should those who have money be specially thankful for?

2. What particular temptations grow out of having money?

3. What particular obligations are involved in having money?

4. What special opportunities are involved in having money?

5. Are these things true only of the wealthy, or of every believer?

#### Lesson 9—"Stewardship of Life"

(Lesson Text: Exod. 3:1-12; Isa. 6:1-8; Matt. 25:1-26; Mark 1:16-20; Acts 26:12-19; I Cor. 9:17-27)  
(Golden Text: II Cor. 8:5)

1. How many Christians are called to lives of yieldedness and service?

2. Who are some of the Bible characters who were notable for lives yielded to their Lord?

3. What will the yielded Christian receive at Christ's coming which the unyielded Christian will lose?

#### Lesson 10—"Living with People of Other Races"

(Lesson Text: I Kings 8:41-43; Luke 10:25-37; John 4:5-10; Acts 10:9-19, 28-35; 17:22-28)  
(Golden Text: Acts 10:34)

1. What has God's Word to say about our responsibility to others?

2. What should be the result in our life of learning of Christ's love for all men?

3. What obligation is imposed upon us by the knowledge that Christ died for all?

4. What does it mean to Christ for His children to take a vital interest in the spiritual welfare of others?

#### Lesson 11—"The Christian's Use of Leisure"

(Lesson Text: Lev. 23:39-43; Neh. 8:9-18; Zech. 8:5; Matt. 11:16-19; Mark 6:30-32; I Cor. 10:23-33)  
(Golden Text: I Cor. 10:31)

1. Of what was the Feast of Tabernacles a type?

2. What future condition is suggested by our Lord's calling His disciples apart to rest?

3. What foretastes of the blessings of Christ's Kingdom are enjoyed by the yielded Christian?

#### VITAL-TRUTH ILLUSTRATION

A great London preacher was discoursing on that beautiful text in II Chronicles 29:27, "When the burnt offering began, the song of the Lord began also." He called attention to the fact that in the temple ritual the song of the Lord was not permitted to rise until the burnt offering had been laid upon the altar. He went on to show the precious truth that it was only when the life of the believer was laid upon the altar of consecration to Jesus Christ that the fullest joy of the Lord filled his heart and rose up in thanksgiving and praise to God. The next morning the great preacher went down to the railroad station to take a train out of the city. As he stepped upon the station platform he was greeted by a grimy-faced railroad porter with this striking sentence: "Mr. Brown, I live in the country where the music is." Archibald Brown looked upon the porter in amazement, utterly failing to grasp the meaning of this statement. He said, "I do not understand you, my dear man." Then the porter smiled again and said, "I was in your church service last night. I heard you preach upon that beautiful text about the song of the Lord. Mr. Brown, I want to say that I know all about that, for I live in the country where the music is." And then the humble porter told the great preacher a story of the power, peace, and wondrous blessing which had overflowed into his life when he laid it a sacrifice at Jesus' feet—a story which thrilled the messenger of God from head to foot with the beauty, simplicity, and certainty with which God had met the offered sacrifice of the porter's life, and had caused him to live from that time forward in the country where the music is.

—McConkey's "Blessing of Doing"

Fourth Quarter, Lesson 13

Sunday, December 25, 1932

## GOD'S GIFT TO MAN—(Christmas Lesson)

Lesson Text: Luke 2:1-20

(Assigned for Printing: Luke 2:8-20)

Devotional Reading: Isa. 9:6, 7

#### Golden Text:

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

We have many times studied this lesson together; but did it ever occur to you to ask, "Just what did God give us when He gave us His Son?" This is a profitable question for us to face together as we come once more to the Christmas story. Just what was the significance of the birth of the babe of Bethlehem? Just what did it mean to us? Just what did God give us in Him?

#### I. IN CHRIST GOD GAVE US A REVELATION OF HIMSELF

When God gave us His Son, Jesus Christ, He gave us a revelation of Himself.

This we are told in John 1:18: "No man hath seen God at any time—the only begotten Son which is in the bosom of the Father, He hath declared Him." As we study the Old Testament we find it frequently said that men did see God. For instance, at Peniel (Face of God) Jacob testified, "I have seen God face to face, and my life is preserved" (Gen. 32:30). Moses also, and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel are said to have seen the God of Israel at one time (Exod. 24:9-10). So, too, when the heavenly visitor had departed, after announcing the birth of Samson, Manoah, who was to be his father, said to his wife, "We have seen God" (Judges 13:22). And Isaiah, in the year that King Uzziah died, "saw also the Lord, sitting upon a throne, high and lifted up" (Isa. 6:1). And these are only a few among many such incidents that could be mentioned, in which men saw God. If we were to read only the first part of John 1:18, we would find in it a contradiction to the Old Testament.





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or it says, "No man hath seen God at any time." But in the light of the rest of the verse the contradiction disappears, and we realize that the first part means, "No man hath seen God THE FATHER at any time," for it is in the Son that God has always revealed Himself. This is what the Scripture means when it says, "The only begotten Son, which is in the bosom of the Father, He hath declared Him."

But, though God revealed Himself to men in Old Testament times by means of visions and revelations of His Son, He revealed Himself in a much more full sense when Christ left heaven's glory to be born of a virgin and to dwell in the midst of men. He is, and was, and always will be the effulgence of the Father's glory, and the express image of His Person (Heb. 1:3). And we have only to remember that He was and is God to find our hearts filled with a new appreciation of the significance of His sojourn as a man among men. Because Christ is God, as He talked with men, so God talked with men; as Christ dealt with men, so God dealt with men; and His attitude toward men was the attitude of God toward men. And remember—after His resurrection, when He assumed the form in which He now appears at the Father's right hand, in His unchanged dealings with His disciples, He convincingly demonstrated that the attitude which He sustained toward them in the days of His flesh is the attitude which He now sustains toward all who believe in Him.

What a blessing there is in this fact! Remember how patiently and how kindly our Lord dealt with His disciples in spite of their slowness of heart to receive and apprehend the teachings which He gave them. Consider how loving and tender was His dealing with them, even when they had grieved Him and proven unworthy, as, for instance, in His dealing with Peter, both before and after Peter's shameful denial. And mark His loving, kindly dealing with His disciples when they were so weak in faith after His resurrection. And then stop and think—it was God Who so dealt with them. Does the thought not burn into our heart a new realization of the grace and loving-kindness of our God? It should, for Jesus said to Thomas, "He that hath seen Me hath seen the Father" (John 14:9).

Study carefully the life of Christ, and let His life teach you what you want to know of God. Let His hatred for sin, and His stern rebuke of the hypocrites teach you God's hatred for sin. Let the impeccable holiness of His life teach you the righteousness of God. And let His death upon the cross teach you not only the holiness of God and His wrath against sin, but also His amazing love for a world of sinners, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

## II. IN CHRIST GOD GAVE US THE SAVIOUR OF OUR SOULS

What a gift that was which God gave us when He gave His Son! In Him He gave us eternal life, and the forgiveness of our sins.

God's Word plainly teaches that we are all sinners, and because we are sinners, we are under the condemnation of God. That all are sinners Romans 3:23 says, when it declares so positively, "All have sinned and come short of the glory of God." And the tremendous need which this fact involves is apparent in Romans 6:23, which says, "The wages of sin is death." How can any man who is a sinner and under sentence of death do anything to save himself? The answer is, "He can't!" No matter how sincere he may be—no matter how righteously he may try to live—the fact remains unchanged—He is a sinner by nature and by deed, and he deserves to die in the judgment of God.

But the Scripture just as definitely teaches us that our Lord Jesus Christ has done everything necessary for the salvation of our souls. We were sinners, but He took our sins upon Himself and bore them in His own body on the cross (1 Pet. 2:24). We were indwelt by and identified with a sinful nature, so desperately wicked that it is not subject to the Law of God and cannot be—but Christ

identified Himself with that sinful nature, and in His own death brought upon it the judgment which it deserved, for God "hath made Him to be sin for us, (Him) Who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21). We had no righteousness of our own in which we could appear in the presence of God, but Christ has provided for us the robe of His own perfect righteousness—"even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). List every need you can, to which the human race is heir, and you will find in Christ the provision for that need. He died and rose from the dead that He might save us, and He is a Saviour indeed. Yea, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

It is to be noted particularly that our Lord Jesus Christ is not only a Saviour—He is the ONLY Saviour. Beside Him there is no other. Acts 4:12 says, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." John 3:18 says, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." But if Christ is the only Saviour we can have, He is also the only Saviour we need. He has provided salvation for every soul, and He saves every soul who trusts in Him. His invitation is, "Whosoever will, let him take the water of life freely" (Rev. 22:17), and to all who come, His positive assurance is, "Him that cometh to Me I will in no wise cast out" (John 6:37).

## III. IN CHRIST GOD GAVE US OUR COMPANION BY THE WAY

In giving us the Lord Jesus Christ, God gave us a Companion to be with us constantly as we journey life's way.

He was with His disciples in bodily, personal presence, but He is with us in a much more full sense than He was with them. While He was in the flesh, His companionship of necessity was limited. He could only be in one place at a time, and only a few could have that intimate, momentary fellowship with Him which His disciples enjoyed. But now He is constantly with all His children, in every place. "I am with you always," was His parting word to His disciples, "even unto the end of the world (age)" (Matt. 28:20). And His word to us is the same, "For He hath said, I will never leave thee nor forsake thee" (Heb. 13:5).

This was what our Saviour meant when He said, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you" (John 16:7). While the disciples had His bodily presence, they did not have that need of the Holy Spirit's companionship which was theirs after the Lord had ascended. But in giving them the Holy Spirit to be their constant companion, in a very real sense our Lord bestowed upon them His own gracious presence, for He and the Spirit are One. His promise, "I will come to you" (John 14:18), was explained and fulfilled in His giving the Holy Spirit, in whose Person the fulness of the Godhead dwells with His people and in His people. It was by the gift of His Son that God made possible His subsequent gift of the Spirit, and so in giving us His Son, God gave us a constant companion for our way.

What blessed fellowship we may enjoy as we walk with Him and talk with Him! We may lack sympathetic understanding among humans, or we may hunger in vain for human love; but we need never be lonely, even in such circumstances, for we have with us One Who never fails to understand us, One Who loves us and Who enters sympathetically into every experience of our lives. Are we in need? Let us ask Him, and He will supply our every need (Phil. 4:19). Has some joy come to us which we wish to share with someone else? Let us thank Him for it, and thus share it with Him. And let us not fail to be responsive to His dealing with our souls. What a Companion He is! What a blessed Companion!





#### IV. IN CHRIST GOD GAVE US OUR KING

Some day the One Who was born the Babe of Bethlehem is to reign in all the earth as King of kings and Lord of lords. His Kingdom is to be ushered in by a dazzling display of His glory, in the brightness of which the sun, at noon, will hide its face for very shame. He will come, and in His coming He will judge His enemies and reward His saints. And He will people His Kingdom with the believers of all ages—those of the Tribulation, who go into the Kingdom without dying, and those of all ages who have died in Him, raised from the dead. And in that glorious Kingdom His children will reign with Him in glory proportionate to the faithfulness with which they have served Him and suffered for Him in this life (Rev. 19:11-19; 20:1-4; 22:12).

But we need not wait until the Kingdom for this truth to have a very precious meaning for us. God wants Christ now to reign as King in our hearts and lives. It was that He might be given this place that He died and rose from the dead, for the Scripture says, "To this end Christ both died, and rose, and revived, that He might be Lord, both of the dead and of the living" (Rom. 14:9). And another Scripture in which this truth is declared is II Corinthians 5:15: "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Let us therefore give to our Lord Jesus Christ, our God, our Saviour, and the Companion of our way, that place in our lives which God the Father purposes He shall have—that in them He may reign as King.

#### VITAL-TRUTH ILLUSTRATION

More than 170 years ago, Beck and two companions went to the Eskimos of Greenland with the Gospel. They

decided the first thing to do was to make these heathen realize the fact of the existence of God and His claims upon them; so their first translation and emphasis was upon the story of the creation in Genesis. In five years they had made no impression; the natives mocked them, broke up their meetings, tore down their huts, and in every way wore out their patience and their health. None of the three ever thought of giving up, however, and Beck began on a translation of the Gospels to use when their benighted minds should have grasped the story of the creation, and a knowledge of the true God.

One morning as Beck was sadly working at his translation, the door of the hut was rudely kicked open, and a group of Eskimos pushed in and crowded about his table, examining pens, ink, and paper. Kayarnak, the most villainous of the lot, demanded to know the meaning of the writing upon a sheet of manuscript. Beck explained as patiently as possible, until their dull brains grasped his meaning. The "talk-paper" was passed from hand to hand; then it occurred to Kayarnak to demand that Beck make it speak to them. This demand was greeted with yells of delight from the others, and the missionary began to read, glad to satisfy them so easily. He read bits from the Gospels, and was in the midst of the story of the crucifixion when he became aware of a dead silence, and looking up was astonished to see Kayarnak's dark face convulsed with grief, and tears pouring down his face. He wanted the story finished—wanted to be saved. Then Beck saw what their mistake had been—they had tried to reach these savages through the intellect and had held back the cross from dying men, forgetting that "I, if I be lifted up, will draw all men." Soon their converts were counted by scores, who thought nothing of coming four, five, or six leagues to the services.

—"Scattered Seed"

## CHRIST THE LIGHT OF THE WORLD

(Continued from p. 341)

To call men to stand upon a summit of observation and behold by far the majority of their fellows after nineteen hundred years of Christian privilege in pagan darkness, is to have them observe not only night, but cloudy night.

**S**URELY it is a fair question, Can this earth be lit up? Has the light been blown out forever? And why hope for mere shadows? Ah! it MUST be lit up. The rejected One could not have been rejected but for His willing humiliation. The humiliation is all in the past. The real light has never been dimmed. It is, and shall be, "as the sun in its might." Would that bewildered men might receive the truth that "HE MUST REIGN." Even amidst the deep darkness of pagan theories and practices (because they did not like to retain God in their thought) we can here and there today see glimpses of the light shed forth through those who have received Christ as Saviour and Lord, producing a blessed contrast, but how small and how confined are these (and how fading too) when compared to "the light of the knowledge of the glory of God covering the earth" when our Lord shall reign. Little wonder that men who do not see this glorious truth classify Christianity as simply an item in the calculations of religion wafted along on the breezes of Grecian and Roman civilizations. Little wonder that they classify our Lord Jesus as a bringer of refined but impracticable teaching which anon required to be modified to fit into the cadaver of what was called, and is yet called, civilization. And little wonder that men called scientists should announce that the early Christians expected the end of the world in their day, hinting that fear of circumstance DROVE them instead of love PROMPTING them.

It is worth full crediting to consider how the premillennial return of Christ straightens out thinking and harmonizes difficulties and stands as a rock of strength against the naive suggestions of impairment to the unalterable claims of our Lord Jesus Christ. It is not to ignore the few strands of fineness in the coarse and straggling rope of

Grecian and Roman civilization, nor is it to discount the value of a language so rich as the Greek in which to have given us the words of our blessed Lord, nor is it at all to cast scorn upon true science that we turn with pity upon the entire tangle of the pseudo-scientist's false conclusions. We do this because we know what (even under Paul alone) Christianity so early wrought among Greeks and Romans, and because we know that our blessed Lord uttered His significant "but now" (see Luke 22-35), clearly showing the Kingdom of heaven rejected, and we know, too, that it was the end of the Gentile age (and not the end of the world) which those early Christians taught as sure to occur at the coming again of Christ for His own.

I fear that many who do believe in the premillennial return of Christ do not nearly reckon the importance of "the glorious hope." Why, there is scarcely a claim of so called "Modernism" that it does not meet as light meets darkness. We could banish the empty claims of this whole fruitless program-building, fleshly, world-dreaming, self-boasting scheme, if we could but gain men to see written over the whole delusion the words of our Lord, "I will come again." The scheme cannot pray, it is all atmosphere lecturing. It cannot witness, it is too self-asserted. It cannot provide funds, it is too self-inverted. And its immortality is but the succession of invisible theories called principles and ideals.

Place over against it Christ the Light, and see what will happen. The result is newness of life. It prays to a Person and is heard. It witnesses to walking in the light. It provides, saying, "More shouldst Thou have if I had more." And its immortality is to "be ever with the Lord" Himself, that is, a living, loving, personal One.

Human science, human invention, and human philosophy may occasionally strike a match in the night only to flicker and die; but Christ has even a countenance like lightning, and to the brightness of His being must be attached that enduring word—FOREVER.



# THE RIGHTEOUSNESS OF GOD REVEALED— ITS MERCY SEAT

(Continued from p. 340)

God is purposing to bring before our hearts some divine truth which is intended to edify and build us up in the most holy faith. So again we raise the inquiry, "When could Aaron safely stand before the Mercy Seat?" He could not stand before it at all times because God forbade it, declaring that it was risky business. But the fact that God declared he could not come AT ALL TIMES indicates that there were times when he could safely come. When were these times?

Leviticus 16:13-15 gives the answer to our question.

And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the Mercy Seat that is upon the testimony, that he die not:

And he shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy Seat eastward; and before the Mercy Seat shall he sprinkle of the blood with his finger seven times.

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat, and before the Mercy Seat.

Notice: Before the blood of the sin offering is sprinkled upon the Mercy Seat God voices the warning again: "That ye die not." But after the blood of the sin offering has been sprinkled upon the Mercy Seat the danger is gone. Now when God, abiding above the Mercy Seat, looks down upon those tables of the Law against which Israel has so grievously sinned, He sees the Law through the shed blood of the sin offering, and His holiness and justice are gloriously satisfied.

AS HAS been already noted, this is a type. The Mercy Seat, covered with the blood of the sin offering, is the adumbration of something, or somebody, in divine truth. What is it a picture of? The answer of our question is in the very passage in Romans 8:25 which is before us for our study—Jesus Christ is the One Whom God has set forth, a Mercy Seat. The word rendered "set forth" is correctly rendered "foreordained" in the margins of most editions of the King James' version. Thus our passage, more acceptably rendered, would read, "Jesus Christ . . . Whom God foreordained to be a Mercy Seat through faith in His blood."

And thus through the activity of the great central fact of Bible study, namely, the Bible is self-interpreting, we find the specific information that the Mercy Seat is a type of Jesus Christ. The ancient Mercy Seat of the Jewish tabernacle is the picture of the Lord Jesus Christ, and Calvary is the fulfillment. But long before Aaron ministered in the tabernacle, God had foreordained that the Lord Jesus should be the Mercy Seat, the blood-shedding One for those who should believe in His Name.

The comparison between the picture and fulfillment is most illuminating.

In the picture, there is danger of death for him who comes before the Mercy Seat before the blood has been shed.

In the fulfillment, there is death for those who place their hope on the life of Christ instead of His shed blood—those who follow the life of God's Mercy Seat and reject His shed blood are lost.

In the picture, it is the blood of the sin offering on the Mercy Seat which brings victory.

In the fulfillment, it is faith in the blood of Jesus Who is both Sin Offering and Mercy Seat that brings victory forevermore.

In the picture, the very presence of God is at the Mercy Seat.

In the fulfillment, the very presence of God is in Christ, reconciling the world unto Himself, yea, more than that, Christ is God.

In the picture, to come to the Mercy Seat was to meet God.

In the fulfillment, to come to Christ is to meet God Himself.

In the picture, the Mercy Seat was the place of communion and fellowship.

In the fulfillment, the Lord Jesus is the One Who satisfied both God and man. At the Mercy Seat, which is Jesus Christ, God and man may come together and be mutually content and satisfied, for Jesus meets every demand of the holiness and justice of God as well as fully and completely meeting every need of sin-cursed and hell-deserving man.

**I**N THE next portion of this interesting discussion the Apostle makes three declarations concerning God's foreordained Mercy Seat.

First, HE SAYS GOD'S MERCY SEAT DEMONSTRATES GOD'S RIGHTEOUSNESS IN HANDLING THE SIN OF THE PAST.

Many attacks have been made upon God's righteousness by those who are the enemies of the Holy One, but probably one of the most insidious of these attacks is to fling out the question, "What was God doing with the sin question before Jesus died for sin?" Another way of throwing out the vile suggestion that God is unrighteous, is to raise this question, "If Jesus died for our sins, who died for the sins of men who lived four thousand years before the cross? Did God blink at and ignore sin during those years?"

The Apostle's reply to this cavil is in the words of this passage. He declares that God had foreordained Jesus to be the Mercy Seat, and since this was foreordained by God, that carries His work as Mercy Seat clear back of human sin and need. Hence God was able to pass over the sins of men because, in His plan and purpose, Jesus had already become the Mercy Seat, and the divine foreordination never miscarries. So when God passed over the sins of the ancient races and did not instantly exterminate them, He was able so to handle Himself because, as the Scripture says,

Ye were . . . redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (1 Pet. 1:18-20).

How fully this does answer the wicked aspersions of those who would so wickedly impugn the righteousness of the Father. These Scriptures show that God never views sin with the least degree of tolerance, that He never has had an attitude of indifference, no matter how insignificant or trivial the transgression may have appeared to the eyes of men. When man sinned, God turned to His foreordained Mercy Seat, that is, the Lord Jesus Christ Himself, shedding His blood at Calvary—God turned to His foreordained Mercy Seat and beheld the blood of the Sin Offering, the One Who tasted death for every man; and there God beheld the satisfaction of His justice and the vindication of His righteousness, because every sin was fully answered for. No, God did not ignore the sins of four thousand years past; on the contrary, the foreordained Mercy Seat, Jesus Christ, fully meets the demands





of justice, and God was fully righteous in passing over the sins of the past because He knew the actual sacrifice of Jesus would in due time take place, and every transgression and evil work would be fully expiated by His precious blood.

Now this does not mean that every soul during those years now gone by was saved. It simply means that because the Mercy Seat, the Lamb slain from the foundation of the world, would some day perfectly answer for sin and sins, God could give to every man an unhampered chance to accept His plan of salvation. By the efficacy of the Mercy Seat which bears the blood upon it, thus satisfying every demand of divine holiness, God was enabled to hold back the horrors of infinite justice against sin and to give man the opportunity to believe and to be saved. Thus we see that God is just, but is protected from the immediate necessity of exercising justice by His foreordained Mercy Seat.

Second, JESUS CHRIST, GOD'S FOREORDAINED MERCY SEAT, DEMONSTRATES GOD'S JUSTICE IN HANDLING THE SIN OF THE PRESENT. This is unhesitatingly stated by the Apostle in verse 26:

To declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus (Rom. 3:26).

The expression "at this time" is used in direct contrast with the expression, "to declare His righteousness for the passing over of sins that are past." That wondrous Mercy Seat fully answers for the sins of the past and for the sins of the present time as well. The wondrous foreordained Mercy Seat, Jesus Christ, is as efficacious for the sinners of today as for the sinners of the days gone by. Back in the days of the Jewish tabernacle, the tables of the Law were kept under the blood-sprinkled Mercy Seat. Though Israel had broken the Law, so long as God saw it under the blood, all was well. It could be said that both the lost and saved were protected—that is, by the Mercy Seat merited judgment was held back, and God did not for the time being count their sins against them. The saved, of course, were being led on to growth in grace. So, today, God is Mercy-seated. On every hand sin abounds, but God views the wicked doings of men in the light of the sin offering and blood shed on Calvary. The Lord is Mercy-Seated in Christ. Indeed, Jesus is the foreordained Mercy Seat.

The effect of God's being Mercy-Seated for the unbeliever is stated in Second Corinthians 5:19:

God was in Christ, reconciling the world—notice—the WORLD, standing for the unbeliever—

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them,

that is, the trespasses of the worldling. The trespasses of unbelievers are not now being imputed unto them.

And the effect of God's being Mercy-Seated for the believer is stated in Second Corinthians 5:21:

He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

When we have cast our all upon Him, placing faith in His blood, lo, the righteousness of God, which is unto all and upon all them that believe, becomes ours; and we discover the amazing, glorious effect of being hidden in Him Who is the Mercy Seat. When God looks upon us, He sees not us, but Him in Whom we have taken refuge. Our God is Mercy-Seated in Jesus Christ.

Third, JESUS CHRIST, GOD'S FOREORDAINED MERCY SEAT, BECOMES THE GUARANTEE OF GOD'S RIGHTEOUSNESS IN HANDLING THE SINS OF THE FUTURE. This blessed thought is not fully stated in our passage, but is brought before us in suggestion in the closing words of Romans 3:26:

To declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus.

Every believer of the future is provided for! Whoever it might be who believes in the coming years, this marvelous foreordained Mercy Seat has made ample provision, for, every soul who believes in Jesus shall be justified by faith, whoever he may be. But there is something even more important to be maintained and demonstrated than the justification of the sinner, and that is the absolute righteousness and justice of God. If it can be proved that the justice of God has tottered, then the whole moral universe faces chaos and dissolution. But the foreordained Mercy Seat has made a perfect offering, satisfying the justice of God, so that His justice is not imperiled. The sinner can believe and be justified, and at the same time God's righteousness can be maintained. God can now be just and the Justifier of him that believeth in Jesus.

AND so we have seen that Jesus Christ, God's foreordained Mercy Seat, demonstrates God's righteousness in handling the sins of the past; and He also demonstrates God's righteousness in handling the sin of the present; and He becomes the guarantee of God's righteousness in handling the sins of the future. Jesus included every man when He became a Sin Offering and then became the Mercy Seat.

Hear the wondrous truth! Not one soul is left out. Not one can say, "He did not make provision for me." Nay, friend, "God so loved the world"—the whole world—"that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Every soul is remembered. Then why postpone accepting Him? Look up just now, and hail your Saviour, Intercessor, and coming King. Trust Him now. He is the Mercy Seat. Trust Him, and lo, God's mercy in Christ Jesus becomes your eternal and inalienable possession, and you are forever hidden under the Mercy Seat, which makes it possible for God to be just, and the sinner justified.

*Sun of my soul, Thou Saviour dear,  
It is not night if Thou be near;  
Oh may no earth-born cloud arise  
To hide Thee from Thy servant's eyes.*

## GOD'S WORD—A LIGHT UNTO OUR PATH

(Continued from p. 345)

### III. GOD'S WORD WAS A LIGHT UNTO MY PATH IN THE MATTER OF SEPARATION

A GROUP of us fellows were in the cloakroom at The Denver Bible Institute one morning when Jean Valentine walked in briskly. "Hello, fellows," he said, and after we had responded, he added with twinkling eyes, "They have been after me to join the Ku Klux Klan, but I turned them down." I was "all ears" at once,

for I was then a member of the Klan. I expected him to give some reason for not joining, and I was not disappointed. His next remark was right to the point. "II Corinthians 6:14 says, 'Be ye not unequally yoked together with unbelievers,' that ought to be plain enough. That is why I did not join. I would be yoked with unbelievers. I had nothing to say, but I thought a lot. Here was light from the Word relative to my lodge membership. It clearly called for separation. The words kept coming back to



me: "Be ye not unequally yoked together with unbelievers." At last I gave in and mailed my resignation to the Klan.

#### IV. GOD'S WORD WAS A LIGHT UNTO MY PATH IN THE MATTER OF CHOOSING A LIFE PARTNER

WHEN I came to consider the marriage question, God gave me light from His Word. I had firmly made up my mind that I should remain single. One day, however, it became necessary for me prayerfully to consider the matter again. Turning to God's Word I came upon this verse: "His disciples say unto Him, If the case of the man be so with his wife, it is not good to marry" (Matt. 19:10). That was what I thought, too. But verse eleven says, "All men cannot receive this saying save they to whom it is given" (Matt. 19:11). This verse made it clear to me that some men were to be married and some were to remain single. I was convinced as I prayerfully considered the matter, that God intended me to be married. The problem still remained, however, as to who was God's choice for me. In Psalm 37, the fourth verse, I found help. "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." To me this meant that God wanted me to choose the young woman whom He had taught me to love, as I prayerfully waited on Him to know His will—the one who was the desire of my heart. That is what I did, and I was not disappointed, for in His loving-kindness God did, indeed, give me the desire of my heart—a splendid Christian girl, yielded to the Lord, and heading for the same field to which God had called me.

#### V. GOD'S WORD WAS A LIGHT UNTO MY PATH IN THE MATTER OF A MISSION BOARD

DEPENDING upon my own feelings, rather than upon the Word, we applied to, and were virtually accepted by a mission board. Our going was delayed, however, by the civil war conditions in China. This delay gave the Lord opportunity to shed light on our path, which He did most graciously. The mission to which we had applied had a woman field director. There were a number of men under her authority, also. She was a very godly and consecrated woman; nevertheless, she was a woman. As we faced the situation God used II Timothy 2:12 to guide us: "I suffer not a woman to teach nor to usurp authority over the man." Our path was now clear. We must withdraw our applications. We did this without delay and have since applied to a board which we feel is true to God's Word in this respect as well as in doctrine.

And so, after such experiences as these, you can easily understand that my heart beats in tune with the sentiment of the following choice verses:

Lamp to my feet wherever I stray;  
Guide never failing from day to day;  
Leading me homeward unto my Lord—  
Counsel of wisdom, God's precious Word.  
Holy Bible, Book divine,  
Precious treasure, thou art mine;  
Mine to tell me whence I came,  
Mine to tell me what I am.

## THE SOUL AND THE TWO NATURES

(Continued from p. 350)

How mankind resents it! God says all men are liars; and how that makes the miracle of a transformed life shine out! When the New Man has His way in a life, the one who has been a broadcaster of falsehood becomes the purveyor of truth—the truth in the commonplaces of life, and truth in the unfolding of the mighty things of God.

#### D. Forgiveness

I John 1:9—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Eph. 4:31-32—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Man, by nature, never forgives. He may "chuck" for a season. But when the poor, unforgiven offender offends again he finds he has both his old offense and his new offense to meet and atone for. This is the kind of forgiveness man means and metes out when he so religiously says, "I can forgive, but not forget." May God deliver us from such forgiveness. The forgiveness God is talking about is to be "even as God for Christ's sake hath forgiven you." And God's forgiveness is described in the words, "AND THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE." That's the kind of forgiveness God gives to sinners "for Christ's sake." And that's the kind of forgiveness He calls upon His children, sinners though they may be, to give to one another. That's grace!

#### E. Humility

Eph. 4:1-2—"I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness . . ."

Phil. 2:3—" . . . in lowliness of mind let each esteem other better than themselves."

Many Christians never awaken to their pride, consequently never see the need of humility. As unbelievers, we were immersed in pride, but if, upon entering the Christian life, our teaching in the things of Christ was slight, we unconsciously brought over into our new life much of the haughty spirit, pride-filled attitude, and self-sufficiency which belonged to the old life. The Lord calls His own to lowliness, to meekness, and to humility.

#### F. Brokenness and willingness

Ps. 51:17—"The sacrifices of God are a BROKEN spirit: a BROKEN and a contrite heart, O God, Thou wilt not despise."

Isa. 1:19—"If ye be willing and obedient, ye shall eat the good of the land."

The natural man utterly resents this truth of God's Word. He regards brokenness as a sacrifice of his "rights," and his "personality." When we face the truth of total depravity, we discover that our "rights" before God are negligible. And when we learn that the Old Nature has been so fully controlling the soul we are astounded to discover that our much-vaunted "personality" carries a high percentage of "old-naturishness." When we let the New Nature produce this manifestation in our lives, our resistance to God's Word and God's dealing in our hearts has come to an ignominious but glorious end.

#### CONCLUSION:

In the Name of Him Who bore our guilt in His own body on the tree, let the New Nature, which is Christ in you the hope of glory, bring these blessed fruitages into your life.

Eph. 4:24—"That ye put on the new man."

That Christ may be exalted instead of self.





# THE GOSPEL OF LIGHT

(Continued from p. 349)

the steamer been going at a greater speed than the fog she would have passed through in less than five minutes.

These men, surrounding themselves with the mists and fog of doubt and unbelief, often willful in its nature, are not only crying loudly with their foghorns that they cannot see, but are brazenly denying to others the right to affirm the reality of that which we (once in their state but now declaring with the born-blind man, "Whereas I WAS blind, NOW I see") know by our recovery of spiritual sight to be a glorious reality.

When we were resident in Alaska we had a striking illustration of the fact that what men need is not new truth or evidence so much as the ability to see the truth. Their difficulty lies with themselves. They need an ability to see that comes only with conversion, the result of an "inner light," wrought by the regeneration of God's Holy Spirit.

The town of Skagway is surrounded by mountains. One is known as Face Mountain because it is surmounted by a face of a man. The features are in such clear, bold relief against the sky-line that tourists note it at once without the slightest difficulty. One beautiful day we met a long-time resident and remarked on how clearly the face, blanketed with snow, stood out that afternoon. He replied, "In all these years I have never been able to see the face they talk about." We said, "What! You can't see the face? Why man, look with me." And with our finger we traced the forehead, nose, lips, chin, until he cried, "Why yes, now I see it; now I see."

It had been there these thousands of years, all he needed was the ability to see it. That is all you need, my friend, to see God in the face of Jesus Christ. Once seeing, you will know.

## V. THE LIGHT OF COMMUNION

**F**OLLOWING conversion, in the possession of His life and nature, we are capable of communion with Him as was not before possible. Into this communion of life Jesus leads us in the intimate teachings of John 15: "I am the vine, ye are the branches . . . Abide in Me, and I in you."

It is a life lighted by His own immediate presence. A life in which He bestows His own Spirit upon us, promising that "He, the Spirit of truth, will guide us into all truth" (John 16:13). Thus He precludes the possibility of His follower coming under the darkening shadow of uncertainty, if only he will live in this provision of union and communion: "He . . . WILL guide you." And as though this were not enough, lest we think ourselves at any time left to our own resources, this life provides for direct access to Him through prayer. And it is prayer to Him at the right hand of the Father, the place of "all power." "Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full" (vs. 24).

## VI. THE LIGHT OF CONSECRATION

**T**HE Light wrought in us, by communion with Christ, now becomes the Light shining out from us, by consecration to Christ. It is the step by which sanctification merges into service.

This complementary truth is found in John 15. Often we fail to recognize that the Vine and Branch teaching harks back to the imagery of the candlestick in the tabernacle. The candlestick was designed with "branches" proceeding from the central stem or "vine," each branch carrying the representation of "fruit" upon it. The oil,

the Holy Spirit, flowing through the branch, produced the fruit in form of light. Thus it is we are to abide in Him, yield to Him, draw upon Him, that He may bear His own fruit, that is, show forth His own light, through us.

Brought to the service side of the truth we are now studying, how forcefully we are reminded that light is not for ourselves but for others. It lightens us only that through us it may lighten those about us. Busy bringing light to others, Jesus said, "As long as I am in the world, I am the Light of the world" (John 9:5). These words, "as long as," anticipate the creating of new light centers, when, having gone hence and having planted His Spirit in our hearts, He could say of us, His candlesticks, "Ye are the light of the world."

Tracing this teaching on into the Epistles, where the appeal is based upon the fact of His abiding, candlestick relationship, believers find themselves pictured as being "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life" (Phil. 2:15b, 16a). Every believer should adopt as his life-motto the words, so beautifully suggestive, inscribed upon the famous Eddystone Lighthouse, on the coast of England: "To give light and to save life." Our Lord's call to consecration, enforced by conditions of darkness about us, makes this our imperative duty.

## VII. THE LIGHT OF CHRIST'S COMING AGAIN

**I**T IS most graciously significant that the Gospel narrative of our Lord's days in the flesh is not suffered to close without causing to shine upon the pathway of His followers the light of the promise that He will come again. In that dark hour when the cross was casting its shadow across the heart of Christ and His chosen company, begetting fears and foreboding—in that hour of gathering gloom Jesus reassured them with the prospect of a glory He was going before to get ready, only that He might return and receive them into it, a promise and prospect that was to become the pole-star of the Church's hope through the years, often long and weary, of the Saviour's absence. Then, as always since, those wondrous words dispelled the shadows from their hearts. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if I were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:1-3).

And now the Gospel concludes with this light focused upon the heart and pathway of one individual disciple Peter, having received the revelation of his prospective martyrdom, asked the Lord as to John's future. The reply burned itself into John's consciousness: "If I will that he tarry till I come" (read John 21:22, 23). Through intervening years the now venerable Apostle (90 A.D.) had walked in that light, buoyed by the realization that the Lord Himself had intimated the possibility of His return within his very life-time. And when exile for Christ's sake befell him, there on Patmos he saw His coming in glorious vision and the comforting reality of it broke as a sunburst of glory in his soul! Just so for every child of God today; however dark the outlook of earthly circumstance, it is his privilege to walk facing the fadeless light of the coming One and of the new creation about to be wherein dwelleth righteousness and peace.

**T**HE Lord shall be unto thee an everlasting light, and thy God, thy glory. —Isa. 60:19



## THE COMING DAY

(Continued from p. 347)

All that this will mean for the earth we can scarcely begin to imagine. Someone has suggested that if we could but picture to ourselves what the world would be like if, for a single day, every individual in it should render perfect obedience to Christ, then we would have a faint conception of what the world shall be like when perfect obedience is enforced for the full thousand years of the millennial reign of Jesus. "He shall judge the world with righteousness, and the people with His truth" (Ps. 96:11). "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1-2). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge

of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious" (Isa. 11:6, 9-10).

In these ways, and in many more, the coming day shall be glorious. Let us thank God that we shall have part in that day, and let us bow our wills before our absent Sovereign, that when He comes He may exalt us in His Kingdom.

Let us remember also that though the events of which we have been speaking have to do with the future, they are typical of experiences through which the Christian may pass. Have you been out of fellowship with your Lord? Then you have been living in the night. You have been under the bondage and oppression of the old nature, the antichrist within your soul. Turn your heart anew to the Lord, and He will bring spiritual deliverance and awakening as real and as glorious as that which befalls Israel at the second coming. Then, as you walk in communion with the Saviour, you will be living in the day and experiencing Kingdom blessing in this present life. God grant that our lives may indeed be lived in the light of His presence, and not in the darkness of sin.

## AS THE EDITOR SEES IT

(Continued from p. 338)

copy has several readers. Others tell us that their English-speaking native helpers earnestly plead with them to be permitted to read "Grace and Truth"—in one case a single copy being circulated among 30 native pastors and evangelists.

Other missionaries tell us of translating various articles into the language of the people among whom they labor and thus they help to spread the testimony. One man, for instance, while riding his mule through the jungles of Central America, was reading "Grace and Truth," delighting his soul in the truths which it presented, and that evening, when he had reached his destination, he passed on to a large congregation of Indians the message which he had been reading.

The pastor of a large church in South America tells us that he uses the material which he finds in "Grace and Truth" in his Thursday night Bible class, in which he teaches the Sunday-school lesson for the following Sunday to more than a score of teachers, and then on Sunday he uses it again in teaching his Bible class composed of several hundred adults.

And another missionary, who prepares printed lesson helps for missionaries and Spanish-speaking native workers in five republics, tells us that his chief source of help is the pages of "Grace and Truth." And by the way, you would be surprised if you knew how many missionaries speak of the fact that "Grace and Truth" is the only magazine whose lesson helps reach them in time to be of assistance to them in teaching the lesson on the field.

Now you may be asking, "What has all this to do with the Denver Bible Institute?"

Not only is "Grace and Truth" the official organ of the Institute, but it is also edited by members of the Institute faculty; its Editor-in-Chief is the Dean of The Denver Bible Institute, and all but one of the assistant editors are in the Institute faculty. With the exception of exceedingly valuable contributions made by our many notable contributors, all the material for the magazine is written by Institute workers. Its business manager and director of

publication are Institute workers. It is printed, wrapped, and mailed by students and workers in the Institute. Its office force is composed of Institute workers; and its offices and publishing plant are located in the buildings of the Institute. You will see, therefore, that, in a very real sense, the testimony of "Grace and Truth" is the testimony of The Denver Bible Institute.

Let us remind you, too, that all expense involved in the editing, publishing, and circulating of "Grace and Truth" is included in the \$100.00 per day which is required adequately to provide for the needs of The Denver Bible Institute.

### Chickens and Humans

**H**AVE you ever watched a flock of chickens when a pan of food scraps is thrown out to them? The whole flock makes a dive for that food. The chicken who gets there first seizes the largest scrap he can get, and runs off with it, whereupon the whole flock chases that one chicken, trying to take his morsel from him, but ignoring the pile of food in which there is abundance for all, for the taking.

But aren't humans a lot like chickens? They see a neighbor who has an unusually fine home, or an elegant automobile, and immediately they begin to wish that they had that home, or that auto, or one just like it, and to talk of what they would do with it if they had it, but they neglect to make the most of what they have. Or it may be that they see some earnest Christian filling a place of prominence and importance in the work of the church, and they begin to think and to talk of what they would do if they had that office; yet they fail to do the work which they can do, and to improve the opportunities for service for their Lord which lie at hand.

God's Word has a name for this attitude, and it plainly warns us against it as sin. It calls it "covetousness which





is idolatry" (Col. 3:5), and it admonishes us, "Let your conversation be without covetousness, and be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee" (Heb. 13:5).

### *Praying for the Missionaries*

**I**N THESE days we should be especially standing by those who are faithfully preaching God's Word in the mission lands. The needs of the multitudes of unreached souls in their respective fields weigh heavily upon their hearts. The spiritual infirmities of believers often cause them no little anguish of soul, and occasion much difficulty in advancing the testimony. Opposition is often met with, not only from the heathen, but from unfaithful members of the flock to whom they minister. Persecution and opposition on the part of unsympathetic government officials is growing, in many cases. In many countries missionary work is increasingly attended by real danger to life and limb. The income of many is greatly reduced, owing to the depression and other conditions in the homeland, though it had been pared to the barest minimum already. Satan and his henchmen fiercely assail the soul, seeking to do everything in their power to hinder or discourage the messenger of Christ's Gospel, or to drag his personal life in the mire. And in many cases these faithful servants of our Lord are far removed from the opportunity of fellowship with other Christians, save only those on their own stations, who, too often, get very much on their nerves. Let us be faithful in bearing faithful missionaries up before the throne of grace, remembering all their needs, spiritual, physical, and material; and before we close our petitions, let us add a word of supplication for the supply of funds which will make it possible for us to continue sending "Grace and Truth" to many of the servants of Christ who, frequently, in an hour of need, have found in its pages just the word they needed to minister strength or comfort or encouragement, or to help them in their preparation for their service.

### *What Are We Building?*

**A**LL Christians are building something, and upon the character of our building depends the reward which we shall receive at Christ's appearing. The apostle Paul, speaking of his evangelizing work, says,

As a wise master builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon.

And with this introduction he proceeds to deal at some length with the believer's life as a work of building:

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (I Cor. 3:11-15).

This passage makes several things very clear.

First, it shows that it is speaking to believers only, for only believers are building upon the foundation, Christ Jesus. Unbelievers are building upon the sand, not upon the rock.

Second, it shows that every believer is building something by the kind of life he lives.

Third, it sets forth the two kinds of life one can live—the two kinds of building material they may build into their building.

Fourth, it shows that those who build good works—gold, silver, precious stones—shall receive a reward.

Fifth, it shows that those who build evil works, or works of spiritual indifference and lethargy—wood, hay, stubble—shall lose his reward.

And sixth, we have here a marvelous demonstration and testimony of the grace of God in the words concerning the believer whose life has been such that he must be deprived of his reward—whose life has been cold, and indifferent, or even positively evil. In spite of the fact that he will lose his reward—in spite of the fact that it will be as though he had passed through a fire and had lost everything which he possessed—yet "he himself shall be saved."

Do you ever stop to meditate upon the fact that someday you must stand before the judgment seat of Christ? Do you realize that when you stand there, your salvation will not be called into question, but your works will be put to the test, and you will be rewarded "according to the deeds done in the body"? Surely it is timely for every child of God now frankly to face the question in the light of God's Word, "What am I building?" What kind of life am I living? Am I seeking to exalt myself, or to glorify my Lord? Am I seeking only my own things, or the things of Christ? Shall I receive a full reward to crown my salvation, or shall I suffer loss and be saved only "so as by fire"?

### *Predestination*

**M**ANY people have been confused, and some have been terrorized, by erroneous teaching on predestination. "God has predestinated the fate of everyone," they have been told, "and this means that He has before determined whether a man is to be saved or lost—who is to go to heaven, and who is to go to hell." And the explanation which is added, that this predestination is based upon God's foreknowledge, serves neither to clear up the confusion nor to dissipate the terror. "How can I know whether I am predestinated to be saved or to be lost?" is the pitiful cry, wrung from many hearts; and the answer frequently given is, "No man can know until the day of judgment!" Such teaching is no better than that of the Mohammedans, for, according to no less authority than Dr. Zwemer, they say that God took a lump of clay and broke it into two parts. Of one part He made men, and said, "To hell with them, and I care not," and of the other He made men and said, "To heaven with them, and I care not."

How sad it is that so glorious a doctrine as the doctrine of predestination has been so warped and twisted as to fill souls with uncertainty and doubt, instead of joyous assurance and expectation. Two facts, which appear with a little study, help to clear up all misunderstanding of this doctrine, and to fill the soul with keen appreciation for it. These two facts are:

First, the doctrine of predestination relates primarily to the Body of Christ, and to individuals only as members of that Body.

Second, the doctrine of predestination relates not to the salvation of individual souls, but to the future destiny of the Body of Christ.

There are only a few passages of Scripture in which the word translated "predestination" appears.

One of them is Acts 4:28, which tells us that the death of Christ, and the things which He suffered in His death were "before determined" or predestinated in the counsel of God. This, however, sheds no light upon the meaning of predestination as it involves believers.

Another passage in which this word appears is I Corinthians 2:7, in which it is translated "ordained." This passage is very significant:



—❧{371}❧—



## *"We Thank God for Your Work and for 'Grace and Truth' with its Helpful Messages!"*

So writes a missionary in China, to whom "*Grace and Truth*" has been going for the past several years through the generosity of one of our readers.

To receive such expressions of appreciation from our missionary readers is almost a daily experience.

Each month a large number of our missionary gift subscriptions expires and must be renewed if our missionary friends are to continue receiving the help and encouragement which the monthly visits of "*Grace and Truth*" bring to them.

And each month the Spirit of God lays it upon the hearts of our readers to supply the funds which are necessary to make possible the renewal of these gift subscriptions.

Perhaps He would have you have part in this vital ministry this month.

Ask Him if He would have you provide for one or more missionary gift subscriptions today.

Though the postage is considerably higher on foreign subscriptions, yet our club rates apply to them as well as to subscriptions in the homeland, so if God has burdened you to have part with us in bringing blessing to some of the missionaries, you can do it at the following rates:

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SIX subscriptions cost.....	7.50
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EIGHT subscriptions cost.....	10.00
NINE subscriptions cost.....	11.25
ELEVEN subscriptions cost.....	12.50

(For every club of ten paid subscriptions, we offer a premium of one free subscription. All subscriptions in a club must begin with the same issue.)

## **"Grace and Truth"**

*A Bible Study Magazine for Earnest Men and Women Everywhere*

2047 Glenarm Place,

Denver, Colorado

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**Because in an hour of apostasy, The Denver Bible Institute stands unflinchingly for the fundamentals of our most precious faith, as set forth in the doctrinal statement on the inside, front cover of this issue of "Grace and Truth."**

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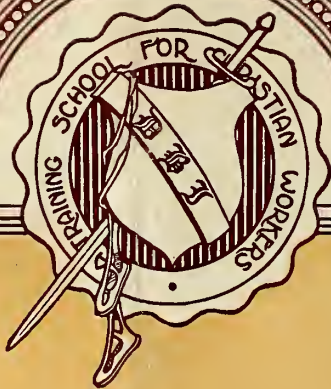
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*I am the Light of  
the world: he that  
followeth Me shall  
not walk in dark-  
ness, but shall  
have the light  
of life.*

*John 8:12*



# GRACE AND TRUTH

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*Holy Spirit Number*

Clifton L. Fowler  
*Editor*



*November*

*1932*

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"At the Helm"

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## DOCTRINAL STATEMENT

of the  
Denver Bible Institute  
and of  
"Grace and Truth"

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## AS THE EDITOR SEES IT

### *Good News for the Family!*

**N**EXT month "Grace and Truth" will celebrate its tenth anniversary. At that time, under the blessing of God, we will have been enabled to complete the publication of ten volumes since the "Introductory Number" was sent forth.

During those ten years the members of the "Grace and Truth" Family have given us the most faithful support. In spite of the depression, and in spite of the fact that many of you have been suffering severe financial stress, your loyal cooperation has made it possible for "Grace and Truth" to hold its own in every respect. Our circulation is still up to normal in number and extent. "Grace and Truth" is still going to every state in the union, and is enjoying a wide circulation in foreign countries. Up to date we have been able to continue our ministry to the missionaries without dropping a single one who wished to continue receiving "Grace and Truth." Surely such a record, in such a time, is an eloquent testimony to the loyalty of our readers, and particularly to the loyalty of those who have been cooperating with us in organizing clubs of subscriptions, either by giving gift subscriptions to their friends, or by seeking to interest others to subscribe for themselves.

We are eager to show our appreciation in some practical way; and we believe we have found a way to do this. After carefully canvassing the situation, we have found it possible, in God's blessing, to offer a drastic reduction in our club rates. Henceforth the subscription price of "Grace and Truth" in clubs of five or more subscriptions, beginning with the same

issue, will be \$1.00 for each subscription, instead of \$1.25 as heretofore. The price for single subscriptions will remain the same—\$1.50 per year. Our club rates, therefore, offer a saving of fifty cents on each subscription. These prices will apply either to new subscriptions or to renewals.

We know that many publications of this sort are being compelled to raise their prices instead of lowering them, and some are being forced to suspend or discontinue publication. We are happy, therefore, in such an hour, to be able to offer such a reduction as is involved in our new club rates, though this has been possible only by the most rigid practice of every economy possible without cutting down the quality of the magazine.

We trust that this reduction in our club rates will make it possible for you to share with many of your friends and loved ones the blessing which has come to you through the pages of "Grace and Truth," and concerning which you have testified so enthusiastically in many letters.

In this connection we would like to call special attention to the opportunity which the new club rates offer you in using "Grace and Truth" as a Christmas remembrance. Under this arrangement you can send "Grace and Truth" to as many friends as you wish at the rate of \$1.00 each (it should be borne in mind that a club of five subscriptions is the minimum necessary to secure this reduced club rate), and if you wish to send "Grace and Truth" to as many as ten of your friends, you will be entitled to a premium of one free subscription, making eleven subscriptions for the exceed-

**T**HE classes of The Denver Bible Institute have opened with the largest enrollment in the history of the school. Had it been a physical possibility for us to care for more, we would doubtless have had a much larger enrollment. As it is, our accommodations are taxed to the utmost.

These young people have come to us eager for the training which is offered in the classes of D. B. I., and they have entered into the work with tremendous spiritual enthusiasm. Pray with us that God shall so deal with us that every need in the work may be supplied, that the monthly deficit shall be stopped, that our pressing obligations may be liquidated, and that we may be able without interruption to give these earnest young people the training for which they are so eager.

Use the Christmas Club Subscription Blank inserted at this page, to solve your Christmas problems.





ingly low price of \$10.00. In addition to this, unless you give us other instructions, every friend to whom you send "Grace and Truth" will receive a beautiful Christmas greeting folder, inscribed with your name, notifying them of your gift; and we wish to state emphatically that this greeting folder is not a cheap folder, of which you would be ashamed—it is beautifully embossed in four colors, with a most tasteful and attractive design.

We trust that our readers will take advantage of the new club rates to send "Grace and Truth" to many of their friends this Christmas, for what other gift which can be purchased for \$1.00 would be so appreciated and would be so sure to bring lasting spiritual blessing?

## What Is Being Accomplished at D. B. I.

Answer Number Ten

**C**ONTINUING our discussion of the question, "What is being accomplished at The Denver Bible Institute?" we shall speak this month of our free tract work. *Each year many thousands of Gospel tracts are printed and distributed by The Denver Bible Institute.*

Twelve tracts are published by the Institute Publishing Company as follows:

Evangelistic—

\*Have You?

It May Be Today!

Just One Way!

\*Only Two!

What's On Your Mind?

Devotional and testimonial—

\*A Suggestion for Developing the  
Prayer Life

\*Something Happened!

Corrective—

\*An Open Letter on Pentecostalism

\*Will Satan Bear Our Sins?

\*Bobbed Hair

\*The Lure of the Dance

\*Stomach Money

Most of our readers are familiar with these tracts, but if you are not, a postal card will bring you a sample packet by return mail. (\*All the tracts marked by an asterisk were written by the Editor of "Grace and Truth.")

The demand for these tracts is increasing by leaps and bounds, as a survey of our distribution for the past four years will show:

1928	62,08
1929	137,45
1930	337,18
1931	364,52

The distribution for 1931 would have been much larger had funds been available to publish more of our tract for our supply of a number of them was entirely exhausted for several months, and we were unable to grant a number of requests which were made for large quantities, owing to the shortage of funds which the work was experiencing. In spite of this handicap, however, our distribution ran more than 37,000 over that of the preceding year. Our free tract work is supported entirely by the free-will offerings of God's children, and it is a matter of no little thanksgiving that such a growth was possible in this vital ministry in a time of such financial stress as that through which our beloved country has been passing.

It is especially noteworthy that one of the large Bible Institutes in this country is annually making use of thousands of our tracts, and that pastors and missionaries in English speaking countries are scattering them broadcast. Many letters have been received, especially commending the appearance of our tracts, which are attractively printed in two colors. These friends say that they feel that such printing makes a tract much more effective than if it were less attractive in its appearance.

To print and distribute such quantities of tracts costs money. There are bills to be met for paper and ink, there is the cost of plates, and the labor in the printing.

(Continued on p. 405)

## DO YOU REALIZE?

*Do you realize what a tremendous saving our new reduced club rates offer on subscriptions to "Grace and Truth"?*

Under our regular  
price for  
single subscription

5 subscriptions cost.....	\$7.50
6 subscriptions cost.....	9.00
7 subscriptions cost.....	10.00
8 subscriptions cost.....	12.00
9 subscriptions cost.....	13.00
10 subscriptions cost.....	16.50

Under our new  
reduced  
club rates

5 subscriptions cost.....	\$5.00
6 subscriptions cost.....	6.00
7 subscriptions cost.....	7.00
8 subscriptions cost.....	8.00
9 subscriptions cost.....	9.00
*11 subscriptions cost.....	10.00

(\*A premium of one free subscription is offered for every club of ten paid subscriptions.)

Full information will be found on page 408.

Give "Grace and Truth" to your friends this Christmas, at an unprecedented saving—See page 408.

# THE RIGHTEOUSNESS OF GOD REVEALED--ITS RESULTS AND ITS RECIPIENTS

## STUDIES IN THE BOOK OF ROMANS—NO. 11

by THE EDITOR

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Where is boasting then? It is excluded. By what law? of works? Nay: but by the Law of faith.

Therefore we conclude that a man is justified by faith without the deeds of the law.

Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also:

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Do we then make void the Law through faith? God forbid: yea, we establish the Law (Rom. 3:27-31).

**T**HE mighty Apostle, directed by the Holy Spirit, has brought us to a vital moment in the revelation of truth. He has shown us the absolute-ness with which the Lord Jesus Christ is identified with His sinning people. He has shown us that God foreordained Jesus to be the Mercy Seat and that the fact that this effective Mercy Seat was foreordained demonstrates God's righteousness in passing over the sins of the past ages, because He knew how completely Jesus' sacrifice would answer for all sin.

**T**HIS leads the Apostle to the statement of the result of the method which God has revealed. The result is one which lays man very low and which few men are willing to face. The result is the utter exclusion of boasting. For man to have to admit to himself that when God wanted to save the souls of men, He

sought in vain to find something good in man as the ground of the blessing, does not encourage man to boast. For men to face the specific revelation that when God sought a Mercy Seat where God and man could meet and commune, He was compelled to exclude everything of man and make that Mercy Seat His own beloved Son, does not give man much chance for boasting. For man to see that the basis of the revelation of the righteousness of God to man is the redemption that is in Christ Jesus instead of any human performance, ought to open his eyes to the fact that there is nothing in which man can boast, so far as his own merit is concerned. And when man finds in God's Book the appalling teaching on man's depravity, man's totally iniquitous nature, man's Mephistophelean carnality, the stygian filth of man's soul, the incarnate sin in which man's soul is steeped and saturated, there is nothing to excite boasting.

Strange it is that man should ever have sought to discredit such words as found in Romans 7:18:

I know that in me (that is, in my flesh,) dwelleth no good thing;

or such words as found in Romans 8:7:

The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be;

or such words as we find in I Corinthians 2:14:

**H**OW unwilling man is to give our Lord Jesus Christ the glory due His Name! This is the reason men are so determined that their own good works must have some place in any plan of salvation which they will accept. God's Word shows, however, that His plan utterly and eternally excludes all possibility of human boasting. This is the truth which is brought before us in the third chapter of Romans—the section of the book which comes before us in this study.



## DO YOU KNOW?

**D**O YOU know that our new reduced club rates on "Grace and Truth" offer you a saving of fifty cents on every subscription which you give to your friends?

Full information will be found on page 408.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned;

or another testimony of similar sort in Ephesians 2:3:

We . . . were by nature the children of wrath, even as others.

It is this native, universal obduracy in man, coupled with the utter completeness and perfection of the redemption in Christ Jesus, that strips man so completely of even the remotest opportunity for boasting.

Paul's discussion of it at this place is as the sparkling radiance of a gleam of light piercing the darkness:

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith (Rom. 3:27).

This passage is a remarkable example of how an aggressive mind, eager to put over a point, and led by the Holy Spirit, can boil down an important statement. Let us expand Paul's thrilling sentences, putting in all the words which express his thought. It would go something like this. "Where is boasting then? Why, boasting is excluded. By what law is it excluded? Is boasting excluded by the law of human works? Positively nay! Boasting is excluded by the law of faith." Harken to the final word on this point. Boasting is excluded by the law of faith.

If this is the case, boasting is excluded most effectively, for he has said in verse 22,

The righteousness of God . . . is by faith of Jesus Christ unto all and upon all them that believe;

and in verse 25:

Whom God hath set forth to be a propitiation through faith in His blood;

and in verse 28:

Therefore we conclude that a man is justified by faith without the deeds of the Law.

The Law of faith is unquestionably operating, hence boasting is excluded.

The truth that boasting is excluded is convincingly stated in several other places in Paul's writings. To the Ephesians he says,

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast (Eph. 2:8-9);

and to the Corinthians,

That no flesh should glory (boast) in His presence (I Cor. 1:29).

True, it is translated "glory" in this passage, but it is the same word in the Greek in all the passages that we are discussing. No flesh shall glory in His presence that according as it is written, "He that boasteth, let him boast in the Lord." And to the Galatians he said,

God forbid that I should glory (boast) . . .

Again it is rendered "glory" but should be rendered "boast," uniformly with the other passages which we are studying.

God forbid that I should boast, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world (Gal. 6:14).

How beautifully Paul shifted the gears. Yes, man may boast, but not in himself—not in his deeds—not in his faithfulness—not in anything he may have thought or done. Man's boasting can only be in the Lord Jesus and in that cross where the blood was shed which cleanseth in its crimson tide the hideous mass of human sins. The law of faith has forever excluded, expelled, driven out the boasting of sinful man in anything which he may by nature plan, think, or do. And now Paul sweeps unerringly to the logical conclusion of the matter in verse 28:

Therefore we conclude that a man is justified by faith without the deeds of the Law (Rom. 3:28).

There stands the final word! Salvation for proud and haughty man is on a platform which does not lend itself to the exercise of pride—"by faith without works" the ultimatum of the inspired Apostle. "By faith without works" is the glorious pronouncement which is so devastating to human egotism. "By faith without works" is the divine plan which administers the "knock out drops" to man's scheme to "hold out steadfast to the end" and thus be saved at last, because holding out works. "By faith without works" is the blood-bought way of salvation, which demolishes man's confidence in himself and leaves him nothing to boast in but Jesus Christ and Him crucified. "By faith without works" is the divinely revealed method of salvation which shows that man is too deeply depraved for his deeds to have any saving value before God. "By faith without works" is the victorious scheme of a loving God, whereby He is able to offer His own perfect righteousness to men who have no merit in themselves.

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# BORN OF THE SPIRIT

by WADE K. RAMSEY

***I**N THESE days when the necessity of the new birth is being ignored or denied on every hand, even by many who pose as ministers of the Gospel, it is refreshing indeed to hear a voice speaking out with such positive conviction as is exhibited in Ramsey's article. Ramsey, who graduated from the classes of The Denver Bible Institute in 1920, is pastor of the First Presbyterian Church at Osage City, Kansas.*

**R**EGENERATION is one of the vital office works of the Holy Spirit. Everywhere in the New Testament it is emphasized as of great importance, and all the men of history who have been used of God as a real spiritual force in the church have both experienced and emphasized it. Let us look at it from four points of view:

1. The need of being born of the Spirit.
2. The meaning of being born of the Spirit.
3. The effect of being born of the Spirit.
4. How to be born of the Spirit.

## I. THE NEED OF BEING BORN OF THE SPIRIT

**L**OOKING at these points in order, we find the spiritual birth is made imperative by our Lord. He said to Nicodemus, in John 3:3, "Except a man be born again he cannot see the Kingdom of God"; then again in verse five He says, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God"; and at verse seven He says, "Marvel not that I said unto thee, Ye must be born again."

But in spite of all this, many men today, who call themselves ministers of Christ, either deny or ignore this great truth. Recently the writer sat in a meeting of ministers where Christian education was under discussion. The leader of the meeting, though attempting to show how the child was to be brought to Christ-likeness, left out entirely the new birth. When one member of the group asked about this great doctrine, he virtually admitted that he himself had never experienced it, and knew nothing about it. The writer quoted our Lord's words to Nicodemus, and to his amazement a pastor of a prominent church replied in effect as follows: "What Jesus really said was, 'Nicodemus, get out of the stale rut you have gotten into. You haven't had a new thought in twenty years.'" And ministers of the Gospel actually laughed at this travesty on our Lord's solemn words! But whatever men may do and say, Christ has made the experience of being born of the Spirit imperative.

Now the spiritual birth is imperative for several reasons.

In the first place, it is imperative because man by nature is sinful. David said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Man by his first birth was born in sin, and sin has no place in the presence of the all-holy God. Patchwork will not do; the sinner must be born anew by the Holy Spirit.

Second, the spiritual birth is imperative because man by nature cannot know God. Paul declares in I Corinthians 2:14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The context clearly assigns the reason for this limitation. The things of the Spirit are revealed by the Spirit, and the natural man has not the Spirit. It follows, therefore, that the preaching of the cross is foolishness unto him, and he cannot know it. And II Corinthians 4:4 tells us that Satan has "blinded the minds of them that believe not." Only the Holy Spirit can take away this blindness, so that the preaching of the cross will not be foolishness but the power of God (I Cor. 1:18). Man, by natural generation, is often highly endowed mentally, but it is a worldly wisdom, and "the world by wisdom knew not God." The wisdom of the unregenerate man is of the earth, earthy, and the things of the Spirit are clear out of his element. He cannot know them because they are spiritually discerned.

Third, the spiritual birth is imperative because man by nature cannot please God. "So then they that are in the flesh cannot please God" (Rom. 8:8). The reason they cannot please God is given in verse seven: "Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." The natural man is often cultured and capable of many noble deeds, but withal he is a sinner, and so long as he persists in the carnal state and refuses to be subject to the Law of God, he is enmity against God and cannot please Him.



Finally, "that which is born of the flesh is flesh, and 'flesh and blood cannot inherit the Kingdom of God'" (John 3:6 and I Cor. 15:50). Just as it is necessary to be born into this present world, it is also necessary to be born into the world to come. There is a natural world, and there is a spiritual world, and birth is absolutely essential to both. Hence Jesus says: "Marvel not that I said unto thee, Ye *must* be born again" (John 3:7).

But I think it would not be right to fail to point out that this spiritual birth is not only imperative, but universally imperative. Our Lord made it general. "Except a *man* be born again he cannot see the Kingdom of God." And we ought to remember that He was talking to one of the most highly cultured and scrupulously religious men of His day. If Nicodemus must be born again, so must every one. All have sinned and come short of the glory of God, and so must all be born of the Spirit.

## II. THE MEANING OF BEING BORN OF THE SPIRIT

**W**HAT does it mean to be born of the Spirit?

First of all it is a supernatural impartation of divine life. Supernatural because it is from above, and because it is "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). It is an impartation of divine life, because we are expressly told in II Peter 1:4 that we are made "partakers of the divine nature." As we have partaken of the nature of our earthly father, so now we must partake of the nature of God. As we have borne the image of the earthly, we must also bear the image of the heavenly.

Then again, it is a new creation. We read in II Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The new birth is therefore the beginning of a new life, and it affects the whole life. It cleanses by the "washing of regeneration and renewing of the Holy Spirit" (Titus 3:5). It enables the believer to know God, because he has received the Spirit of God (I Cor. 2:12). It enables the believer to please God by the fulfilling of the righteousness of the Law in him (Rom. 8:4).

Then finally, it makes the believer the very child of God. Many teachers are telling the world that all men are the children of God, but this is nowhere taught in the Bible. In fact, Jesus definitely refutes this idea in John 8:42-44, and elsewhere. If all men were by nature the sons of God, the new birth would be superfluous. Only those born of the Spirit are the children of God. Paul says: "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). And in Galatians 3:26 we are said to be "children of God by

faith in Christ Jesus." Sonship is confined to those born of the Spirit.

## III. THE EFFECT OF BEING BORN OF THE SPIRIT

**T**HE new birth affects the entire current of a man's life. "Old things are passed away; behold, all things have become new." The things he once loved he now hates, and the things he once hated he now loves. This is strikingly so of Paul. In an instant Paul has been changed from a proud Pharisee to a humble apostle. The Christ he once hated he now loves, the disciples he once persecuted he is ready to defend, for the Gospel he once despised he will now give his whole life. Paul's whole mental, moral, economical, and social life have been transformed. He is truly born of God. Of course it is possible for one who is born of God to fail to enter into his heavenly heritage, through letting the new life—the new nature, or the Spirit—control his thoughts and deeds, and instead to walk in the flesh. In this case, of course, the carnal habits of thought and life, which were his before regeneration, will persist. But in imparting His own nature, through the miracle of regeneration, God has made abundant provision for the transformation of the life, and transformed it will be if the new nature is permitted to control.

## IV. HOW TO BE BORN OF THE SPIRIT

**T**HIS is of supreme importance, for it will do little good to know of the necessity, meaning, and effect of this great truth, unless we know how to apply it to our own experience. We must come to the place of Nicodemus and ask, "How can these things be?" The Bible has the only answer. John 1:12 says, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His Name." The new birth is the result of faith in Christ. This is in harmony with Paul's great statement in Galatians 3:26: "For we are all the children of God by faith in Christ Jesus." So God has put the spiritual birth within the reach of all, for any one can receive a gift, and the new birth is a gift to be received by faith. Have you received it?

**C**HRISTIANITY is nothing except as it is a ministration of the Spirit. Preaching is nothing except as it is the demonstration of the Spirit. Holiness is nothing except as it is the fruit of the Spirit.

—Andrew Murray

# GRIEVING THE HOLY SPIRIT

by B. ATCHISON

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph. 4:30).

**I**N THE study of the Scriptures you will find that there are five attitudes open for a person to take toward the Holy Spirit. Briefly stated, they are as follows:

First—Submission, "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Second—Grieving, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30).

Third—Quenching, "Quench not the Spirit" (I Thess. 5:19).

Fourth—Resisting, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye" (Acts 7:51).

Fifth—Blasphemy, which is the sin against the Holy Spirit mentioned in Matthew 12:31.

The first three of these passages can be applied to the believer only, while the other two can only be applied to the unsaved.

## MISSION OF THE HOLY SPIRIT

**T**O UNDERSTAND the importance of this subject it is necessary to stop and consider, "Who is it that is being grieved or sinned against, and what is the mission of the Holy Spirit here in the world?"

It is not my purpose to enlarge on this phase of the subject, but merely to state some of the facts as revealed in God's Word.

The mission of the Holy Spirit is to convict the world of sin (John 16:9-11); He gives power to the Christian worker to be a witness for Christ (Acts 1:8); He quickens and regenerates the souls of those that believe the Gospel and accept Christ as their personal saviour (Eph. 2:1 and John 3:3-5). By the Holy Spirit every true believer is sealed unto the day of redemption, which is the resurrection of the body (Eph. 1:13-14 and 4:30); by the Holy Spirit the believer is baptized into the one Body of which Christ is the Head (I Cor. 12:13 and Rom. 6:3); Jesus promised that the Holy Spirit would comfort the heart of the believer, guide him into all truth, and enlighten the eyes of our understanding. We read in Romans 8:26, "The Holy Spirit maketh intercession for us with groanings which cannot be uttered."

By a careful study of these passages, and many more that might be mentioned, one will be convinced of the

**W**HEN we wrote to Mr. Atchison some months ago, requesting permission to use one of his messages in the pages of "Grace and Truth," he not only gave us a very gracious response, but also enclosed a copy of a sermon which he had preached when pastor of the Baptist Church at Fort Cloud, Florida, on "Grieving the Holy Spirit," with permission to use it, also. As we read it we were impressed with the value of this message, and we were sure that it would bring blessing to the readers of "Grace and Truth"; consequently we filed it for use in the "Holy Spirit Number." Here it is. May God use it to stir in the hearts of His children the purpose and determination to respond to the appeal of the Scripture, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

great importance of the personality, work, and power of the Holy Spirit.

## GRIEVING THE HOLY SPIRIT

**M**Y SUBJECT in this discussion is, "Grieving the Holy Spirit." Every true believer is a Christian and every real Christian is born again, regenerated by the Holy Spirit, also indwelt and sealed by the Holy Spirit, which I have already proved by the Scriptures.

Nevertheless, it is a solemn fact that it is still possible for any believer to grieve the Holy Spirit or to quench His power and work in his own heart and life.

We grieve Him by doing something that we should not do. We quench the Holy Spirit by not doing or saying the thing that He would have us do or say. Is this not the secret of much of the spiritual lethargy that has come over the Church of Jesus Christ? Does this not explain the question of why so few souls are saved in the churches today? and why so many of God's people are suffering defeat rather than enjoying constant victory in the Christian life?

We are all aware of the fact that it is a terrible thing to commit the unpardonable sin, but I wonder, do we fully realize that it is also sin and very displeasing unto God every time we grieve the Holy Spirit?





## PRACTICAL APPLICATION OF THE TEXT

**I**N ORDER that I may explain more fully what I mean, permit me to make a more practical application of the text to the daily life, and explain some of the ways in which the Holy Spirit is often grieved by those that profess to be Christian people, which many of them are, although they are living on a very low plane as babes in Christ.

We surely grieve the Holy Spirit by making compromise with the world—when our lives are moulded and fashioned after the spirit of this world. How can the Christian enjoy and have fellowship with the world that crucified his Lord?

The teaching of the Scriptures is very clear along this line, as the following passages will prove: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (I John 2:15). "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18).

There must be a line of separation between the church and the world, and whenever the believer makes any compromise and steps over this line he grieves the Holy Spirit and greatly hinders the work of grace in his own soul, making it almost impossible for the Holy Spirit to use him in the salvation of others that are lost and dying in sin.

Again, we grieve Him by entertaining in our minds impure and unholy thoughts, yielding to the fleshly lusts and desires of the carnal nature. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would" (Gal. 5:17).

We grieve the Holy Spirit by uncharitable judgment that we sometimes pass upon one another, or when we become busy-bodies in our neighbor's affairs, and begin to criticize and carry scandalous reports concerning some brother or sister in the church, or some neighbor in the community.

Who has appointed any one of us to sit in judgment upon another? Did not Jesus say, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged" (Matt. 7:1)? Every one who is guilty of carrying gossip (a very common sin) is grieving the Holy Spirit.

We also grieve the Holy Spirit when we give way to an uncontrollable temper, for if it is not under the control of the Holy Spirit, it surely must be under the control of Satan, and we read, "The Son of God was manifested that He might destroy the works of the Devil" (I John 3:8).

Of course we grieve the Holy Spirit every time we wilfully disobey and refuse to yield to any clear command of the Scriptures, also when we sin against the light of our own conscience, for, "Whatsoever is not of faith is sin" (Rom. 14:23).

We also grieve the Holy Spirit when we try to cover up our sin and justify ourselves by making some excuse rather than confessing it as sin and asking God to forgive us and to cleanse us from all sin, through the blood of Jesus. "He that covereth his sin shall not prosper, but whoso confesseth and forsaketh his sin shall find mercy."

The Holy Spirit is grieved whenever a Christian harbors in his heart any spirit of hatred, or jealousy, or an unforgiving spirit toward someone else; how can we ask God to forgive us if we are not willing to forgive our brother?

We grieve the Holy Spirit when we neglect to read our Bibles, and forget to pray, and neglect the assembling of ourselves together on the Lord's day for public worship and other meetings of the church, unless we have a conscientious excuse we can give to our Lord for doing so.

## WHAT IS THE RESULT?

**W**E MAY never know fully what the consequences of grieving the Holy Spirit are until we stand face to face with our blessed Lord in eternity, but great issues are involved, and very far reaching is the influence.

Remember, the Holy Spirit is your Friend, Counsellor, Comforter, and Guide. He is here to represent Christ in the world, to take of the things of Jesus and reveal them to the believer's heart; you cannot afford to grieve Him.

If you refuse to walk in fellowship with God in the light of His Word, you must of necessity drift into spiritual darkness and into the valley of despondency; if you refuse to stand fast in the liberty wherein Christ has made you free, there remains nothing else but terrible

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**W**E LOVE, but do not caress our naughty children. If we grieve the Spirit, He will not be in us the power of the manifestation to our souls of the Father and the Son in communion, but will rather act on our conscience, though giving the sense of grace.

—J. N. Darby

# THE BAPTISM OF THE HOLY SPIRIT

## WHAT IS IT, AND WHAT DOES IT ACCOMPLISH?

by JAMES M'KENDRICK

**H**ERE is a delightfully clear and scriptural exposition of a much-abused subject, from the pen of the beloved Scottish evangelist, James M'Kendrick. As M'Kendrick points out, I Corinthians 12:13 is the key to a clear understanding of what the Scripture teaches on the baptism of the Holy Spirit. And in this passage we have a convincing answer to the vagaries of Pentecostalists and other so-called holiness teachers who insist that we should "seek the baptism of the Holy Spirit" subsequent to believing, for this Scripture says, "By one Spirit are we all baptized."

**W**E WISH to call most careful attention to this oft-heard, much-discussed, but greatly misunderstood expression, "Baptism of the Holy Spirit." This truth belongs to the New Testament and neither expressed nor implied in the Old; and that for a most significant reason.

The first mention in the New Testament is in Matthew 3:11, and is a prophetic utterance by John the Baptist, foretelling the double work and ministry of our Lord Jesus as Saviour and as Judge. Let this be clearly understood by every reader, that our Lord Jesus is ordained by God to be the future Judge (John 5:22-27; Acts 17:31). Therefore one of two things must happen to all—i.e., either be saved by the Lord Jesus in this life, or judged by Him in the life to come. He will baptize every one, with the Holy Spirit in time, or baptize them with judgment in eternity.

We can think of nothing more solemnizing, because it is a tremendous fact. It was uttered in solemn warning to mere hypocritical formalists whom John called a generation of vipers. There was a widespread revival those days. Religion was popular, and then, as now, Satan was raising up a great many counterfeits and mere imitators of the real thing. John the Baptist was a real man of God and was more anxious for *quality* than *quantity*. He was no religious trickster thirsting for fame and popularity. He wanted something more than hands up, or heads down, or cards filled in. He wanted for fruits meet for repentance (Matt. 3:8). In other words, he wanted to see people really saved—truly born

again; and he solemnly warned them that nothing short of this would meet the case. He told of the coming Saviour and future Judge Who would discriminate between *wheat* and *chaff*; Who would gather *wheat* into the *garner* and burn the *chaff* with *unquenchable fire*; and baptize with the *Holy Spirit* and with *fire* (Matt. 5:11).

Careless reading has led people to use the expression, "Baptize with Holy Ghost fire," and sometimes, "Fire of the Holy Ghost." Such language is absolutely unscriptural in thought and expression. With the *Holy Ghost* and with *fire* is Bible thought and language. With the *Holy Ghost* is Christ's work as a Saviour, and this He is doing now. With *fire* is His work as a Judge, and this He will do by and by.

The second occurrence is in John 1:33, where John the Baptist declared that God, Who sent him, said to him that the One upon Whom he would see the Spirit descend and abide, the same is He which *baptizeth with the Holy Ghost*. Please note there is nothing said here about baptism of fire. He is not now warning hypocrites as in Matthew 3, but as the messenger of God declaring Christ's mission as a Saviour only, and not as a Judge; hence the omission of baptism with fire.

The third occurrence is in the words of the Lord Jesus Himself in Acts 1. He refers to the promise of God through John, and declares that the fulfillment is at hand (Acts 1:5), plainly implying that He had not baptized men in the Holy Spirit during the days of His ministry, nor in the interval after His resurrection, but the hour of fulfillment was near—not many days hence (Acts 1:5).

In obedience to His word, they were all with one accord in one place, when suddenly a sound as of a rushing mighty wind filled the house, and there appeared cloven tongues, like as of fire, and it sat upon each of them and they were all filled with the Holy Spirit (Acts 2:1-4). Now the oft-repeated promise has been fulfilled. Baptism with the Holy Ghost had taken place—an experience *unprecedented*.

Every saint of God, from Adam to Pentecost, had been born of the Spirit, and all that God commanded His servants to do, from Adam onward, the Holy Spirit enabled them to perform; but neither saint nor servant had ever been *baptized* with the Holy Spirit. We cannot here deal with all that this event meant in power for service and testimony. For the present we





only wish to show what the baptism of the Holy Spirit accomplished.

The fourth and only other place where the words occur is the key to the clear understanding of the divine purpose of this baptism. "By one Spirit are we all *baptized into one body*, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one Spirit" (I Cor. 12:13). Here we would state that the body of Christ is the Church of Christ, and the Church of Christ is His Body. This is clear from Ephesians 1:22-23; also Colossians 1:18. These words, "the Body," "the Church," give us a twofold aspect of the saved, embracing all New Testament believers from Pentecost onward. The baptism of the Holy Spirit is not an especial privilege or especial blessing, but is the common portion of the whole Body and Church of Christ.

**N**OW, whatever was the privilege and the position of Old Testament saints, they formed no part of Christ's *Body* or *Church*, but *all the saved* of the New Testament do. We think it necessary to try and make clear what the Church of God really is.

We have no wish to make any one an offender for a word, but it is certainly a great pity that the word "church" was ever used to describe a building. We are sure it has done much harm, and it is equally to be lamented that the word "church" has ever been used to describe any of the many existing denominations, because it has given people a wrong impression of what the Church really is. The Church is composed only of those redeemed by Christ's atoning blood and baptized by Christ into His Body. There are members of His Body, the Church, in every denomination we firmly believe. But that is because Christ has baptized them into His Body, the Church. Would to God this truth were declared the wide world over today, that He only baptizes with the Spirit those redeemed by His blood. He is the Builder. He is the Baptizer, and does not build His Church by proxy. This He does directly. He bids His servants feed His sheep, feed His lambs, and preach the Gospel to every creature. But to save the lost, forgive the guilty, justify the ungodly, and build His Church is His work alone—these eternal things He does not entrust to men. "I will build My Church." So into His Church no created power can bring you, and out of it no human power can put you. Yea, the powers of Hell shall not prevail against it.

Let each reader carefully enquire—Am I a member of this Church? for this is the only Church that will survive hoary time. If I belong to this Church, I shall be in heaven, but if not I shall be in the lake of fire. We hope that every reader sees clearly that it is impossible to be born of the Spirit and not be baptized with the Spirit also. To teach otherwise is practically saying that a person might be in the family of God but not in the Body, the Church. To say this is monstrous nonsense, and betrays appalling ignorance of the present dispensation.

**T**HE predominant features of the present age are that He Who died and rose, having gone back to heaven, has sent down the Holy Spirit according to promise at Pentecost, and all who are *born of the Spirit* are children of God by that act, and are thus related to God as children to a father, and by that same Holy Spirit are *baptized into the Body, the Church*, of which Christ is the Head; and thus all believers are united to each other as members of the Body, and to Christ Who is the Head. The Body, the Church, was formed by the baptism of the Holy Spirit at Pentecost, and He Who formed it added to it daily such as should be saved (Acts 2:47). This He continues to do. All who are *born of the Spirit into the family* are as truly *by the Spirit baptized into the Body*. Therefore let no one say that born of the Spirit and baptized with that Spirit are the same thing. They are not, we emphatically declare. *They occur at the same time*, but the former brings you into the family, the latter into the Body. We are born into the one, baptized into the other. Confusion has arisen through lack of observing this important distinction. There will not be a second Calvary—that needs no repetition. It has perfectly served its divine purpose; therefore none need pray for a second Calvary and none who are born again need pray for a repetition of the new birth, for it could never be granted. We are born again once, and for ever. It is an act of God's grace never to be repeated in us. The divine purpose is accomplished, and we emphatically affirm there will not be a second Pentecost in this age. It is as unnecessary as a second Calvary. The Holy Spirit then came to abide and to baptize all believers into one body. This He did; and this He does. Baptized into the Body is an act once done—never to be repeated in the history of any person. *To pray for a second baptism of the Spirit is practically praying for a second membership in Christ's Body*. Such nonsense must be manifest to all careful students of Scripture. We may have many fillings of the Spirit. But only *once* born of the Spirit into the family of God, and only *once* baptized into the Body, the Church. We commend our readers to the careful consideration of the four Scriptures where baptism with the Holy Spirit occurs; first promised in Matthew 3:11, repeated in John 1:33, reiterated by our Lord Jesus in Acts 1:4-5, and the promise fulfilled in Acts 2:1-4. Its purpose is stated in I Corinthians 12:13—"By one Spirit are we all baptized into one body." Born into the family and baptized into the Body is true of all redeemed through Christ's atoning blood. All them, but *only* them. Reader, are you *one* of them?

**T**HE only Spirit which generates Christian experience is One Which takes the things of Jesus and shows them to the soul.

—Denney

# MUST I TARRY?

by L. L. LEGTERS

*Field Secretary of the Pioneer Mission Agency*

**T**HE heart of God can never be satisfied until He fills us with the Holy Spirit. Our hearts will never be satisfied except as we are filled with the Holy Spirit. Let us remember that it is the heart-longing of God that we be filled. He is waiting to do this *now*—the very moment we let Him do it.

## I. TARRYING

**T**HEN is it necessary that anyone "tarry" for a filling? Some good people tell us it is necessary to attend a "tarrying" meeting, or to go alone to tarry, as did the disciples at Pentecost. Did the disciples' "tarrying" cause the descent and filling of the Holy Spirit? Was it anything the followers of Jesus did?

No: the promised outpouring of the Holy Spirit occurred "when the day of Pentecost was fully come" (Acts 2:1). The Holy Spirit, as the abiding Presence of God in the believer, could have come on no other day. He came on Pentecost. Just as Jesus could have been crucified on no other day than the one on which He died, or as He could have risen at no other time than the third day, *this* was God's day for the descent of the Holy Spirit to abide in the believer. The early disciples, obedient to the command of the Lord Jesus, were the recipients. They were obedient and were blessed.

## II. HE WAS GIVEN ABUNDANTLY

**N**OT by works done in righteousness, which we did ourselves, but according to His mercy He loved us, through the washing of regeneration and renewing of the Holy Spirit, which He *poured out* upon us richly, through Jesus Christ our Saviour" (Titus 3:5-6 R.V.). The giving of the Holy Spirit was not a limited, meager matter. But He was *poured out* abundantly. When God gave to each of us His Spirit, it was according to the riches of His grace, according to the fullness of His love for us.

**O**NE of the most scriptural and helpful discussions ever written concerning the person and work of the Holy Spirit is "The Simplicity of the Spirit-filled Life," by L. L. Legters, published by the Christian Life Literature Fund. The accompanying article was taken from this book with the gracious permission of Mr. Legters, who holds the copyright under date of 1930. We are sure that when you have read this extract you will want to read the whole book. It can be ordered from the Institute Book Nook, \$.30 postpaid. Mr. Legters is field secretary of the Pioneer Mission Agency.

Was it necessary for the disciples to tarry when they were filled the second time, as in Acts 4? They prayed. They turned their eyes from men who threatened them, to the Lord Jesus, where they belonged, and the house was shaken and they were filled.

## III. LAYING ON HANDS

**B**UT is it not necessary today, as in olden times, to have hands laid on one for a real filling of the Spirit? "Now when the apostles that were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet He was fallen upon none of them: only they had been baptized into the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit" (Acts 8:14-17 R.V.).

Remember why hands were laid on them. They were the descendants of men who had been cast out on the return of the Jews from the exile. They were, and had been, despised by the Jews. They were part-blood Jews. They kept the Law and looked for the coming of the Messiah as did the Jews. To *these* outcasts the leaders came and put their hands on *them*. These Samaritans looked for *signs* just as the Jews did. They never would have believed that they belonged to "this body" had not the leaders, Peter and John, gone to them and laid their hands on them. Remember they were part-blood Jews.

## IV. AT EPHESUS

**A**ND it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized?



*A PART from the deceiving power of Satan, and the sheep-likeness of the human race, it would be difficult to account for the confusion, uncertainty, and utter foolish and fanatical teaching concerning the work of the Holy Spirit.*

—J. C. O'Hair



And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after him, that is, on Jesus. And when they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men" (Acts 19:1-7 R.V.).

Those whom Paul found at Ephesus were Jews, perhaps converts of Apollos, who knew only the teaching of John the Baptist until instructed by Aquila and Priscilla later, or at the very least they were John's disciples, and as far as we are sure, John baptized only Jews. . . .

These baptized Jews evidently had not returned to Jerusalem since the time of their baptism by John, years before. They were still looking for "Him Who was to come." They did not know Jesus had been crucified and raised again. Neither did they know that the promise of the Holy Spirit had been fulfilled. They were disciples of John, not of Jesus. Paul asked them, "Received ye the Holy Spirit *when* ye believed?" Paul knew, as did all the apostles, that the Holy Spirit is given to each believer *when* he believes on the Lord Jesus Christ as Saviour. When he had taught them, Paul prayed for them and laid his hands on them. But why the laying on of hands?

Remember again. They were Jews. Whenever a Jew came as a messenger from God, or claimed to be a messenger from God, those to whom he came looked for "signs" as his credentials. These Jews would not believe Paul aside from a sign, for the "Jews ask for signs" (1 Cor. 1:22). Then Paul laid his hands upon them and God worked this sign by the hand of Paul. Remember they were Jewish disciples of John.

#### V. PAUL

*NOW* there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision . . . . Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth: and he hath seen a man named Ananias coming

in, and laying his hands on him, that he might receive his *sight* . . . . And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, Who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened" (Acts 9:10-19 R.V.). Ananias was sent that Saul might receive *sight*. That evidently was all that happened with the laying on of hands. *For Paul, as all other Christians, received the Spirit when he believed on the Lord Jesus Christ on the road to Damascus.*

These are the only places where the filling of the Holy Spirit is spoken of in connection with laying on of hands, and in each case they were Jews, or people who had Jewish blood in them.

#### VI. CORNELIUS

*BUT* when the Gentiles were filled, we find that it came *only* when they *believed* the preaching of Peter. "While Peter yet spake these words, the Holy Spirit fell on *all* them that *heard* the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the *Gentiles* also was *poured out* the gift of the Holy Spirit" (Acts 10:44-45 R.V.). And the sign to the Jew of the reality of the giving of the gift was, "For they heard them speak with tongues, and magnify God" (Acts 10:46).

When the gift was given to the Gentiles, there was no tarrying, only waiting for the preacher, there was no man who was an intermediary, no laying on of hands by man, not even a Jew praying for a Gentile, but *when they believed* the preached word, the good tidings, they were filled. And that Peter and the others might *know* that the Gentiles were on an equal footing with the Jews, they also spake with tongues and magnified God.

Whatever may have happened to Jews, we are Gentiles. The only model God has given us is that of Cornelius, who was filled when he *believed* the good message brought to him by Peter.

*(Continued on p. 404)*

#### HAVE YOU HEARD?

*HAVE* you heard that under our new reduced club rates the price of a year's subscription to "Grace and Truth" in clubs of five or more subscriptions has been slashed to one-third less than the price on single subscriptions?

Full information will be found on page 408.



# BE FILLED WITH THE SPIRIT

by JESSE ROY JONES

**T**HE chief reason why a vast majority of Christians are not filled with the Holy Spirit is that they have not obeyed the command which is the title of our discussion. Everybody expects captains to give commands. To be consistent, everybody must expect the rank and file to obey the commands of their captain. But alas! how few of the soldiers of the cross are willing to obey this command of the Captain of their salvation.

And it is not a difficult command He has given us to execute. By His grace He has given to every believer in Him all the requirements necessary to fulfill it. For when we believed in Him as our Saviour, He gave us the gift of His Spirit (Acts 10:45; 11:17). Furthermore, He indwells every child of God continually (I Cor. 6:19), so that we may have the ability to carry out His command to "be filled." And, lest we should make the mistake of not executing His command aright, He has given us complete instructions in His Word, which is truly our manual of arms, as to what it means to "be filled with the Spirit."

How, then, can we who claim to be His followers, refuse to obey this loving command of Him Who loved us and gave Himself for us? Surely He has done everything in His power to make His fulness in us a possibility. The failure lies with you and me if we are not filled.

**A**LL Christendom realizes there is a great need in the world today that is not being met. That need is the getting of the testimony of Jesus and His love to the uttermost parts of the earth. Statistics reveal the awful fact that there are more heathen in the world today than there were when Christ was here in the flesh. Surely the Church has failed miserably in meeting the need. Missionary enterprises and evangelistic efforts are barely touching the border lines of the vast territory of darkness.

Yes, we see the need. But are we as individuals who make up the Church, the Body of Christ, willing to do our part to meet the great need? If every church

member who has been born of the Spirit were a Spirit-filled Christian, the problem of evangelism, missions, and every other problem which confronts our churches today would be solved to absolute satisfaction.

**W**E CAN speak with such assurance on this point because of the inevitable result that follows when the believer is filled with the Spirit. The passage which is the basis of our consideration says, "Be filled with the Spirit, speaking . . . ." When the believer is filled with the Spirit he speaks, not in tongues, which is the erroneous belief of Pentecostalism, but bearing testimony to the glory of God.

This striking fact is evidenced throughout the Word of God. For nearly four hundred years after the prophet Malachi the testimony of Israel had been silent. Then there came a day when that silence was broken—broken by the testimonies of a triad of Spirit-filled lives, during those

dark days just prior to the birth of Jesus into the world. Read the account as it is given in the first chapter of Luke. When Mary, the expectant mother of Jesus, met Elizabeth in the house of Zacharias, the record is, "Elizabeth was filled with the Holy Spirit; and she spake out with a loud voice," giving glory to the Lord. Then followed the wondrous magnificat of Mary, who was also filled with the Spirit of God. And then followed the testimony of Zacharias, who was likewise filled with the Holy Spirit, and who gave forth that wonderful prophecy which ascribes honor, glory, and majesty to the "Prophet of the Highest."

Then consider the apostles in the early days of the Church. Time and again we read in the Acts of the Apostles that they were filled with the Spirit, and immediately followed this result: "They spake the Word of God with boldness" (Acts 4:31). During the period of the Acts, which we must recognize as transitional in character, many can only see the rushing wind, the cloven tongues of fire, the shaken house, etc., consequently they lose the deeper and more significant mean-

(Continued on p. 405)



# ANOTHER COMFORTER

by H. A. WILSON

**E**VERY believer's heart should be filled with gratitude to the Saviour for His having referred to the Holy Spirit as "another Comforter" and thus revealing to us how wondrously gracious is the character of His mission. Wilson's discussion brings refreshment and enrichment to the soul by turning the meditations of our hearts to this phase of the Holy Spirit's activity.

**H**OW significant are the words of our Lord's promises to His disciples, spoken on His very last evening with them before He went to the cross:

I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you (John 14:16-18).

Why, think you, did our Saviour say *another* Comforter? Was it not because the Holy Spirit was to take that place in the lives of the disciples which He Himself had held up to this time?

And have we not in this an indication that the ministry of the Holy Spirit, as the Comforter, was to continue and perfect what our Lord had been doing in His daily associations with His followers?

**I**F WE accept this as the force and significance of the expression "another Comforter," we have a key to the character of the Holy Spirit's comforting work. In His associations with His disciples our Lord's ministry had been preeminently a ministry of teaching. He had been seeking to acquaint them with what the Scriptures in the Old Testament taught about His own Person and work. He had been seeking continually to lead them deeper into the truths of the Scriptures, and to draw them into a more intimate acquaintanceship and fellowship with Himself. And this was the ministry which the Comforter was to carry on. This must be so, of necessity, in the very nature of the case, for, as we have seen, it is indicated in the words, "another Comforter." And in addition to the clear implication of these words, we have our Lord's own statement in John 15:26 and 16:13:

But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me (John 15:26).

Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come (John 16:13).

The Holy Spirit has other ministries, as you will see from the articles which appear in this issue of "Grace and Truth," but as Comforter His ministry is preeminently the ministry of the Teacher. It is the Comforter who opens our understanding, that we may understand the Scriptures. It is the Comforter Who, as we prayerfully meditate upon the Scriptures, links Scripture with Scripture in our minds, so that we have Bible light on Bible problems. It is He, Who, as we pore over the pages of God's Word, feeds and nourishes our souls. It is He Who brings to our memory what we have read, and what we have heard of the Word of God, for the purpose of enabling us better to understand some Scripture, or to apply its truth to some problem or some need in our personal lives.

**W**E NEED to emphasize the fact, however, that the ministry of the Holy Spirit, as the Comforter, is centered in Christ. He does not come to speak of Himself, but to speak of the Saviour, for our Lord said again on that memorable evening:

But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me (John 15:26).

He shall glorify Me: for He shall receive of Mine, and shall shew it unto you (John 16:14).

When the Holy Spirit is permitted to do in our hearts His work as Comforter, He will lead us to occupation in Christ, not in Himself. And He will lead us continually into a deeper appreciation of Who and what Christ is, and into an acquaintanceship and fellowship with Him which continually increases in its richness and fullness.

**B**UT we should remember that the Holy Spirit's ministry to us as Comforter is not for our sakes alone. Surely it is the means of unspeakable blessing to us to have this blessed Companion ever with us, and in us, teaching us of the things of Christ, testifying to us of His love for us, convicting us of our sinfulness and waywardness, if our hearts turn away from Him, and

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# THE SOUL AND THE TWO NATURES

STUDY NUMBER ELEVEN IN A SERIES OF OUTLINE STUDIES ON

## THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

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**W**ITH this study we bring to a close our consideration of the "Soul and the Two Natures." If you desire more information on this subject you will find it in forthcoming studies in the book of Romans, for when we reach the sixth, seventh, and eighth chapters of this great book, we will have arrived at one of the high water marks of Divine Revelation concerning the Christian's personal life and spiritual warfare. Next month in this series we will take up the study of "Law and Grace."

### INTRODUCTION:

There is little understanding of the Soul, despite the fact that God has made His Word very clear concerning it. The Soul is set forth in the Scriptures as the MAN HIMSELF. Well might the Saviour say in Matthew 6:25, ". . . Is not he life (Gr. soul) more than meat, and the body more than raiment?" Many a man goes through life without realizing that he himself is a SOUL, an UNDYING, INDESTRUCTIBLE SOUL, and that this Soul must spend eternity in consciousness somewhere.

There are certain outstanding facts taught in the Scriptures concerning the Soul. These facts, taken together, give us some vital general information concerning that for which Jesus died—the Soul of needy man.

### THE SOUL

#### A. The Soul is the ego, the man himself

Acts 27:37—"We were in all in the ship two hundred three score and sixteen souls."

I Pet. 3:20—"The ark . . . wherein few, that is, eight souls were saved . . ."

Gen. 46:22—"These are the sons of Rachael, which were born to Jacob: all the souls were fourteen."

Gen. 46:26—"All the souls that came with Jacob into Egypt . . . threescore and six."

Throughout Scripture the Soul is the vital element of the man, the man himself. The Old Nature is not the man. The New Nature is not the man. The Soul is the man. The remarkable usage of the word "soul" in the foregoing passages shows that the man himself is not divided up into various divisions, the Soul being one of them, but the Soul is the WHOLE MAN, all of him, the ego.

#### B. The Soul may be unstable or stable

II Pet. 2:14—"Having eyes full of adultery, and that cannot cease from sin; beguiling UNSTABLE SOULS . . ."

II Pet. 2:8—"For that righteous man (Lot, the nephew of Abraham) dwelling among them (the men of Sodom), in seeing and hearing, vexed his righteous soul . . ."

Because the Soul is unstable, it stands in awful need of the Lord Who changeth not.

**C. The Soul is that which stands in need of being saved**  
Jas. 1:21—" . . . receive with meekness the engrafted word, which is able to SAVE YOUR SOULS."

It is the Soul which is lost. It is the Soul which is snared by Satan into sin. It is the Soul which needs salvation.

#### D. The Soul is that for which Jesus died

I Pet. 1:8-9—" . . . believing, ye rejoice . . . receiving the end (the result) of your faith, even the salvation of your souls."

#### E. The Soul is that which may be "confirmed" or "subverted"—strengthened in truth or led astray

Acts 14:22—"Confirming the souls of the disciples, and exhorting them to continue in the faith . . ."

Acts 15:24—"Forasmuch as we have heard, that certain . . . have troubled you with words, subverting your souls . . ."

It becomes evident from such passages that the Soul is the seat of the reasoning powers—the mentality.

#### F. The Soul is that which may fear

Acts 2:43—"And fear came upon every soul."

From such a statement it becomes clear that the Soul is also the seat of the emotions. Furthermore, we see that fear may become a very wholesome emotion when produced by preaching the Word in the power of the Holy Spirit, the psychologists and "Modernists" to the contrary, notwithstanding.

#### G. The Soul is the seat of the power of choice

Acts 3:23—"And it shall come to pass, that every soul, which WILL NOT hear that Prophet, shall be destroyed from among the people."

How vital that Souls should make the right choice!

#### H. The Soul is that which does not die

Rev. 6:9-10—" . . . I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice . . ."

The Souls in this striking passage are "slain," but they are also crying "with a loud voice." They are dead, but they are alive. This is not the contradiction it seems to be when we observe that death is not "the cessation of being," as we have been so often told, but rather, death is the separation of the Soul from the body. The Souls in this passage are dead because they have left the bodies in which they had dwelt upon the earth. But they are alive and conscious because such is the condition of the dead.

### CONCLUSION:

To Souls, God makes the glorious offer of salvation through faith in the finished work of Christ. O Soul, undying Soul, if you have not taken Jesus Christ as your Saviour, make the choice now. As you have seen in God's Word, you are an immortal Soul, and the answer to the question, "Where will you spend eternity?" rests with you. "Believe on the Lord Jesus Christ, and thou shalt be saved." If a believer, then trust Him for a victorious daily walk—His grace is fully sufficient.



# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

They are here!—about twenty-five new students to train for service in the whitened harvest fields. Of course, to the larger educational institutions that number would seem small. But these new students, together with the old ones (only two or three undergraduates were unable to return), have filled up all available dormitory space, including an additional house secured for the purpose. It is the largest student body we have ever had.

Numbers, though, must give way to a far more important matter. It is the spirit of the students that is vital. And the opening days of this school year have been filled with remarkable evidences that we have with us a student body embued with devotion to the Saviour and with the determination to follow Him until life's task is done.

## REV. W. E. PIETSCH AT GORSEINON, WALES

Never in the history of this town has there been a greater need for a definite stand and testimony to the infallibility and integrity of the Word of God, and unflinching faithfulness and devotion to our blessed Lord and Saviour Jesus Christ. The weeds of "Modernism" are choking the very soul and vitality of our Youth. Our theological colleges, and many of our pulpits, and those in the pews, together with the blinded masses are poisoned with the poisonous drug.

In the midst of these conditions the Rev. W. E. Pietsch, of Los Angeles, has for three weeks (Sept. 4-22) conducted a most successful, fundamental, and evangelical campaign at Caersalem Undenominational Church, Gorseinon, South Wales. Many have openly confessed salvation in the Lord Jesus Christ through the regeneration of the Holy Spirit. Scores have been restored to Christian fellowship and joy, whilst hundreds of Christians have made a complete surrender to the will of the Lord.

Mr. Pietsch is a fearless, forceful, and faithful witness and minister of the Word of God, an able, practical illustrator of Divine Revelation. His humor and ready wit, coupled with his unassuming and gracious personality, have endeared him to thousands of people in Wales. Unfortunately Mrs. Pietsch, who usually renders the Gospel message through the vehicle of song, has been enabled to do so only on two or three occasions, owing to continued ill health. The prayers of the readers of "Grace and Truth" are earnestly solicited on behalf of Mr. and Mrs. Pietsch, in the fulfillment of their call to the propagation of the Word of God, even "to all the world."

Prayer is also requested on behalf of the elders and members of Caersalem. They are men and women who have stood the bitter taunts and derisions of the world;

but are willing to take a clear-cut stand at any cost for the Lord Jesus Christ, free from entangling alliances with "Modernism" and its allied interests.

W. Clifford Elliott

The D. B. I. Sunday Afternoon Bible Class, made up of Denver churches, has begun another season of blessed fellowship in the study of the Word. At the first three sessions the class was addressed by Denver pastors: Rev. V. E. Brace, of Bethel Baptist Church; Rev. Joshua Gravett, of Galilee Baptist Church; and Rev. Robert Karr, of Twenty-third Avenue Presbyterian Church. The warm Christian cooperation of these faithful men of God, and their strong Spirit-filled messages, have brought rich blessing to all of us.

Miss Katherine Harder, missionary from D. B. I. at Kafumba, in the Belgian Congo, tells of a request from one of the boys there: "Give us the Word of God in our hands. We want to read it for ourselves." Miss Harder had to tell them she did not have it in their language, but went on to speak of a printer who was waiting for funds to go to that field, that he might print the Word of God for them. She referred to Rev. Elbert C. Taft, who, with Mrs. Taft and their little son Donald, desires to go to Africa as soon as possible. Let us pray for God's provision.

News has come to us of a very happy event—the marriage of Rev. Wade K. Ramsey, class of '20, and Miss Marian Wilson, daughter of Dr. Walter L. Wilson, of Kansas City. Mr. Ramsey is pastor of the First Presbyterian Church of Osage City, Kansas. Every contact with this faithful minister of the true Faith has brought a lasting blessing to us, and his cause for rejoicing brings joy to our hearts. We extend our heartiest congratulations to Mr. and Mrs. Ramsey, and wish for them the best of life in Christ Jesus. May their lives together not only mean mutual happiness to them, but also bring cause for rejoicing to a multitude of other lives.

Rev. C. C. Maple, of the Christian Association of America, was a recent visitor at the Institute, and brought a rich and helpful devotional message in the weekly Inspirational period.



# UNEVANGELIZED AFRICA

## THEY THAT HAVE NOT HEARD

JUST A GLIMPSE into the little chapel at Misebere in Belgian Congo, written by a doctor who has given himself, his family, and his life's savings to the Lord to be used for His glory in the Congo:

"The entrance of Thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). What a privilege to witness the light coming into the lives and hearts of these simple, childlike people as they receive the "words of God" into their hearts. How eagerly they listen to the missionary as he preaches. The little chapel of sun-dried brick finds room to accommodate well over 300 natives when huddled together, squatting on poles laid in rows on the dirt floor. It is especially pitiful to watch the wistful expression on the faces of the older people when listening. One old man remarked after listening to the Gospel for the first time, "I never heard that before." One can hardly wonder at their surprise, for they know no other religion than that which has for centuries held their fathers in abject bondage to evil spirits. To learn and to realize that God has overcome the power of the hosts of darkness by means of the atoning work of Christ, and His resurrection from the grave, and that they may enter into this rest, freely, immediately, sounds like music to their ears. For here, death is a terrible thing. How urgent is the need of presenting the Scriptures in their own tongue! Witch doctors are an ever-present curse in these Banandi tribes. The number and variety of their cruel practices are unbelievable! How touching to see the chest and back of an infant critically ill with pneumonia, covered with a mass of raw, infected sores, the result of slashes of the witch doctor's knife, for the purpose of letting out the evil spirits which supposedly cause the disease.

The missionary physician is the "open sesame" to the strongest tower of prejudice. What a real blessing is this phase of the work toward spreading the Gospel, as each morning before clinic opens, Gospel songs are sung, prayer is offered, the Gospel is presented

LITERATURE FOR MISSIONARY PROGRAMS upon request: "Death Drums," the funeral call; "Banandi Women," life and customs; "Banandi Girls," individuals contacted; "Kanyere," a child wife; "Fettered," superstitions; "Baraza," prayer hut for prayer groups; "Prayer Cards," for those who will pray with us.

to the waiting crowd of sick folks, and an urgent invitation is given for all to attend church services.

PRAYER—The great appeal from the field is pray, pray, pray! A need for a powerful working of the Holy Spirit; a great need for many more workers; a need for doctors; a need for new stations; a need to uphold the native workers; a need for intercessors who can GET THINGS FROM GOD!

POWER—An earthquake at Bukavu, on Lake Kivu, last August, shook brick buildings to the ground—an eruption of a volcano near Sake on Lake Kivu is expected soon—but the POWER of God unto SALVATION, the POWER of the CROSS to draw all men unto Him, is far greater: "God continues to call out a people for His Name, but we long for and are praying for a mass movement among these people toward God. He is able! If only people at home could get one look at these poor, filthy, lost souls out here, there would be more praying."

PROGRESS—In March, 1932, at Kuanguba, the little mud chapel with thatched roof, costing thirty dollars, was completed, but the natives were fearful. A number came within a few hundred feet, but ran away quickly when the missionary stepped out to invite them to the service. In May, 1932, over 120 attended one service, 40 stayed for instruction service. They are learning to read the Gospel in their own tongue; souls are reborn; native boys go out singing and preaching, telling the blessed story to their own people.

At Sake, prejudice is being broken down, souls are reborn, and untouched villages are being reached by the missionaries and native Christians. The dispensary is reaching souls and healing bodies; a fine stone chapel is nearly completed.

PRAISE—Through much adversity, the workers are happy and praising God for His faithfulness and love and care; prayers are answered; spiritual victories won; refining fires and days of testing are resulting in much GLORY TO HIM.

The call from the field comes: "Let us lift up our heads and hands, and take the land for our Lord!"

## UNEVANGELIZED AFRICA MISSION

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536 South Hope Street, Los Angeles, California  
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# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## HOW TO BE SAVED

This little book tells the unbeliever how to accept Christ as a personal Saviour. It is written in a straightforward, simple style, presenting to the individual the gospel message concerning his soul's salvation. It shows the unbeliever his need of a Saviour to save him from the death penalty which he deserves by reason of being a sinner by nature and practice, guilty of breaking the laws of God. In discussing the Saviour's work for the sinner this booklet tells how Jesus Christ fulfilled every precept of the Law; how He, the innocent One, suffered the full penalty of the broken Law as a Substitute for guilty men; and how, as a result, acquittal and justification are available to anyone who will believe in Christ. It tells the reader what is meant by faith in Christ, making clear how to trust Him as Saviour. It encourages him to do so; it appeals for a definite decision. This booklet is scripturally sound, having been written by one of the outstanding Bible teachers of the past generation, namely, James H. Brookes.

"HOW TO BE SAVED," by James H. Brookes. Paper 4¾x7¼ inches, 71 pages. Price, \$.20. Published by Loizeaux Bros., Bible Truth Depot, 1 East Thirteenth St., New York City, New York.

## THE PRESENT ANTICHRIST

The author of this booklet, Rev. Fred J. Peters, claims that the Antichrist is not future but is the long line of Roman Catholic Popes. He says, "The apostle Paul declares that a Man of Sin, an Antichrist, was to arise . . . who would,

1. Oppose God by exalting himself above that which is called God, etc.;

2. Sit in the temple of God showing himself that he is God.

It has been more than fulfilled in the Papacy during the past thirteen centuries" (p. 38). "The Papacy . . . is the Antichrist" (p. 43).

However, Paul's reference to the Antichrist as "that man of sin, the son of perdition" (II Thess. 2:3) sounds more like a reference to a certain individual than to the numerous and various Popes during thirteen centuries.

Again Mr. Peters says concerning the prophecies of Daniel, "When Daniel saw the power of the Antichrist . . . it was to occupy nearly all the period of the Church's existence on earth" (p. 43). But in saying that the period of the Church was prophesied by Daniel, is not Mr. Peters contradicting Ephesians 3:5 and Colossians 1:26?

Mr. Peters says that the three and a half years (1260 days) of Daniel 7:25 mean 1260 years. But inasmuch as these three and a half years are a part of the 490 year period which Daniel foretold, let us apply Mr. Peters' method to the entire period. By simple arithmetic, if three and a half years mean 1260 years, then the whole prophecy covers 176,400 years! Surely there is some mistake in Mr. Peters' method of interpretation!

In speaking of the destruction of the Antichrist, our author discusses II Thessalonians 2:8: ". . . whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming." And he says that the first half of this verse was fulfilled in the Great Protestant Reformation!

Although Mr. Peters avers that "the Papacy exhausts all the prophecies" (p. 43), yet the many prophecies of the book of Revelation concerning the coming Antichrist are self-evidently unfulfilled. For example, an image of him shall be made, and all who refuse to worship that image shall be killed (Rev. 13:15). Again, everybody both small and great, rich and poor, will be compelled to receive the mark of Antichrist in the right hand or on the forehead; and no man will be able to buy anything without this mark (Rev. 13:16-18).

Furthermore, in the light of Revelation 14:9-11 and other Scriptures, all the followers of Antichrist will commit the unpardonable sin and will be utterly without hope of salvation. So then Mr. Peters' position that the Pope is Antichrist, necessitates the horrible absurdity that the Catholics everywhere have committed the unpardonable sin.

Though Rome has been cruel, and though the sins of the Papacy may be a foreshadowing of what is prophesied about Antichrist, it is impossible to uphold Mr. Peters' claim that these sins are the fulfillment. The actual fulfillment will take place in the Great Tribulation.

In view of the author's insistence that the prophecies concerning the Antichrist pertain to the Papacy, and find their fulfillment in the present time, we are forced to believe that he stands, himself, in need of a solemn warning which he voices thus: "It is so easy . . . to fall into the mistake of applying all prophecies to the days in which we live, or the near future, and imagining we are to see the whole fulfillment thereof. We are all such egotists that we carry our egotism into the very Holy of Holies of God's Word" (p. 43).

"THE PRESENT ANTICHRIST," by Rev. Fred J. Peters. Art stock cover, 5¼x7½ inches, 64 pages. Price \$.30. Published by Hamilton Bros., 120 Tremont St., Boston Mass.

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# Our Christmas Bulletin

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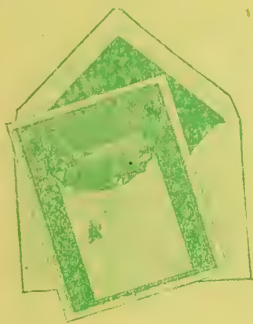
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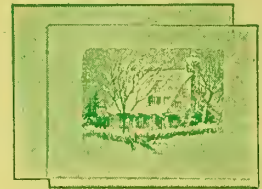
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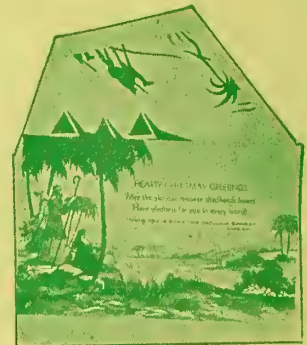
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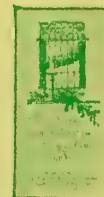
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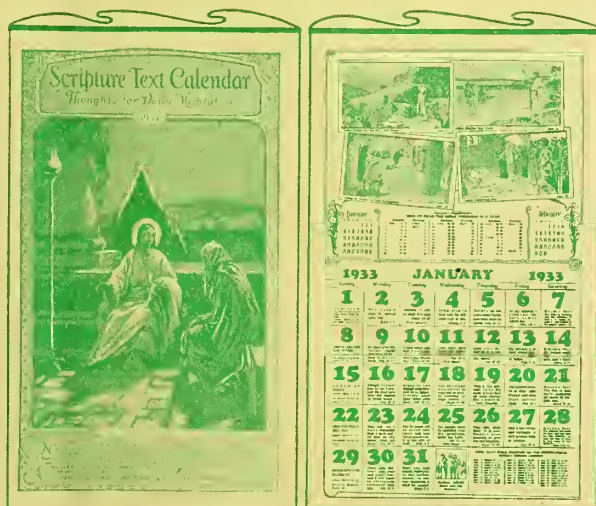
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# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## SEVEN BLESSINGS OF THE HOLY SPIRIT

- I. LIFE—Born of the Spirit  
John 3:5
- II. SECURITY—Sealed with the Spirit  
Eph. 1:13
- III. UNITY—Baptized by the Spirit  
I Cor. 12:13
- IV. GUIDANCE—Led by the Spirit  
Rom. 8:14
- V. PROGRESSION—Walking in the Spirit  
Gal. 5:16
- VI. SATISFACTION—Filled with the Spirit  
Eph. 5:18
- VII. VISION—Taught of the Spirit  
I Cor. 2:13 —Pastor Herbert Mac Kenzie

## A SIGNIFICANT CRY

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer" (Ps. 19:14).

- I. IT BETOKENS A CONSCIOUSNESS OF NEED  
Prov. 4:23  
Eph. 4:29-32
- II. IT BETOKENS A CONVICTION OF IMPOTENCE  
Jer. 17:9  
Jas. 3:5-8
- III. IT BETOKENS A HOPE OF DELIVERANCE  
II Cor. 10:4-5  
Eph. 5:18-20
- IV. IT BETOKENS AN EXPERIENCE OF TRIUMPH  
It expresses the spirit which attains the thing desired
  - A. Faith—Heb. 11:6
  - B. Surrender—"O Lord," Rom. 12:1-2
  - C. "MY Strength, and MY Redeemer"  
Prov. 29:25  
Jude 24  
Rom. 6:14  
Rom. 8:37

—H. A. W.

## HOW TO BE BEAUTIFUL

### I. THE BEAUTY OF A YIELDED LIFE

Ps. 29:2 (The word translated "holiness" means consecrated)

### II. THE BEAUTY OF A VICTORIOUS LIFE

Ps. 149:4 (R.V. margin reads "victory" instead of "salvation")

### III. THE BEAUTY OF A USEFUL LIFE

Isa. 52:7

—H. A. W.

## OF WHAT PRACTICAL USE IS THE BIBLE?

### I. IT TELLS US HOW TO BE SAVED

II Tim. 3:15

- A. It shows our need  
Rom. 3:23; 6:23
- B. It shows us our helplessness  
Eph. 2:8-9
- C. It shows us Christ's grace  
II Cor. 8:9
- D. It shows us that we must trust Him to be saved  
Acts 16:31  
Rom. 1:16

### II. IT TELLS US HOW TO LIVE

Ps. 119:105

- A. How to live so as to be victorious  
Ps. 119:9  
Gal. 5:16
- B. How to live so as to be happy  
Rom. 12:1-2
- C. How to live so as to be useful  
John 15:5

### III. IT TELLS US WHAT TO EXPECT

- A. When we die  
Phil. 1:21, 23
- B. When Christ returns  
I Thess. 4:13-18

—H. A. W.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

First Quarter, Lesson 1

Sunday, January 1, 1933

## JOHN PREPARES THE WAY FOR JESUS

Lesson Text: Mark 1:1-11  
(Assigned for Printing: Mark 1:1-11)  
Devotional Reading: Isaiah 40:3-11

### Golden Text:

"Prepare ye the way of the Lord, make His paths straight" (Mark 1:3).

As we begin our study of the Gospel of Mark, let us remind ourselves of its relationship to the other Gospels, and of the distinctive viewpoint from which it sets forth the Person and work of Christ. Matthew, you will remember, is the Gospel of the King; Mark is the Gospel of the Servant; Luke is the Gospel of the Man; and John is the Gospel of the Son of God. In Matthew we find the outstanding emphasis is upon the majesty of Christ, and His fulfillment of the expectation of the Jews. In Mark we find the emphasis upon His humanity, and it is here that the perfection of His marvelous manhood comes most clearly into view. In John the emphasis is on His deity—the fact that He is God of very God. But in the Gospel of Mark we will see the emphasis on His humility. In this book is most clearly set forth the perfection of His obedience to the will of His heavenly Father.

In the opening verses of this book we find three voices—the voice of the prophets, the voice of the forerunner, and the voice of the heavenly Father. In the testimony of these voices we have a most illuminating illustration of the fact that all the Bible is centered in Christ, for all three of these voices speak of Him. And in the unity of their testimony we have a clear example of the wondrous unity which binds all parts of God's Word into one harmonious whole. Now let us study together the testimony of these three voices.

### 1. THE VOICE OF THE PROPHETS

Our lesson opens with the words, "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight" (Mark 1:1-3). Here we have the voice of the prophets, for these words are quoted from Isaiah and Malachi (Isa. 40:3, Mal. 3:1), and their prophecies are said to be plainly fulfilled in the coming of Jesus Christ, the Son of God. The succeeding verses of this

chapter show us that the messenger sent before to prepare the way of another was John the Baptist. His was the voice of one crying in the wilderness, "Prepare ye the way of the Lord." And Christ was the One Whose way John was sent to prepare.

This being true, the voice of the prophets, quoted as it is in these opening verses of Mark, is a striking testimony to the deity of Christ. Notice that there is a clear progression in thought in the verses which comprise our lesson text. First we are introduced to the testimony of the prophets, who foretold the coming of a messenger to prepare the way of the Lord. Then our attention is directed to the voice of John the Baptist, crying in the wilderness in fulfillment of these prophecies; and finally we are introduced to our Lord Jesus Christ as the One for Whose coming John had been preparing the way, and He is accredited as such by the voice of God the Father, speaking out of heaven. Inasmuch as the prophets had said that the messenger should prepare the way of THE LORD, the God of Israel, our Lord Jesus Christ can be none other than God.

It is highly significant that the deity of our Lord Jesus Christ is never lost to sight, no matter what may be the point of view from which the Scriptures approach His Person and work. In this book, which sets Him forth as the servant of Jehovah, the very opening words remind us that, servant though He was, yet He was God. How strongly this fact rebukes the maudlin mouthings of some who question the deity of Christ, and say that it detracts not a whit from the value of His example and the charm of His life to regard Him as a mere man and no more divine than the rest of men, except perhaps in degree. Away with such rubbish! The Spirit of God regards the deity of our Lord of sufficient importance to emphasize it at every turn. And it IS important. It is of fundamental importance in the Gospel of our salvation. Yes, Jesus is God, and the three voices of our lesson, the voice of the prophets, the voice of the forerunner, and the voice of the heavenly Father blend in proclaiming the fact.

But the voice of the prophets, in the light of the New Testament, gives us further light on the Person and work of Christ. It plainly foretells His twofold appearing. Here in the Gospel of Mark, the words quoted are interpreted

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as referring to the first coming of Christ, and to the testimony of John the Baptist as His forerunner. In the context in which these verses appear in the books of Isaiah and Malachi, however, we find that reference is made primarily to the second coming of Christ, and the forerunner is identified as Elijah. (Read Isaiah 40:3-5, 9-10, noting especially verse 10, and compare Malachi 3:1-6; 4:5-6.) These words evidently have a twofold significance, therefore, and find a partial fulfillment in Christ's first coming, heralded by John the Baptist, and their final fulfillment in Christ's second coming, heralded by Elijah. This is entirely consistent with the Holy Spirit's method of presenting the truth in many other Scriptures, for it is an example of the foreshadowing principle. Many, many of the prophecies of the Old Testament have had a partial fulfillment, hundreds, or even thousands of years before the actual fulfillment of the things prophesied. We would that we had time to enlarge upon this fact, but must content ourselves with merely calling attention to it and pass on to consider

### II. THE VOICE OF THE FORERUNNER

John the Baptist also bore a twofold testimony, which centered in our Lord Jesus Christ. He preached "The baptism of repentance for the remission of sins," and pointed his message by actually baptizing those who came to him; and second, he preached saying, "There cometh One mightier than I after me, the latchet of Whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but He shall baptize you with the Holy Ghost" (Mark 1:4-8).

What can be the meaning of that expression, "the baptism of repentance for the remission of sins"? Paul sheds light upon it in his statement in Acts 19:4: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus." The incidents in connection with this statement of Paul's very forcibly confirm his words, for they show that John's disciples at Ephesus were not fully instructed concerning the Lord Jesus Christ, and, in fact, had not yet trusted Him as their Saviour (compare also Acts 10:37; 18:25-26). It was when Paul preached Christ to them and baptized them in His Name that they trusted Him as their Saviour and gave evidence of their having trusted Him.

But the question immediately arises, "How could these people receive the remission of their sins if they had not yet believed in the Lord Jesus Christ?" From other Scriptures we know that the remission of sins comes neither through baptism nor through repentance in itself, but through faith in the shed blood of our Lord Jesus Christ. The remission of sins of which John spoke, therefore, was not the fruit of the baptism of repentance, but rather the baptism of repentance looked forward to the remission of sins which they should receive through trusting the Lord Jesus Christ as their Saviour.

## Just One Way

There are FALSE WAYS of salvation

There is a way that seemeth right unto a man; but the end thereof are the ways of death.

Prov. 16:25

For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD.

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

Isa. 55:8-9

Be not deceived

There is ONE TRUE WAY of salvation

Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

John 14:6

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts 4:12

Believe on the Lord Jesus Christ, and thou shalt be saved.

Acts 16:31

Thy Word is True

THIS  
IS THE WAY,  
WALK  
YE IN IT





For John also bore testimony concerning the One to come. The coming One was to be mightier than John and more worthy than he, and He was to have power to baptize with the Holy Spirit. This coming One was our Lord Jesus Christ, the Saviour, through Whom was to come the remission of sins. In speaking of One to come John was fulfilling the ministry of which the prophets had spoken, and in it he identified Christ as the Lord, the God of Israel.

And now we hear another voice:

### III. THE VOICE OF THE HEAVENLY FATHER

As Jesus came up out of the water after being baptized by John, "He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, Thou art My beloved Son, in Whom I am well pleased." Like the other two voices to which we have listened, this voice had a twofold message.

It was first a message of the sonship of Jesus. He was the beloved Son of God. There are some who tell us that all men are sons of God, but not so. Our Lord Himself said of some that they were of their father the Devil (John 8:44). And we all by nature are children of wrath (Eph. 2:3). No mere man can be a son of God save by His grace, through the miracle of the new birth. But our Lord Jesus Christ was the son of God in a very different sense. He was the Son of God by the miracle of the incarnation. He was His only begotten Son. He was and is God.

First Quarter, Lesson 2

And the voice of the Father also bore witness to the fact that in His Son He was well pleased. What a testimony that is to the obedience of Christ. Had he been disobedient, the Father could not have said that in Him He was well pleased. These words were, therefore, a testimony of the sinlessness of His character, and of the perfection of His obedience as the servant of the Lord. This voice, therefore, speaking at the very beginning of the Gospel of the Servant, signifies that the One of Whom it speaks was truly a good and faithful and obedient Servant, and thus it tells us what we shall find as, in succeeding verses, we follow through the story of His life.

### VITAL-TRUTH ILLUSTRATION

When I was a small boy, my father took me to see the funeral train of Lincoln go by. It was a beautiful train, the finest of its day. But ahead of it went a forerunner train. That pilot train was the heaviest the Pennsylvania Railroad had or could make. It was to test the roadway and bridges. The nation was nervous, and no one knew how far the Booth conspiracy might extend. The engineer and crew of that forerunner train were picked men. They ran prepared to die for the safety of the train that came after them.

—Ridgway in "The Sunday School Times"

Saturday, January 8, 1933

## JESUS BEGINS HIS WORK

Lesson Text: Mark 1:12-20  
(Assigned for Printing: Mark 1:12-20)  
Devotional Reading: Isaiah 11:1-9

### Golden Text:

"The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel" (Mark 1:15).

Today's lesson falls naturally into three divisions: the Saviour's testing, the Saviour's message, and the Saviour's call. Let us study each of these divisions carefully.

### I. THE SAVIOUR'S TESTING

Mark 1:12-13 tells us that after the baptism of our Lord, "immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him." In these verses the central fact is the testing of our Lord.

This testing came upon Christ by the will of God. It was the Spirit Who drove Him into the wilderness. Our Lord's testing must, therefore, have had some vitally important place in connection with His ministry, coming as it did at the very outset of that ministry. And it WAS vitally important, for in this testing was revealed our Lord's fitness for His ministry. It was not for the sake of God the Father, or God the Holy Spirit that Christ was tested, for God knew what was in Him, and knew that no testing could do anything but reveal His innate perfection. But it was for our sakes and for the sakes of the hosts of invisible spirit beings who, with the keenest interest, observed our Lord's life, and death, and resurrection, and all things involved in them. It was for our sakes and theirs that Christ was tested, that before angels, demons, and men He might be proven fit for the task which He came to perform.

This testing was essential to our salvation. When such a testing came to our father Adam, he fell, and by his fall death came upon all men, for in him all sinned. If Christ were to provide life for all of Adam's seed, it must be demonstrated that He did not have Adam's fatal weakness. And so our Lord was tested as Adam was. But where Adam fell, Christ stood. The adversary found

no response in Him. Instead, he himself was routed in utter confusion. And thus our Lord demonstrated that He was eminently qualified to be our Saviour.

Our Lord's testing revealed His perfect righteousness. He was "in all points tested like as we are, yet without sin" (Heb. 4:15). In Him there was no response to Satan's seductions. In every testing He remained steadfast in His spirit of obedience to the will of His Father. And in this He was proven to be a good and faithful Servant. A homely illustration which helps us understand what our Lord's testing means is that of the steam locomotive. Before it is sent out on the road the locomotive is put through a most thorough and exacting series of tests, and these tests extend to every part. Its boiler, for instance, is tested with much higher pressure than it will ever have to stand in actual service, and when it has passed this test successfully it is proven to be fit for the road. So as our Lord was about to enter upon His service He was tested, and the test, instead of revealing any flaw or imperfection in Him, only served to bring out in most striking manner His absolute perfection, and consequently His fitness for the service for which He came into the world. By it is conclusively shown that He is "holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

The test being ended, our Lord actually begins the work for which He came. And so we next consider,

### II. THE SAVIOUR'S MESSAGE

In Mark 1:14-15 we read, "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel." Our Lord's message had two aspects.

It was first of all an announcement of the Kingdom. And this announcement of the Kingdom was a matter of tremendous moment for the children of Israel. God had promised them a kingdom. From the days of Abraham He had been working toward the fulfillment of His promise of a land, a people, and a King. The land had been given,

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though at the time when our Lord came it was under the power of the Romans. The people had increased most amazingly, and had been preserved through many captivities, and many sorrows which had been brought upon them by their sin and unbelief. But the giving of the King had been fulfilled only in type in the kingdom of David and of Solomon. THE King had not yet come, though for centuries Israel had been expecting His coming. At last, however, the time was fulfilled when He should present Himself to His people, and here He was! In saying "the Kingdom of God is at hand," our Lord was simply saying that the time was ripe for the establishment of the Kingdom, for at last the King, the people, and the land were together. All that remained was for the people to own their King.

Our Lord voiced also a call to repentance and faith. "Repent ye and believe the Gospel." We cannot properly appreciate these words unless we recognize that they were spoken to the Jews and unless we remember somewhat of the experiences through which Israel had passed in the centuries since God had called her out of Egypt to go to the promised land. Israel's outstanding sin throughout those centuries had been the twofold sin of unbelief concerning the Word of God and rebellion against the will of God. Again and again God had sent to her prophets who had spoken in the Name of the Lord; but she had rebelled against the message of the prophets and had mistreated the messengers. And as a consequence of her sin God had sent upon her sore chastenings. Her present condition of servitude under the iron heel of Rome was but one of many such experiences which her sin had brought upon her. In calling her to repent and believe the Gospel, therefore, our Lord was calling her to turn from her unbelief and rebellion and to receive her God-given King (see Heb. 3:7 to 4:2).

Sad to say, Israel rejected our Lord's message, and in consequence the establishment of the Kingdom which He proclaimed was postponed. As we continue in our study of the Gospel of Mark we shall see how clear was the offer of the Kingdom, and how grievous was Israel's sin in rejecting it.

But our Lord's ministry had also its individual aspect, as well as the national aspect of which we have just spoken, for He dealt with individuals as well as with the nation. And so we study next,

**III. THE SAVIOUR'S CALL**

Verses 16-20 say, "Now as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when He had gone a little further thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him." In these incidents we see a twofold call.

First, our Lord's call is a call to follow Him. This is His call to all believers, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps" (I Pet. 2:21). To follow our Lord means first of all to trust in Him. It is useless to try to imitate His example unless we have first trusted Him as our Saviour. We cannot do it in our own strength; it requires the strength of His nature, begotten in us by the Holy Spirit when we trusted Him as our Saviour. And to follow Him involves many other things. It involves a denial of self, a crucifying of the flesh, for He said, "If any man will come after Me, let him deny himself, and take up his cross and follow Me" (Matt. 16:24). To follow Him means, like Him, to have the spirit of utter willingness for the will of God to be done in us. To follow Him means to love His Word, to walk as the Word teaches and as the Spirit Whom He has given us leads (Rom. 8:5-8). To follow Him means to be willing, for His sake, to bear His reproach and to fellowship in His suffering (I Pet. 2:19-20; Phil. 1:29; 3:10). But to follow our blessed Lord



is also to insure a life of joy and blessing, for the Scripture says, "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16:11).

Our Lord's call is also a call to serve Him, for He said, "Come ye after Me, and I will make you to become fishers of men" (Mark 1:17). This is the very essence of all Christian service—to be fishers of men. The evangelist as he preaches to the lost, or the personal worker as he deals with individual unbelievers is fishing for men, for he is seeking to lead men to Christ. And the pastor, as he feeds the flock, or the personal worker as he deals with individual believers is fishing for men, for he is seeking to win them into a closer walk and closer acquaintanceship with Christ. But our Lord's words involve more than a work to be done—they involve also a promise of instruction and enabling. He said not "Follow Me and you will become fishers of men," but "Come ye after Me and I WILL MAKE YOU TO BECOME FISHERS OF MEN." What a call this is, and what a promise it involves! May it find a ready response in the hearts of God's children as they study this lesson.

### VITAL-TRUTH ILLUSTRATION

I had never lost sight of Jesus Christ since the first night I met Him in the store in Boston. But for years I was only a nominal Christian. When I went to Chicago, I hired five pews in a church, and used to go out on the street and pick up young men to fill those pews. I never spoke to them about their souls; that was the work of the elders, I thought. Then I started a mission Sabbath school. I worked for numbers, and when the attendance ran below a thousand, it troubled me. Still there was no harvest.

There was a class of young ladies in the school, who were, without exception, the most frivolous set of girls I ever met. One Sunday the teacher was ill, and I took the class. They laughed in my face, and I felt like opening the door and telling them all to get out and never come back. That week the teacher of the class came into the

store where I worked, and told me he had hemorrhages of the lungs and could not live on Lake Michigan. He was going back to New York State, he supposed to die. He seemed greatly troubled, and when I asked him why, he said, "Why, I have never led any of my class to Christ. I really believe I have done the girls more harm than good." That set me thinking, and after a while I said, "Suppose you go and tell them how you feel. I will go with you in a carriage, if you want to go."

He consented, and we started out together. It was one of the best journeys I ever had on earth. We went to the house of one of the girls, called for her, and the teacher talked to her about her soul. There was no laughing then; tears stood in her eyes before long. After he had explained the way of life, he suggested that we have prayer. He asked me to pray. True, I had never done such a thing in my life as to pray God to convert a young lady there and then; but we prayed, and God answered our prayer.

We went to other houses. He would go upstairs and be all out of breath. When his strength gave out, I took him back to his lodgings, and the next day we went out again. At the end of ten days he came to the store with his face literally shining, to tell me the last one had yielded herself to Christ. He had to leave the next night, so I called his class together that night for a prayer meeting. The dying teacher sat in the midst of his class and read John 14, and we tried to sing "Blest Be the Tie." Then we knelt for prayer; I was just rising from my knees when one of the class began to pray for their teacher, and the whole class prayed. As I went out I said to myself, "Oh God, let me die rather than lose the blessing I have received tonight."

Without any pre-arrangement, the whole class was at the train to say goodbye, and the last we saw of that teacher he was on the platform with his finger pointed to heaven. I didn't know what this was going to cost me; I was disqualified for business; the greatest struggle of my life took place. I have never regretted my choice in giving up business to give myself to Christian work.

—D. L. Moody

First Quarter, Lesson 3

Sunday, January 15, 1933

## JESUS AT WORK

Lesson Text: Mark 1:21-45  
(Assigned for Printing: Mark 1:21-35)  
Devotional Reading: Isaiah 61:1-6

### Golden Text:

**"My Father worketh hitherto, and I work" (John 5:17).**

In former studies of the healing miracles of Jesus we have called attention to the fact that such miracles were credentials of His Kingdom testimony, inasmuch as the Kingdom shall be characterized by healing (Isa. 35:4-6). We have also called attention to the fact that His healing miracles typify the blessings which shall come to Israel in the Kingdom, for she shall then be healed of all her spiritual infirmities. And we have mentioned that these healing miracles picture the blessings which come to the believer as he learns to walk in the Spirit and to experience God's power to deliver him from his spiritual sickness. We shall doubtless have occasion to refer again to these lines of teaching as we study the Gospel of Mark, but in this lesson let us study the miracles to learn what they teach us about our Lord Jesus Christ.

Three miracles of healing are narrated in some detail in today's lesson, though reference is made to many others. Each of these miracles of which the story is told has its own particular lesson to teach us.

### I. THE AUTHORITY OF OUR LORD (Mark 1:21-28)

In the first of these miracles we are shown the authority of our Lord. Listen to what the Scripture says, "And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught. And they

were astonished at His doctrine: for He taught them as One that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee Who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him. And immediately His fame spread abroad throughout all the region round about Galilee" (Mark 1:21-28).

Again and again, as we study the Gospels, we find our Lord casting out unclean spirits or demons. So perhaps it will be well to digress for a moment to make it clear who these "unclean spirits" or "demons" are. They are not the Devil. There is only one Devil, but there are many demons; and in the Greek there are two different words, which, in our English New Testament, are translated "devil," "demonion," which means demon, and "diabolos," which means devil. The Devil is the prince of the demons (Matt. 12:23-27). The demons themselves are disembodied evil spirits, called in the Old Testament familiar spirits, who are seeking constantly to have dealings with men. Of course God created them, for He created all things, but we may be

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sure that He did not create them as evil spirits. When they were created, they must have been perfect, even as Satan himself was perfect when he was created (Ezek. 28:15). But the demons fell into grievous sin and are now under sentence of judgment from God, awaiting only the day of the execution of that judgment, the time for which has already been set. Though the Bible tells us very little about the origin of the demons, of their original condition, or of their fall, yet we may deduce these facts from what it does say. For instance, on one occasion the Scripture tells us that the demons cried out to the Lord, saying, "What have we to do with Thee, Jesus Thou Son of God, art Thou come hither to torment us before the time?" This shows that they are fallen beings, under sentence of judgment, and that they know that judgment has been pronounced against them and the time set for the execution of that judgment (Matt. 8:29). Demonism exists in many forms today, even in our own country, where it commonly appears as spiritism, hypnotism, the use of the Ouija board, etc., etc.

Now the particular thing which most forcibly impresses us about the casting out of the demons, as narrated in that part of our lesson which we are considering, is that it reveals the authority of our Lord Jesus Christ. His teaching had already made the people to marvel, for He taught them, not as the scribes, but as One Who had authority; and the casting out of the demons followed immediately upon the impression made by His teaching, and served to emphasize that impression, for the people, seeing it, were amazed, recognizing that "with authority commandeth He even the unclean spirits and they do obey Him" (Mark 1:27). Here is authority indeed—a higher authority than that of Satan, the prince of the demons; for the demons are fallen spirits, and rebels against the Lord, and yet at His Word that unclean spirit left his victim. Surely that is authority, which, at a word, can command obedience even over one's enemies. The authority of our Lord Jesus Christ was the authority of the Maker and of the Judge of the demons, accordingly in it His deity is most clearly evidenced.

If even the demons, accursed, obeyed our Lord when He commanded them, how much more should we, who are His beloved children, saved by His grace, render to Him the unreserved obedience of loving grateful hearts.

## II. THE POWER OF OUR LORD (Mark 1:29-34)

The second miracle which today's lesson narrates is set forth in verses 29-31: "And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell Him of her. And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them." And in the following verses we are told of many more such miracles as this.

Here we have a revelation of the mighty power of our Lord. How much would parents have given for such power as they have anxiously watched the course of some sickness which was wasting the bodies of their children! And what a fortune would be at the disposal of a physician or surgeon who had such power! Simply to stand by the bedside of a woman, sick with a raging fever, and to make her well instantly, through taking her by the hand and raising her up, betokens a power more than human. This is the power of God. No one could exercise this power over the human body but the One Who made that body.

Since our Lord has such power, should we not trust Him more than we have? It is true that He is not working such miracles of healing today, for those miracles had a special dispensational significance in connection with the testimony of the Kingdom. But our Lord IS answering prayer. And if He sees fit, in answer to prayer, He can stem the tide of fever and recover to health one who has been on the brink of the grave. But the recovering of health to the body is the least of the many things which that mighty power can do in answer to prayer. Though He has seen fit in this age to limit the exercise of His power, the power itself is not limited. He has the same

power in all ages. And we may come confidently to Him with the needs of our lives and the burdens of our hearts, knowing that He is "able to do exceeding abundantly above all that we ask or think according to the power that worketh in us" (Eph. 3:20).

## III. THE COMPASSION OF OUR LORD (Mark 1:35-45)

The third miracle found in today's lesson is narrated in the words: "And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. And He straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way: shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter" (Mark 1:40-45).

As the one word—the word "authority" stood out most prominently in connection with the casting out of the unclean spirit in the synagogue at Capernaum, so one word stands out most prominently in connection with the healing of this leper, it is the word "compassion." "Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean" (Mark 1:41).

How eloquently our Lord's action attested His compassion. He did not deal with this man at a distance. He did not, as the so called "Christian Scientist," give him "absent treatment." He put forth His hand and touched him. That was truly an act of compassion, for the lepers were considered untouchable in those days, and even in our own day, in civilized countries, they are segregated from the rest of humanity, lest they come in contact with others and so transmit their disease. How our Lord's action of touching him must have warmed that poor man's heart, for it had been undoubtedly many years since he had felt the touch of another's hand in such loving sympathy.

What a blessing it brings to our hearts to meditate upon the compassion of our Lord! So many times people are inclined to question whether He cares about the sorrow and sufferings in this world. Of course He cares! It is not He Who inflicts these things, save in particular cases, and for the purpose of using them to bring blessing, as for instance, in chastening (note Hebrews 12:5-11). These things come as a result of sin. Not necessarily the sin of the one that suffers, or of his parents, but as a result of sin in the race. If man had never sinned, such things as pain, sickness, and sorrow would have been unknown. But man did sin; both Adam and all his descendants have sinned, and in consequence all the race is subject to suffering. And our Lord cares about these things. He is "touched with the feeling of our infirmities."

"But," someone will ask, "if He cares, why does He not heal everybody?" Or one may ask, "Why then does our Lord permit me to suffer as I do?" Hush! dear child of God, our Lord is wise as well as compassionate. We may be sure that the reason He does not relieve His children from all suffering is that He is too wise to do so, just yet. He has relieved us of the worst of our suffering by giving us the salvation of our souls and the assurance of that salvation. And He has provided a way by which we may be relieved of much more suffering, if we will, by looking to Him in simple, quiet confidence, instead of worrying and fretting about the problems of life. But this is not all, for He has made provision whereby we shall be relieved, when He comes again, of all physical suffering. It is then that we shall receive the redemption of our bodies (Rom. 8:23). Let us cherish this hope and let us look forward to that hour with eager anticipation; but in the meantime let us not miss the blessing which God purposes to bring through the suffering which He permits; rather let us



make the most of it by looking to Him in any and every circumstance. And in the day when we shall receive the redemption of our bodies we will learn that our present "light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17-18).

### VITAL-TRUTH ILLUSTRATION

During the war of 1863, Abraham Lincoln frequently visited the hospitals and addressed cheering words to the wounded warriors. On one occasion he found a young fellow whose legs had been amputated and who was evidently sinking fast. "Is there anything I can do for you?" asked Lincoln. "You might write a letter to my mother," was the faint reply. The president wrote at the youth's dictation, "My dearest mother, I have been shot bad, but

am bearing up. I tried to do my duty. They tell me I cannot recover. God bless you and father; kiss Mary and John for me." At the end came these words as postscript: "This letter was written by Abraham Lincoln."

When the boy perused the epistle, and saw those added words, he looked with astonished gaze at the visitor and asked, "Are you our president?" "Yes," was the quiet answer, "and now you know that, is there anything else I can do for you?" Feebly the lad said, "I guess you might hold my hand and see me through." So sitting down at the bedside, the tall, gaunt man, with a heart as tender as a woman's, held the soldier's hand through the livelong night, till it grew cold and rigid in death.

Is it not a delightful truth with us that Christ, the greatest of all kings, in our affliction is afflicted, and that He can be "touched with the feeling of our infirmities"? When the sorrows of life overwhelm us, when the cradle is empty, when the furnace of pain is red-hot, or the heart bursting with grief, we may "go and tell Jesus."

—"The Illustrator"

First Quarter, Lesson 4

Sunday, January 22, 1933

## JESUS FORGIVING SIN

Lesson Text: Mark 2:1-12  
(Assigned for Printing: Mark 2:1-12)  
Devotional Reading: Psalm 32:1-7

### Golden Text:

**"The Son of Man hath power on earth to forgive sins" (Mark 2:10).**

Today's lesson affords a striking illustration of the spiritual significance of our Lord's healing miracles. In it He heals a man, sick of the palsy, and He tells the assembled multitude who witness this miracle that He is doing this, "that ye may know that the Son of Man hath power (Greek "exousia," meaning the right, or authority) on earth to forgive sins" (Mark 2:10). The palsied condition of that poor man was a picture of the helpless condition and absolute need of the sinner; and the healing of his sickness was a picture of our Lord's power to meet the need and to heal the sickness of our souls.

With this fact before us, let us face three questions concerning the forgiveness of sins, which quite naturally grow out of the lesson.

### I. THE RIGHT OF OUR LORD JESUS CHRIST TO FORGIVE SINS

As our Saviour said to the palsied man, "Thy sins be forgiven thee," the scribes murmured, saying, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" (Mark 2:7). There was reason for this question, for if Jesus were a mere man and an imposter, what He said WAS blasphemy. It is well, therefore, to ask, "What right has Jesus to forgive sins?"

**First, He has the right of deity.** The scribes were right in saying that none but God can forgive sins. No man has any power to do this, though some men arrogate that power to themselves. The power to forgive sins rests with God alone, for it is He against Whom the sinner has offended, and it is His law which the sinner has violated (I John 3:4). If Jesus were mere man He did **not** have the right to forgive sins. But He was more than man—He was God. This, many Scriptures declare, as for instance Hebrews 1:8: "Unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy Kingdom." Since Jesus was God, He did have the right to forgive sins.

**Jesus had also the right of judgeship.** Not only is He God, but He is also the member of the Godhead to Whom all judgment has been committed. It is not the Father Who shall judge men, nor yet the Holy Spirit, though of course, because of the unity of the Godhead, they are involved in that judgment, but it is the Son, our Lord

Jesus Christ. This, He Himself told us, for He said, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22), and in the book of Acts we are told that the Father "hath appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). Who but the judge has the right to forgive the sinner? In our land the governor of a state, or the president of the United States can pardon one who has been condemned in the courts of law, but in doing so, he himself is acting as a judge. Not so, however, with the judgment of sinners. There is no higher authority than that of the One Who sits in judgment. From His sentence there is no appeal. Because He is that Judge our Lord Jesus Christ has the right to forgive sinners.

**But deity and judgeship alone would not make it possible for Him to forgive and at the same time maintain His own righteousness, no matter how eagerly He longed to do so; we need to remember also, therefore, that our Lord has the right of redemption.** He can forgive sins because He died for sins. He can forgive the sinner because He Himself, on the cross, bore the full penalty of the sinner's guilt and there made perfect satisfaction of the claims of justice. It cost our Lord Calvary to utter those six words, "Son, thy sins be forgiven thee." But because He did die to redeem the sinner, our Lord can forgive the sinner's sins (Eph. 1:7).

### II. BY WHAT MEANS DOES OUR LORD JESUS FORGIVE SINS?

Let us dwell on this last thought a little longer.

**It is by means of His shed blood that our Lord Jesus Christ forgives sins.** This we are told in Colossians 1:14, which says, "In Whom we have redemption through His blood, even the forgiveness of sins." There are those who sneer at the blood and call our faith in the blood "a slaughter-house religion." Some of these scoffers wear the garb and have taken the vows of ministers of the Gospel, but they are none the less the apostles of Satan, for they are cutting from under men's feet the foundation for their salvation. Hebrews 9:22 says concerning the rites of the law, in which were pictured the Gospel of our Lord Jesus Christ, "Without the shedding of blood is no remission."

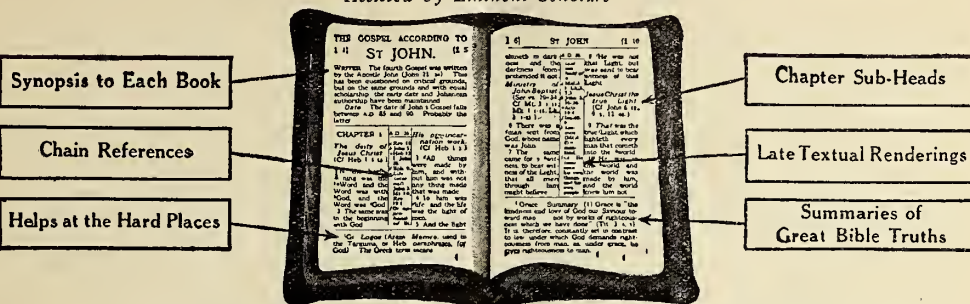
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From Genesis to Revelation we find it set forth that the only ground on which God can meet with men and forgive their sins is the ground of the shed blood. In the garden of Eden God made a covering for fallen man from the skins of animals whose blood He had shed (Gen. 3:21). Abel was accepted with God because he brought an offering of blood (Gen. 4:4). When a soul approached God to worship in the tabernacle it had to be on the ground of shed blood, and this truth was emphasized by many offerings, picturing in great wealth of detail, and from many angles, the Gospel of our Lord Jesus Christ (Lev. 1-7). And one of the prime essentials in the ceremonies of purification for which the law provided was the use of shed blood (Heb. 9:19-22). So much for the first three books of the Bible, though in this brief glimpse we have omitted many other equally significant facts. Now turn to the book of the Revelation. In the fifth and sixth verses of the first chapter we read, "Unto Him that loved us, and washed us from our sins in His own blood . . . be glory and dominion forever and ever, Amen." In the throne-room vision of the fifth chapter, we see the four living creatures and four and twenty elders, leaders of the heavenly worship, singing a new song, saying, "Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Rev. 5:9-10 R.V.). In the seventh chapter we are told of the countless multitude who have "washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). And all through the Bible, in the sixty-four books which lie between these two, the testimony is the same. "Without the shedding of blood there is no remission." But since our Lord Jesus Christ has died for us, "we have redemption through His blood, even the forgiveness of sins." The blood, then, the shed blood of Calvary, is the basis on which our Lord forgives sins.

### III. WHAT IS THE CONDITION ON WHICH OUR LORD FORGIVES SINS?

Now what is the condition on which the Saviour forgives the sins of any man?

The condition is grace—pure, unadulterated grace. Ephesians 1:7 says, "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." When the Scripture says that the condition on which sins are forgiven is grace, it means that God forgives sins without men doing any good works, for grace and works must never be mixed. "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6).

That God forgives sins without demanding any merit in man, that is, without demanding that he do any good

works, the Scriptures constantly affirm. For instance, Romans 4:1-8 says, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Good works should follow as the fruitage of our salvation, but they are not the condition on which that salvation is given or retained.

But grace works through faith. And so the Scripture tells us that Christ forgives sins when men believe in Him. This appears in our lesson text, for we read, "When Jesus saw their faith (including that of the man who was sick), He said to the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5). Our Saviour's very use of the word "son" is also an evidence of the faith of this man, for men become sons of God only through faith, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

The faith by which our Lord forgives sins is not faith in general, but faith in particular. Man may have much faith in vain things, in which case his faith does him no good. But no man ever yet put faith in our Lord Jesus Christ, and in the facts which the Gospel declares concerning Him, without receiving the remission of sins and all the blessings which God promises to them who do believe in Him. And so it is written in the Word of God concerning our Lord Jesus Christ, "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

### VITAL-TRUTH ILLUSTRATION

In a Scottish village lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts were seen to have written across them in red ink: "Forgiven; too poor to pay." His wife, who was of a different disposition, said those accounts must be paid, and she sued for the money. The judge said, "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain the money, where he has written 'Forgiven.'" So when Christ says, "Thy sins are forgiven," we are released from our spiritual bondage.

—"Moody Monthly"

First Quarter, Lesson 5

Sunday, January 29, 1933

## JESUS AND THE SABBATH

Lesson Text: Mark 2:13-3:6  
(Assigned for Printing: Mark 2:23-3:6)  
Devotional Reading: Psalm 122

### Golden Text:

"The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath" (Mark 2:27-28).

Not long ago, while visiting in another city, it was my privilege to attend Sunday-school there. The lesson assigned for that day was on the tabernacle, and I listened with keen interest to hear what the teacher of the Bible class, an earnest Christian man, would say about it. To my surprise he left the tabernacle entirely alone, apparently being unfamiliar with the great wealth of typical truth embodied in it, and turned, instead, to another chapter, from which he brought a forceful discussion of the obli-

gation of the believer to keep the Sabbath day. That man needed to be more perfectly instructed in the way of truth. He shared, to some extent at least, the attitude of the Pharisees in today's lesson, who were so occupied in the Law that they were blinded to the grace of our Lord Jesus Christ.

Notice then, first of all, in our study of today's lesson,

### I. THE CONTRAST BETWEEN LAW AND GRACE

The Pharisees found fault with the Lord Jesus Christ on three counts: first, He ate with publicans and sinners; second, He permitted His disciples to abstain from fasting, and to do on the Sabbath day that which was not lawful; and third, He Himself healed on the Sabbath day.

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You will notice that in every case there was involved in our Lord's actions a spirit of loving, sympathetic eagerness to be of help to others. But the Pharisees frowned upon Him, because, as they thought, He had broken the Law, and they sought to destroy Him.

In these things we see the contrast between Law and Grace. The whole of religion to the Pharisees was a meticulous observance of the Law. The Law did condemn the sins of those with whom Jesus ate; therefore the Pharisees condemned them and would have nothing to do with them. But Jesus had come to save sinners, and so He did not hesitate to eat with them. Herein, then, is one of the contrasts between Law and Grace. **The Law condemns—Grace saves (Rom. 3:19; Eph. 2:8-9).**

Again, while fasting was not enjoined in the Law, though the Pharisees laid great emphasis upon it, yet the Law did forbid the performing of any labor on the Sabbath day. The Pharisees in their punctilious Law keeping regarded it, therefore, as a heinous crime for the disciples of our Lord to pluck a few ears of corn as they passed through the fields, and for our Lord to do even so merciful a work as the healing of the man with the withered hand, simply because these things were done on the Sabbath day. And if we were bound up in the mass of traditions which the Jews had built upon the letter of the Law, perhaps we might sympathize with the attitude of the Pharisees. But our Lord emphasized rather the spirit of the Sabbath day, showing that the Sabbath was made for man and not man for the Sabbath, and that the Son of Man was Lord even of the Sabbath day. He it was Who had instituted that Law; and it was His privilege to decide when it had done its work and was no longer needed. **The Law brought into bondage to days; but Grace sets men free from that bondage (Gal. 4:9; 5:1).** The attitude of the Pharisees was accurately representative of the letter of the Law, but the attitude of our Saviour was representative both of the spirit of the Law and of the spirit of the Grace of God.

The Pharisees erred, not recognizing the purpose for which God gave the Law. That Law was given that by the very perfection of the standard which it set up, it might convict men of their sin and weakness and need of the Saviour, and in it was embodied a typical presentation of the grace of God through Jesus Christ our Lord. The Law was given "that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). But the Law was also "our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

## II. THE TRUE MEANING OF THE SABBATH

One of the things in the Law which most clearly pointed men to Christ, if rightly understood, was the Sabbath day.

God's Word plainly tells us that the Sabbath was a type—a shadow or picture of Christ. Colossians 2:16-17 says, "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Could language be more plain? The Sabbath is a shadow of things to come—the Substance to which it pointed is Christ.

Now it is appropriate to ask, wherein was the Sabbath a shadow of Christ? And to this question two answers may be given.

First, the Sabbath was a type of Christ in the rest which it provided. On the Sabbath day, men were to rest from their labors. No work was to be done (Exod. 20:8-11). The significance of this is interpreted for us in Hebrews 4:10, which says, "He that is entered into His (God's) rest, he also hath ceased from his own works as God did from His." The "rest" of which this verse speaks is identified in verses four and five of the same chapter: "For He spake in a certain place of the seventh day (the Sabbath) on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest." To keep Sabbath, then, is to rest from our own works. And there is a much deeper meaning in this than simply to cease from physical labor on the Sabbath day—that was a picture, showing that when

men came to Christ, to trust in Him as their Saviour, they should cease from trying to be saved by good works and should rest in His redemptive work. We may cease from our own works because we rest in the finished work of Christ. And to this end He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

It cannot be too strongly emphasized that we enter into this rest by faith. "We which have believed do enter into rest," says Hebrews 4:3. In the light of the context it is very plain that this Scripture is speaking of the Sabbath rest, and its statement makes it unmistakably clear that the way to fulfill the true significance of the Sabbath is not to keep a day, but to trust in the Saviour. The Sabbath day was a picture. The "rest" which was enjoined upon the children of Israel upon that day was also a picture. The Lord Jesus Christ is the One to Whom the picture pointed, and the rest which comes to those who trust Him as their Saviour is the rest which was typified by the keeping of the Sabbath day.

Second, the Sabbath was a type of Christ in the miraculous provision which it involved for the bodily needs of the children of Israel. When the manna was given, the children of Israel were commanded to gather it daily, and to leave nothing over for the following day. If they failed to heed this commandment, that which was left over bred worms and stank. But on the sixth day they were expressly told to gather enough for two days, for that day and the Sabbath, and that which was kept over for the Sabbath was as sweet and pure on that day as when it was first gathered (Exod. 16:12-31). Thus the Sabbath rest was emphasized by a miracle—the preservation of manna for the needs of the Sabbath, so that no work would need to be done on that day. Now when we turn to the sixth chapter of John, we find our Saviour's interpretation of the significance of the manna, for He said, "The Bread of God is He which cometh down from heaven, and giveth life unto the world . . . I am the Bread of life" (John 6:33, 35—see also verses 48-51).

## III. THE BELIEVER'S EMANCIPATION FROM THE LAW OF THE SABBATH

Now in conclusion, let us note that our Lord's dealing with His disciples and His healing of the man with the withered hand betokened the liberty which He was to bring to all who should trust in Him, as pertains to the Sabbath day. God gave the Sabbath, but He gave it for a very definite purpose. It was to point men to Christ. But, like the offerings of the Old Testament, when Christ had come, that ordinance had done its work, and there was no longer need for it. And particularly is this true with regard to believers in Christ. We no longer offer the sacrifices and offerings of the Law, and we should not, for to do so would be to crucify Christ afresh and to put Him to open shame (Heb. 6:6). Neither should we now keep the Sabbath day—that day was one of the shadows which pointed forward to the coming of our Lord Jesus Christ, and depicted the rest which all who would believe in Him should receive. To keep the Sabbath would be to deny that He has come, or that He has given the rest which it pictured. It is, therefore, as unscriptural for believers now to try to keep the Sabbath day as it would be for them to try to sacrifice the offering of the Law.

We know that this may be a new thought to many, and in order to offer as much help as possible perhaps it were well just here to suggest a few scriptural reasons why believers in this age do not keep the Sabbath day.

1. The law of the Sabbath was given to the children of Israel, it was never imposed upon the Gentiles, (Exod. 20:2-11).
2. The early church came together on the first day of the week for worship, rather than on the Sabbath (John 20:19; I Cor. 16:2).
3. Every one of the ten commandments is repeated in the New Testament, and the application of each for the church is pointed out, with the single exception of the Sabbath. There is no



instruction in the New Testament for the church to keep the Sabbath day.

4. The Holy Spirit expressly warns us in view of Calvary to let no man's judgment bring us into bondage to laws pertaining to meat, and drink, and the new moon, and the Sabbath days (Col. 2:14-16).

5. The apostle Paul, filled with the Holy Spirit, regarded the keeping of days as so contrary to the spirit of grace that he feared he had bestowed labor in vain upon believers who had become ensnared in Sabbath keeping (Gal. 4:10-11).

6. The Sabbath is part of the Law, which the Scriptures call the yoke of bondage; the believer is not under the Law but under Grace, and is expressly warned to stand fast in the liberty of Grace and not to be entangled again with the yoke of bondage (Gal. 5:1).

These are only a few of many arguments which can be adduced, proving that believers in this age should not try to keep the Sabbath day. But the crowning argument of all, and the most convincing, to us, is that the Sabbath was only one of the many shadows of the Old Testament, whereas Christ is the Substance. Should we, who by faith in Him have been united with the Substance, spend our lives in chasing shadows?

**One more word may be helpful before we leave this subject.** Many who lay great emphasis on the keeping of the Sabbath day are not keeping it at all. In the first place, they have the wrong day. There have been so many changes in the calendar that it is difficult, if not impossible, to determine exactly which of the days of the week is the seventh day, or the Sabbath; but we may be sure that if anyone knows, it is the Jews, for they have been keeping the Sabbath since time immemorial. The Jews keep Saturday as the Sabbath, however, whereas many Sabbatarians call Sunday the Sabbath. For calling Sunday the Sabbath there is not the slightest scriptural ground. Never in the Bible is Sunday called the Sabbath. If we must keep

Sabbath, therefore, what right have we to change the day and call Sunday the Sabbath? Again—the Sabbath laws were very explicit in commanding that no work should be done on the Sabbath—not even the gathering of sticks for a fire—and that no servant in one's employ, or beast of burden should be permitted to labor on that day. How many among those who profess to keep Sabbath really keep it thus? In how many homes do men abstain from kindling fires? or women from cooking? or servants from performing their customary duties? And how many who depend upon a horse and buggy for transportation, refuse to use the horse to take them to church? If we are really trying to keep Sabbath, we must pay strict attention to such details as these, else our Sabbath keeping is vain. But thank God! we who have believed in Christ, in the fact that we HAVE believed in Him, do keep Sabbath in the truest sense, without trying to keep the Sabbath day. And not only so, but it is also true that to one who has trusted Him and whose life is lived in the atmosphere of trust, every day is Sabbath, for every day is a day characterized by the rest of faith.

### VITAL-TRUTH ILLUSTRATION

It matters little what else we are finding in the Bible if we are not finding Him on every page. "If you read a chapter of the Old Testament and do not find Christ in it, read it again, for He is there," said Dr. D. M. Stearns in an address at a Bible conference some years ago. That one sentence was all that a certain young man in the audience heard that night, but it transformed his Bible study and his life. He is now a well-known teacher of a Bible Institute, and is publishing a Bible correspondence course based on this principle of finding Christ as the key to every chapter of the Book. "I have a peculiar Bible," he said recently to one of his classes. "In my Bible the New Testament is printed between the lines of the Old Testament. Have you a Bible like that?"

—"The Sunday School Times"

## THE RIGHTEOUSNESS OF GOD REVEALED— ITS RESULT AND ITS RECIPIENTS

(Continued from p. 376)

**T**HE closing verses of this subsection set forth the intended recipients of the wondrous blessing of the righteousness of God.

Is He the God of the Jew only? is He not also of the Gentiles? Yes, of the Gentiles also:

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Do we then make void the Law through faith? God forbid: yea, we establish the Law.

The intended recipients of the mighty blessings of the grace of God are both Jews and Gentiles, if they will but believe. Just as it has been so fully shown that both Jews and Gentiles are heartbreakingly guilty of turning away from God and holding down the truth of God in wickedness and unrighteousness, so now God opens the door of blessed opportunity to both Jews and Gentiles. Both have sinned, so both are in dreadful need. Since both are in need, God's provision is for both. And be it observed that both may avail themselves of God's wondrous provision in exactly the same way. God has not catered to the Jew by suggesting one pathway of blessing for him and another for the Gentile; but the Jew finds that his circumcision gives him no advantage over the Gentiles, while the Gentile discovers that his uncircumcision is no handicap to him, for God in justice and grace reveals that

both the circumcision and the uncircumcision become the recipients of rich blessings by grace through faith.

It is an important fact of which we should constantly remind ourselves, that wherever in Scripture the Holy Spirit accents the principle of faith, the other side of the picture is the principle of grace. Faith is the manward side, while grace is the Godward side. Whenever man is called upon in the Book of books to exercise faith, the reason for that call is because God has exercised grace. Grace is the uncaused, unmerited favor of God, based upon the finished work of His Son. Grace is God assuming all of guilty man's responsibility at Calvary. Grace is God seeing the hopelessness of man because of man's depravity, and meeting man's responsibility on man's behalf. Those two expressions, "faith" and "grace," set forth the opposite sides of the same blessed truth. When God says for man to exercise faith, the other side is inevitable, is understood—for there is nothing for man to place faith in but the amazing grace of God. And when God says to man, "It is by grace," the faith side is understood, whether the statement is made or not. The grace side is of no effect if man does not have faith. And the faith side would be futile if there were no grace to place faith in, for the only hope of man is God's grace. Naked justice would overwhelm man in condemnation, for human depravity is universal. Hence, when a Christian speaks of grace, faith is always in the background, for grace not believed in would fail to accomplish its end. And when a Christian speaks of

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**"H**OW many do you count me for?" asked the Macedonian general, as his soldiers expressed their fear of going into battle against great odds. "How many do you count Me for?" asks the Holy Ghost, Who still abides in the Church with His undivided presence and His undiminished power.

—A. J. Gordon



faith, grace is of necessity involved, for there would be nothing in the universe worth putting faith in if the grace of God had not mightily functioned on our behalf at Calvary. Thus we see that in essence and effect "grace" and "faith" are simply different names for the same thing, they are two different sides of the same great truth.

In concluding this subsection the Apostle raises the question,

Do we then make void the Law through faith?

This inquiry takes us back to the first point made by Paul in this section. He launched into the discussion of God's righteousness revealed by showing that the righteousness of God is witnessed by the Law and the Prophets. Since that is the case, faith could not possibly make void the Law which witnessed to and endorsed the revelation of God's righteousness through faith, which Paul has presented. If that were true, faith would destroy faith, so he quickly answers the question which he has raised.

God forbid: yea, we establish the Law (Rom. 3:31).

Arthur Way presents an exceedingly fine translation of this section, he renders it thus:

"Why, you are making the Law," I shall be told, "a mere nullity by making this faith of yours everything!" Nothing of the kind. I tell you, I am fixing the Law firmly upon its true foundation.

And so we have seen the righteousness of God—its results and its recipients.

Its result is, no boasting. Grace has made boasting absurd, yea, impossible.

And its recipients are those who believe in God's wondrous and gracious provision through Jesus Christ our Lord, be they Jew or Gentile.

**N**OW let us summarize the progress which the Apostle has made in unfolding the righteousness of God to the Roman Christians.

In the "Righteousness Held Down" section, he has demonstrated the sinful condition of the early race. He has demolished the chief pretenses of the Jew who could so easily discern the sinful weakness of the Gentile but was pitifully blinded to his own weakness. He has shown the universal wickedness of the Gentiles as well. Having traced man's history from the antediluvian filth and corruption to the hour of Calvary's sin-bearing, Paul sweeps irresistibly on to his climax, "There is none righteous, no, not one." Paul is not embarrassed by visionary illusions on the subject of man's righteousness. Led by the Spirit of God, he has caught a glimpse of man as he is, and he lumps Jews and Gentiles together as partners, if not co-equals, in obscuring the righteousness of God. Without hesitancy he brings against them the withering accusation. "All have sinned and come short of the glory of God." Paul saw the blighting totality of the depravity in which the race was sunk, and had no uncertainty or timidity in

declaring it. Paul knew a thing which it were well for present day ministers to learn. He knew that no clear understanding of grace could be had until there had come a complete knowledge of human depravity.

And having brought the race to the judgment tribunal of God where every mouth is stopped, he shows, in the "Righteousness Revealed" section, the marvel and wonder of the thing which God has done through Jesus Christ for sinful man. He first presents the startling fact that the righteousness of God is revealed without the Law. This was sufficiently surprising in itself; but he next shows that this righteousness without the Law is witnessed by the Law and also by the Prophets. And having shown that this righteousness is backed up by such dependable witnesses, he comes to the basis of the revelation of God's righteousness, which is the redemption that is in Christ Jesus. And since the basis is the redemption which is in Christ Jesus (that is, His dying for our sins upon the cross) it becomes necessary to show how completely this has done away with human works, so he gives the method whereby this wondrous righteousness of God is acquired by man: it is by faith (Rom. 3:22); by grace (Rom. 3:24).

It is utterly destructive to human arrogance and pride when we observe that the good works of man simply have no place in this plan. There are two reasons for this humiliating elimination of human merit: first, man is so vile he can do no works acceptable to God; man is totally depraved; all his righteousness is as filthy rags; second, our Lord Jesus has wrought a redemption so infinitely powerful, He does not stand in need of man's assistance, let alone man corrupted as he is by his weakness and the putrescence of sin.

Having once made plain the basis of the revelation of the righteousness of God, the Apostle plunges right into the heart of his theme, declaring that the great foreordained Mercy Seat, Jesus Christ, has made it possible for a just and holy God actually to handle the sin problem, fully and adequately, without condemning the sinner.

His last step is to state the result of this method, that is, the revelation and the method both strip man of every vestige of merit in which he might have boasted in his own strength or accomplishments. God's grace annihilates man's boasting.

And so the "Righteousness Revealed" subsection is brought to a close by the satisfying affirmation that this wondrous righteousness of God was for Jew and Gentile alike. Their mutual sin had brought them to a mutual need. God meets this need in such fashion that faith, whether of circumcised or uncircumcised, will usher a man into the glorious purpose and salvation of God.

Thus we have presented the second section of Romans. We have found that it leads to the very apex of history, where the gaunt arms of a cross, shadowed across the sky, reveal a Saviour dying, and on that cross receiving in His body the full penalty of man's iniquity. And thus grace opens wide to all the doors of eternal life, through faith in His holy Name.

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## ANOTHER COMFORTER

(Continued from p. 386)

wooing us ever into a deeper, sweeter fellowship with Him. But He does this that, having become better acquainted with Christ, we may seek to lead others to know Him too. He wants to use us to testify to the world what He has testified to us. He wants us to extend His own testimony. And so our Lord said also:

Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me;

Of righteousness, because I go to My Father, and ye see Me no more;

Of judgment, because the prince of this world is judged (John 16:7-11).

And ye also shall bear witness, because ye have been with Me from the beginning (John 15:27).

## MUST I TARRY?

(Continued from p. 384)

Peter later, recounting the scene in the home of Cornelius, said, "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how He said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as He did also unto us, WHEN we believed on the Lord Jesus Christ, who was I, that I could withstand God?" (Acts 11:15-17 R.V.).

God makes no distinction today, for He has joined us, both Jew and Gentile, into one body, and each individual receives the Spirit and can be filled with the Spirit in exactly the same way, "by hearing and believing."

And in any case, if the laying on of hands is essential to either receiving or being filled with the Spirit, where are the apostles who can lay hands on men today? It was only they who did this; not even Philip or Aquila or Priscilla, evangelists and teachers though they were, took upon themselves the laying on of hands that men might receive and be filled with the Spirit.

### VII. THE LONGING OF THE SPIRIT

TO PAUL was revealed the special message to the Gentiles; no other one of the apostles so clearly realized the place and the need of the Holy Spirit in the life of the believer, and the deep longing on God's

part fully to possess us. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with GROANINGS which cannot be uttered; . . . He maketh intercession for the saints according to the will of God" (Rom. 8:26, 27 R.V.). Beloved, will you not realize that God can never be satisfied until He fully possesses you? Until you gladly let the Lord Jesus hold the rulership of your life?

The Holy Spirit prays to God that He, by circumstances and conditions, work upon our lives until we gladly yield to Him our being. No, there is no need to tarry, for the Holy Spirit prays with groanings that cannot be uttered to fill you, waiting for you to trustfully yield your being to the mastery of Christ.

Will you not thank God that you, a Gentile, MAY be filled with the Holy Spirit? Will you not thank God that the Holy Spirit is actually praying within you, and that whatever rightful desire there is in you today is God's answer to the Holy Spirit's prayer? Will you not get your eyes off men, off yourself, and upon the Holy God Who, for Christ's sake, longs, seeks, and prays to fill you. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. 55:9 R.V.). "It hath PLEASED Jehovah to make you a people unto Himself" (1 Sam. 12:22 R.V.).

## GRIEVING THE HOLY SPIRIT

(Continued from p. 380)

bondage and defeat instead of victory; if we refuse to follow the Saviour and let our light shine for Him, we become a stumbling-block to the unsaved, and we are liable to fall into one of the Devil's snares.

Grieving the Holy Spirit will cause a break in our fellowship with God. We lose the joy of our salvation, and our hearts are filled with doubt, rather than the assurance of sin forgiven.

Esau sold his birthright for a mess of pottage. Some of God's children are doing almost the same thing today by grieving the Holy Spirit and making compromise with the world, the flesh, and the Devil.

Whenever you cease to walk in the Spirit you begin to walk after the flesh; and remember, "Whatsoever you sow, you shall also reap."

The believer can be filled with the Holy Spirit by surrendering to the will of God as revealed in His Word, or he can grieve or quench the Holy Spirit as I have already explained.

The sinner, unsaved, can yield to His pleading by believing the Gospel and accepting Christ as his personal Saviour, or he can resist the Holy Spirit by refusing to believe the Gospel and to reject the Saviour until his heart becomes so hardened that the preaching of the Gospel has no effect whatever upon his life.

No man has any assurance of another opportunity tomorrow. May God help us to realize the importance as Christians to be careful not to grieve the Holy Spirit, and the unsaved to make their calling and election sure by coming to Christ while they have the time and opportunity.

## BE FILLED WITH THE SPIRIT

(Continued from p. 385)

ing of the Spirit-filled life, because of the tendency of the human heart to magnify the spectacular out of all due proportions. All the physical manifestations which characterized the infilling of the Holy Spirit in those early days of the Christian Church were simply signs, promised and given to the Jews who chiefly made up the Body at that time. Those were the days when revelation was being given, and signs were in order, since the oracles of God belong to the nation Israel. But as the new dispensation progresses and revelation is completed, we see the signs disappearing, the tongues ceasing, and the spectacular, outward, physical manifestations in general fading out of the picture. Why? "That He would grant you (believers in general) according to the riches of His glory, to be strengthened with might by His Spirit in the INNER man; that Christ may dwell in your hearts by faith . . ." For now, dear reader, the divine order is for us to "walk by faith and not by sight" (Eph. 3:16-17; II Cor. 5:7).

The great outstanding work accomplished by those early believers who were filled with the Holy Spirit was that they went everywhere preaching and teaching the Gospel—literally doing more than has ever been done since in fulfilling the Great Commission of the Captain of our salvation.

HERE remains but one thing for every believer to do in the face of the great need and his responsibility to that need. "Be filled with the Spirit."

"How?" you say.

Simply "trust and obey, for there's no other way."

Every Christian now has the gift of His Spirit. It is sin (unbelief) for any child of God to pray for that which God has already given Him. Please do not make this mistake. Simply choose to let Him fulfill His promise to fill you. Submit your will to Him. "Yield yourselves unto God," and trust Him to fill you.

Do you want to be filled with the Spirit, dear reader? If you do, the simple command is, "Be filled!" Are you waiting to be filled? God is waiting to fill you! Why are you not filled? Is God to blame? You know He is not. Then you know who is to blame. The way out is plain. Let the prayer of the Psalmist be your prayer: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24). If you have detected an evil heart of unbelief in you, remember the promise He has given you and simply take Him at His word:

He that BELIEVETH ON ME, AS THE SCRIPTURE HATH SAID, out of his innermost being shall flow rivers of living water.

. . . . This spake He of the Spirit, which they that believe on Him should receive (John 7:38-39).

## AS THE EDITOR SEES IT

(Continued from p. 374)

shop to be considered. The office work involved in distributing so large a number of pieces of literature is considerable. And postage and express charges are no small items. You will be interested to know, however, that ALL THE COST INVOLVED IN PRINTING AND DISTRIBUTING THESE MANY THOUSANDS OF GOSPEL MESSENGERS EACH YEAR IS INCLUDED IN THE HUNDRED DOLLARS PER DAY WHICH IS NECESSARY, ADEQUATELY TO PROVIDE FOR THE NEEDS OF THE DENVER BIBLE INSTITUTE.

### Called Home

ON SEPTEMBER 8, Annie Johnson Flint was called home. Though she was terribly crippled and suffered intensely from the ravages of arthritis, yet for many years God has greatly used Miss Flint through her writings. Hers was truly a wonderfully triumphant experience, for, helpless though her body was, yet her soul mounted up with wings into the very presence of Him Who loved us and gave Himself for us, and in the ecstasy of fellowship with Him, she sang songs which have helped and blessed countless multitudes.

When we learned of Miss Flint's home-going our hearts were very full. We have shared in the rich blessing which God has brought to many through her poems, and there is much that we would like to say which we cannot adequately express. Naturally there is sorrow in the thought of parting, for though we never had the privilege of meeting this choice spirit, yet, so close are the bonds between souls surcharged with the love of Christ, we will miss her as though she were a close personal friend. But the sorrow which is ours in such an hour as this, is swallowed

up in the joyous realization of what it must mean to Miss Flint to be "absent from the body, and present with the Lord." Surely, for her as for the apostle Paul, "to be with Christ is far better." For her the pain and suffering is ended forever. The keen consciousness of the presence and fellowship of her Lord which cheered and sustained her in many lonely hours on earth has given place to the rapturous joy of beholding His face, Whom, having not seen, we love; in Whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory.

And what joy there is in the thought that this is not the end of the story, for our Lord is coming again, and when He comes, "the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Because of our appreciation for the life and testimony of this saint, we would join with T. O. Chisholm, author of the hymn, "Living For Jesus," in the tribute which he pays to Miss Flint in the columns of the "Sunday School Times."

She suffered such a weary, weary while—  
Three decades in a crucible of pain!  
What depth of anguish it was hers to sound!  
What heights of faith victorious to gain!

Men marveled as the fires more fiercely burned;  
Not she—divinely taught, she understood;  
They marveled more to see within the flames  
One with her like unto the Son of God.

Beyond our ken, the working of our God—  
What hath He wrought thro' her whose name we bless!



Ten million souls her pain-racked hands have fed,  
Ten million hearts been eased of their distress.

Clean round the world her messages have gone,  
Clean round the world the echoes of her song;  
The songs God gave her in the night to sing,  
The messages that to our peace belong.

But now the King hath called her to Himself:  
He willed that she be with Him where He is!  
And she who served Him, suffered with Him, here,  
Shall reign with Him thro' long eternities.

To other hands her minstrelsy is giv'n,  
On other shoulders must her mantle fall—  
Tho' many daughters virtuously have done,  
None hath herself excelled, among them all.

### *Present Demands in Missionary Enterprises*

ANYONE who is familiar with current events, and is at all interested in missions cannot fail to wonder just what effect these events are having upon the work of missions.

The missionaries themselves seem pretty well agreed on two things. First, that we are living in days of unparalleled opportunity as, for instance, in Spain, where just recently the door has been flung wide open for the first time in history. And second, that our opportunity will be very brief, for the doors which have swung so wide in the past few years will soon swing more tightly shut than ever before, and already, in some countries, missionary work is growing increasingly difficult.

One of the keenest discussions of the current situation in missions which has come to our attention recently is the rousing challenge of Pastor James E. Mallis, which appeared in a recent issue of the Ceylon and India General Mission bulletin, under the above caption. Mr. Mallis says:

Now is the day of first-rate events, and we are meeting them with second-rate material and methods!

The world situation of today differs greatly from the past in scale, complexity, and pace. Within an incredibly short time forces hurled against civilization have leapt into menacing power. Bolshevism and Nationalism have crashed into ordered society and have shaken it. The day of thinking in terms of nationality has passed and the consideration of international relations holds the center of world interest. The pace of events has so quickened that no sooner has one pressing crisis been dealt with than immediately another looms ahead. As in world events, so must there be the corresponding quickening in missionary enterprise to meet and outflank the forces that so unmistakably bear the stamp of aggressive Godlessness. The summons comes afresh to wage a better planned, more intense, and triumphant warfare, with entrenchments firmly established and equipment adequate for the task in hand. The new order arising in Asia cannot be dismissed from the thinking of believers as having no bearing or effect upon missionary activity. The existing situation politically and racially has struck a mortal blow at old established national traditions and has sprung the locks of fast closed doors. The doors are now ajar, and barriers are falling, and to faith missions there is presented an unparalleled opportunity of entering into the darkest and most needy places with the Gospel message.

Modern leadership is dependent upon and desires a backing of solid mass, and advance is determined by the pushing power of that mass rather than by skill in handling and utilizing individual units. The mission field has had its outstanding men, who have startled the world by what

they have accomplished through a mere handful of men and women. Unregenerate man cannot comprehend the fearlessness, the heroism of Carey, Judson, or Hudson Taylor, for with all their worldly wisdom they fail to recognize that behind these men was the Leader Who triumphed at Calvary, Whose shout of victory rang from the Roman arenas as pagan imperialism belched its fury against His ranks. Today He is the Leader Whose pace is quickening, and very soon we shall be in the full sweep of the mighty advance. Carey, Judson, and Taylor were entrusted and chosen by Him to be associated with Him in this high enterprise. The Lord Jesus Christ trusts you at this time to be an efficient line of communication reaching out to the most remote missionary in India or China. Will you be worthy of that trust?

During the World War the allied leaders recognized that the whole success of the campaign depended upon certain things having the right of way, and to insure this procedure Priority Boards were set up for the handling of "first things." Present conditions on the mission field where opportunity is knocking at the door demands from the missionary, his prayer helper, and from those who contribute a yielding of their lives afresh to the Lord Jesus Christ, that in view of the coming advance He may put first things first. In your life, are "first things" having the right of way?

### *God Never Gives up!*

THE child of God has many wonderful promises to help him and steady him in his every hour of need.

One which has brought rich blessing to many is Philippians 1:6: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." God began a good work in us when He saved us. When, in response to His Spirit's wooing, we trusted the Lord Jesus Christ as our Saviour, He made us His own children, begetting His own divine nature within us, and giving us His own life—eternal life. Since that day there has never been a day when it could not be said of us, "It is God which worketh in you, both to will and to do of His good pleasure" (Phil. 2:13). We may have resisted His working; we may have hindered it; but He has been working in us, nevertheless, seeking to teach us the lessons He wants us to learn, seeking to transform our lives, and to make them what He wants them to be. And Philippians 1:6 is His pledge that He will continue to do this until He has consummated His work at the coming of our Lord from heaven, to receive us unto Himself.

We are many times tempted to be discouraged. Especially is this true when we have yielded to the seductions

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of the old man in some hour of temptation, and fallen by the wayside. In such an hour the old nature who seduced us will almost certainly try to discourage us and to get us to discount what God has done in and for us when we have been walking with Him. "O what's the use! I might as well give up trying to live a Christian life!" "I must have been fooling myself when I thought I was growing in grace, for see the mess I have gotten into!" "That one sin is enough to nullify every bit of progress which I have made in the Christian life thus far." These and many other such thoughts are suggested to the soul by that wicked nature who led the soul astray and plunged it into defeat.

But if we are tempted to be discouraged in such an hour, let us remember that God is not discouraged. We may be tempted to quit, but He will never quit. We may even give up, but He will never give up. He has pledged His Word, and has given to us this confidence, that "He Who hath begun a good work in you will perform it (that is, He will continue it) until the day of Jesus Christ."

### *Should Ministers Talk About the Minor Details of Life?*

THE other day we heard a Christian woman say, "I think ministers ought to preach the Gospel and not talk about the little details of life. People can decide those things for themselves." Is this sound reasoning?

Of course, in the final analysis, people must make the decision as to how they will live. The minister cannot compel them to live as he thinks they should. All he can do is to present the truths and principles which should govern the conduct of those who hear him. The decision rests with the soul who listens. This we are sure everyone will grant. But should the minister talk about minor matters and seek to mold the lives of the members of his congregation in these, as well as in major things? Would it not be better for him to leave such things for his people to work out for themselves?

The only place to which we can safely go for the answer to this or any other question is to the pages of God's Word. And as we study His Word we find that the Spirit of God evidently considered it necessary to counsel the souls of believers as to how they should conduct themselves, even in the smallest matters, for the Word is full of instructions concerning such things. For instance, we are instructed even as to how we should eat and drink: "Whatsoever, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). And many other admonitions are concerned with meat and drink and personal adornment, and how we should talk, and how we should conduct ourselves in the most ordinary matters and relationships of life. Since the minister is to "preach the Word," surely whatever the Spirit of God has thought important enough to include in His Word should be included in his message.

Not only so, but the Word of God clearly states that the minister should instruct the members of his flock in things which the unwilling and rebellious will certainly think are "none of his business," for to Titus it says,

But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that can-

not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things (Titus 2:1-10).

### *Where Is the Hope?*

THE apostle Peter, speaking in prophetic vision by inspiration of the Spirit of God, nearly two thousand years ago, foretold that in the last days the hope of the Lord's second coming should be made the object of much abuse and ridicule. The exact words of his prophecy are:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation (II Pet. 3:3-4).

During the past few years there has been occasion frequently to refer to this prophecy, for denials of the truth that Christ will come again are rife on every hand.

A particularly blatant example of this appeared just the other day in "The Denver Post." The paragrapher, Albert E. Hayes, said:

The daughter of Emmeline Pankhurst, leader of England's militant suffragets, is in Atlantic City preaching the near approach of Christ to earth again. What a superstition this so called "second coming" is! We ants measure God by ourselves. We isolate our God on a golden throne somewhere in the firmament and forget that the Spirit of God has never left this earth but is at our elbows every day and hour. We imagine Christ will come in a golden chariot with a horde of angels and forget that His Spirit is with us, working incessantly for the coming Kingdom of God.

Could words more startlingly fulfill the prophecy of Peter? "What a superstition this so called 'second coming' is!" The more we read of this kind of rubbish the more our confidence is deepened in the inspired Word of God, and the more profoundly we are moved to give thanks for God's grace in giving us His Word, and for giving us in that Word the clear and unmistakable promise that our Lord shall come again.

How blind poor sinful humanity is! In an hour when men's hearts are failing them for fear; in an hour when civilization is rushing headlong to its destruction; in an hour when men are frantically striving to avert war, telling us that another war will be the suicide of civilization, but confessing the failure of their efforts to prevent it by arming for it; in an hour when greed, and graft, and violence, and godlessness are spreading like wildfire throughout the world, in spite of all efforts to check them; why cannot men see that the only hope of this sin-stricken world is that Christ SHALL come? What a hope is the hope of His coming! and how eagerly such days as these cause us to yearn for the hour when He shall come. As we think of how much He is needed, and what His coming will mean, everything that is within us echoes the cry, "Even so come, Lord Jesus, come quickly."

*DIVINE Revelation given historically in the Person of Christ is mediated and made real to the soul by the Holy Spirit.*

—W. H. Griffith Thomas





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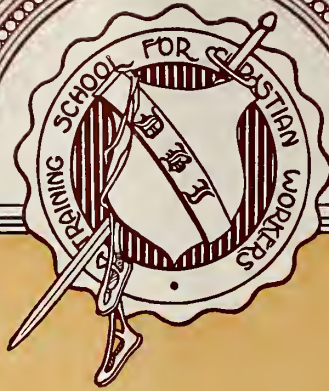
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Whom the Father  
will send in My  
Name, He shall  
teach you all things,  
and bring all things  
to your remembrance,  
whatsoever I  
have said  
unto you.*

*John 14:26*



# GRACE AND TRUTH

*Power of the Cross*  
*Tenth Anniversary Number*



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#### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3 16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom 3:19.

#### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom 3:25.

#### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

#### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

#### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom 12:1-2; I Jn 2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to preach the Gospel to all men and to proclaim the Gospel to all the world—Acts 1:8.

# AS THE EDITOR SEES IT

## *The Power of the Cross*

The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God" (I Cor. 1:18).

**H**OW this world does hate the cross of Christ! It is the evidence of its guilt, for at the cross man's sin, and the rebellion of his heart found most malignant expression. It is the evidence of its spiritual bankruptcy—so impossible is it for this world to rid itself of sin or to escape its penalty, God must send His own Son to undertake the salvation of our souls. And it is the standard by which the world shall be judged—not for hideous and heartless deeds of violence, not for putrid sins of uncleanness, but for rejection of the Saviour Who died to save them from the penalty of such sins, will men be judged. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18).

The hatred of this world for the cross of Christ is clearly seen in the statements which "Modernists" make when, throwing off the mask of orthodoxy behind which they commonly hide, they express the real attitude of their hearts.

Of the beautiful pictures of the cross afforded in the sacrifices and offerings of the Old Testament, Professor H. C. Vedder says, "Reader, did you ever visit a slaughter house? Have you ever smelled burning meat? A God would be a strange being whose eyes were pleased with such sickening sights, or who found in that horrid nauseating stench a 'sweet savour.' The whole thing is so stupidly absurd as to be unworthy of serious refutation. No God that we could possibly love and worship ever

devised such a method of approach to Him and winning His good grace" (*Fundamentals of Christianity*, p. 190-191).

Of the cross itself, he says, "Our theology continues to teach that the Almighty God could find no better expedient to save men than to 'frame up' a case against His own Son and put to death the innocent for the guilty. And that which fills us with horror when done by men to men, we praise and glorify when done by God to God. Does the orthodox Christian *EVER* think?" (*Fundamentals of Christianity*, p. 192).

And of the testimony of the cross as set forth in Gospel song, he says, "Hymns like Cowper's 'There is a Fountain Filled with Blood,' have led thousands into a religious fool's paradise. Far truer are the words of Omar:

The moving finger writes; and having writ  
Moves on: nor all thy Piety and Wit  
Shall lure it back to cancel half a line,  
Nor all thy tears wash out a word of it."

In such language does this wicked old world vent its spleen upon the cross of Christ. Truly "the preaching of the cross is to them that perish foolishness." But how many of us can testify that to us who are saved it is indeed the power of God!

It was the preaching of the cross which brought to our hearts conviction of our sin and need of the Saviour.

It was the preaching of the cross which stirred in our hearts, bowed down with the fear of hell, the hope of salvation.

It was the preaching of the cross which awakened faith in these breasts of ours.

It was the preaching of the cross which brought us to Christ, to trust Him as our Saviour.

**A**RE you remembering the work of D. B. I. in your prayers? We cannot too strongly urge the importance of your doing this. The needs which we are facing are urgent and colossal. Please continue to intercede for us at the throne of grace, asking that provision be made which will stop the monthly deficit, and which will enable us to wipe out all obligations.





It was the preaching of the cross which was used of God to work in us that miracle of His grace called regeneration—the new birth.

It was the preaching of the cross which gave us assurance that our sins were forgiven and our souls secured forever from judgment.

It was the preaching of the cross which pointed the way to victory over sin, when we were defeated and discouraged.

It is the preaching of the cross which has turned our hearts again and again to the Lord when we have drifted from Him.

It is the preaching of the cross which in such an hour has encouraged us to fall upon our knees before Him, confessing our sin, and thanking Him for cleansing.

It is the preaching of the cross which makes it possible for us to look forward without fear to the hour of death and to the day of judgment, knowing that we shall never come into condemnation, inasmuch as all our judgment was borne by our blessed Saviour upon the cross.

O what power—what marvelous power there is in the preaching of the cross of Jesus Christ!

As we meditate upon the blasphemy of unregenerate men who sneer and cavil at the cross, and then turn to reflect upon what the cross has meant to us, we find our hearts echoing the cry of the apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me and I unto the world," and spontaneously there bursts from our lips the testimony of that grand old hymn:

In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'ertake me,  
Hopes deceive, and fears annoy;  
Never shall the cross forsake me;  
Lo! it glows with peace and joy.

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming,  
Adds more luster to the day.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that thro' all time abide.

### *An International Army*

THE proposal which France has just made on disarmament has startled the world.

An international army is what she proposes—nothing less.

And this international army, under the control of the league of nations, is to police the world, and to secure the safety of the nations who have joined the league and contributed their quota in men and arms.

The establishment of such an army, and the guarantee of security of the participating nations from invasion by hostile powers, which it is hoped this army will afford, is laid down as an indispensable condition to secure her consent to disarmament.

(Continued on p. 447)

## *In the Light of the Word*

by PAUL HUTCHENS

*The woes of life no more subdue as they did in the days of old,  
No more they sweep my faith away and no more do they shake my soul.  
Though bruised and torn, my wounds shall heal, even though I have not understood;  
For I have learned to look at things in the light of the Word of God.*

*The proffered glass I do not take, even though by a friend it is given,  
For, free from the law of sin and death, I have set my face toward heaven.  
Nor have I lost my liberty, as onward with Christ I plod,  
For I have learned to look at things in the light of the Word of God.*

*The sins of earth no longer charm. I am free from their taint and stain;  
Their pleasures do not satisfy, oh, they seem so shallow and vain;  
The joys of heaven are mine, below, e'er I pass through Jordan's flood  
For I have learned to look at things in the light of the Word of God.*

*For things are right or things are wrong, and things are false or true,  
For things are seen as they really are when His Word comes shining through.  
So I have laid all sins aside and been washed in His precious blood,  
Since I have come to look at things in the light of the Word of God.*



# THE RIGHTEOUSNESS OF GOD IMPUTED--ITS NEGATIVE RESULTS

## STUDIES IN THE BOOK OF ROMANS—NO. 12

by THE EDITOR

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What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

For if Abraham were justified by works, he hath whereof to glory; but not before God.

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin (Rom. 4:1-8).

**T**HE Apostle has shown most clearly in the two opening subsections of this remarkable book of Romans that man has held down the righteousness of God, and God has replied to man's wickedness by holding down and obscuring His righteousness by revealing that very righteousness through Jesus Christ, God's foreordained Mercy Seat.

**W**E NOW find ourselves in a new subsection of the book in which the Apostle devotes himself at length to a proposition which is utterly astounding, but which he declares to be none the less true. The proposition is that this wondrous righteousness of God so satisfyingly and convincingly revealed by Jesus Christ, but so sinfully held down by man's wicked deeds, is now brought into the reach of all men by means of an act of God which is called by Paul, "imputation." Thus the subsection which will be under consideration or several lessons is, "God's Righteousness Imputed." The particular topic for this study is, "God's Righteousness Imputed—Its Negative Results."

In the great issues of life the negative results of a decision or action are invariably of vital importance. This is instanced at this place, as the Apostle sets forth the surprising negative result of that action of God whereby the sinner has the righteousness of God

**O**NE of the most staggering revelations of the grace of God, and one of the most difficult for men to accept, is the fact that God actually imputes to the believer His own perfect righteousness. It is this truth which will be before us in the next few studies in the Romans series. How thankful we should be for the truth of imputed righteousness, for the Scripture says, "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the Kingdom of heaven."

imputed to him, for we find that this entire portion of Scripture is discussing a doctrine little understood among Christians—the doctrine of imputation. This doctrine rests upon the Holy Spirit's use of the Greek word translated "justification" or "justify," which means "to declare righteous." So the word "justify" has an important place in the book of Romans, whose subject we have learned in these studies is "The Righteousness of God."

When we learn that the Bible teaches that it is God Who justifies, it becomes no small matter for a poor, hell-deserving sinner to see that he is justified. To be justified by God means to be declared righteous by God. And when God declares a man to be anything, that man is exactly what God declares him to be, no matter how stupendous the evidence may seem to be on the opposite side of the question. God's power is absolute; He is omnipotent. God's knowledge is limitless; He is omniscient. God's holiness is without flaw or fleck; He is perfectly righteous. God's justice is beyond criticism; He is always right. His eyes are in every place, beholding the evil and the good; He is omnipresent. God's decisions are backed up by His own omnipotence, omniscience, omnipresence, and impeccable holiness. He is in control, His pronouncements hold fast. His declarations cannot be false; they are always true. And because His word is as solid as His character, what God





declares is, *IS*. And what God declares is not, *IS NOT*. Hence so rich is the grace of God and so irresistible the power of God that when a poor sinner says, "I believe in Jesus" and God justifies him, that is, declares him righteous, *that man is righteous*, ten thousand human witnesses to the contrary notwithstanding. He possesses the righteousness which God hath imputed. He possesses this righteousness before God. He possesses this righteousness by imputation.

**W**HEN we turn to the particular portion of Scripture which comes before us in this study we find that the Apostle's discussion leads us to two clear-cut propositions: first, *there is a justification which is by works*; second, *there is a justification which is by faith*. Let us first look into what he has to say on justification by works.

In the first two verses of our chapter the apostle Paul says,

What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

For if Abraham were justified by works, he hath whereof to glory; but not before God.

The language is impressive. It speaks of Abraham's being justified by works as a possibility. It says,

If Abraham were justified by works, he hath whereof to glory—

This passage affords an especially fine opportunity for the Apostle to say, "There is no such thing as justification by works," but he fails to say it; and his very failure leads to an inescapable conclusion—there is such a thing as justification by works. But the Apostle, led by the Spirit, adds one additional expression which is of such importance that we must not overlook it. The expression is,

BUT NOT BEFORE GOD.

Let us now view the entire statement.

If Abraham were justified by works, he hath whereof to glory; but not before God.

Yes, justification by works is admitted as a possibility, but the Apostle clearly shows that in whatever sphere justification by works may function, it has no power, efficacy, or value before God. Instantly we see that whatever else may be said about justification by works, it carries with it not one whit of ability to save the needy soul of man. It is a justification which may have its own little sphere in which to operate, but it is a justification which is utterly incapable of bringing the soul to the point where it is justified before God.

In Romans 3:20 we find a confirmation of this truth that deeds, that is, human works, cannot justify before God. Listen to the words:

Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin (Rom. 3:20).

But the very words "in *His* sight" suggest that there is a justification by works which is effective in some other sphere than salvation. We find a similar statement in Galatians 3:11:

But that no man is justified by the Law in the sight of God, it is evident: for, The just shall live by faith.

Again the Scriptures tacitly consent that there is such a thing as justification by the deeds of the Law, but the language is so couched as to make it inescapably plain that whatever value may attach to justification by the deeds of the Law, it is simply and incontrovertibly *not in the sight of God*.

Where then does justification by works have its value? The apostle James answers this question in his unique and oft-misunderstood epistle. In James 2:24 he makes a reference to justification by works. He says,

(Continued on p. 441)

*Not what these hands have done can save this guilty soul;  
Not what this toiling flesh hath borne can make my spirit whole.*

*Not what I feel or do can give me peace with God;  
Not all my prayers and sighs and tears can bear my awful load.*

*Thy work alone, O Christ, can ease this weight of sin;  
Thy blood alone, O Lamb of God, can give me peace within.*

*Thy love to me, O God, not mine, O Lord, to Thee,  
Can rid me of this dark unrest and set my spirit free.*

*Thy grace alone, O God, to me can pardon speak;  
Thy power alone, O Son of God, can this sore bondage break.*

*I bless the Christ of God; I rest on love divine;  
And, with unfaltering lip and heart, I call this Saviour mine.*

—Horatius Bonar



# THE TRAMP WHO BECAME A DEACON and HOW HE FOUND PEACE with GOD

by H. A. IRONSIDE

A RAGGED, travel-stained and hungry-looking tramp was idly shambling along one of the principal streets of the thriving city of Louisville, Kentucky, some few years ago, furtively eyeing the passers-by, as though wondering who would be most likely to respond to a touching plea of ill-luck and various hardships, when suddenly a police officer touched him on the shoulder.

"Look here," he said, "You're not fit to be seen on the streets of this place. I'll give you just forty minutes to get out of town; and if you're found in the city limits after that time, I'll run you in for sixty days."

The tramp hastily beat a retreat, and started for the railroad. He would not have minded thirty days in jail. In fact, it would have really been in the nature of an accommodation, and would have rather pleased him; for, when let out again, the present cold weather would probably have passed away, and he would have food and rest, at least, in the interim. He had plenty of the latter as it was, but the former had been exceedingly difficult to obtain of late; for beyond occasional scraps of bread dropped by the train hands along the track, and dried corn found in the fields, he had tasted nothing for several days.

A month in jail would certainly be preferable to spending the same length of time in his present half-starved condition. In fact, he finally concluded that even two months, long as it seemed, would be better than to go as hungry as he had recently. So, suddenly deciding to accept the hospitality of the city, he turned right about and began retracing his steps, looking for the officer who had threatened his arrest. He got back to the corner from whence he had been ordered away, but no policeman was in sight. He roamed where he would, according to his own will, and still no officer appeared.

He began to despair of any present relief. No one would part with their means to assist him, and he could not even run across a policeman who would arrest him. He was turning disconsolately away and heading for the railroad again, when a kindly-visaged individual, evidently noting his forlorn appearance, stopped as he passed him, and dropped a five-cent piece into his

THIS story, which is a true one, shows the utter hopelessness of trying to be saved by works, and the imperative necessity of being born again. Its writer, Dr. H. A. Ironside, is now pastor of the Moody Church, at Chicago—a man whom God has greatly used both in his writings and in his spoken ministry. The book from which this story was taken is "The Only Two Religions," published by Loizeaux Brothers, who have very graciously given permission for its use in this issue of "Grace and Truth." (This book may be ordered from the Institute Book Nook, paper cover, \$.20; cloth, \$.75).

hand. The surprised and gratified vagrant mumbled some unheard words of thankfulness as the gentleman passed on, and then hastened off to a nearby store, where he invested in some crackers, thinking he would get of these the largest amount. Ordinarily the drinking saloon would have claimed him, but on this occasion he decided that hunger should have the first place; thirst would be attended to next time. Eagerly grasping his purchase, he hastened off to an out-of-the-way place to satisfy the cravings of his appetite.

Ensconced on a pile of railway ties, he was munching his dry meal, when the door of a cottage across the street opened, and a little girl, a bright-faced, cheery child of perhaps eight summers, stepped out and came straight over to where he sat, bearing in her dainty hands a cup of steaming hot coffee.

"Here, poor man," she said, "my mama sent this to you because it's so cold, and she saw you eating your supper without anything warm to drink. She didn't put cream in it, for she thought perhaps you might not like it, but if you do, I'll run and get you some."

With that, the little miss handed the refreshing cup to the wretched young man on the ties, who, long unused to such kindness, was too astonished, for the moment, to utter even a word of thanks, but took it from her hands in silence. When he returned the cup





**I** THANK God that the Gospel is to be preached to every creature. There is no man so far gone, but that the grace of God can reach him; no man so desperate or black, but He can forgive him.

—D. L. Moody

to the house, and did essay to speak, his feelings quite overcame him, and bursting into tears, he thanked the mother for her kindness to one so worthless.

As the tears rolled down his rough cheeks, she faltered some words of comfort, but he turned hastily from the door, and started down the road, anxious to be alone with his own thoughts.

**A**ND think, he did. That little act of thoughtful kindness, those sympathetic words had touched a hidden spring in the heart of the wanderer that seemed to set all the wheels of memory, long clogged, in motion. It is true he was only a tramp, and, as such, considered to be feelingless, and possibly soulless, by the most of the people whom he encountered. But he was a man for all that, and for his soul, as for all others, Christ had died. Dirty and dissolute as he was, the God of all grace, Who declares that "there is no difference," in that all alike have sinned, and come short of the glory of God, was looking upon him in compassion and love, and had followed him through all his tangled pathway.

He had not always been in the plight we have seen him in. Born on a little farm in the state of Pennsylvania, the child of honest, hard-working parents. It had doubtless never entered his mother's mind, as night after night she tucked her baby boy away in his bed, that some day her darling would be a homeless wanderer, a slave to drink and kindred vices, spurned by the self-righteous, hunted by the officers of the law, and a stranger generally to affection, comfort, and purity. Yet so it was. As he left childhood behind, he grew up without God, and when, at an early age, he had to go out to work, he soon fell in with evil companions who introduced him to "the pleasures of sin," in forms he had known nothing of in the quiet home of his earliest days; so that he became quite accustomed to the taste of tobacco and strong drink while yet in his teens, and was often drunk before he was twenty.

He was not yet at that age when he left the more prosaic East for the wilder West; though at that time getting no farther than the state of Illinois, where he worked for a short period; then, after a brief visit home, he turned his steps towards Ohio. For a few months he worked on a new railroad, but this put him in company with men of the hardest character, who readily helped to mold him in the same way. He was an apt pupil, and had not quite attained to his majority, when he gave up his job, and, deciding that begging was more

congenial than working, set out to see the world at the expense of any who would be prevailed upon to help him.

The particular part of the world to which he turned was that portion known to Americans as "the South." The chains of an almost uncontrollable appetite now held him tightly. Liquor he would and must have. Food was rather an after consideration. For some years he roamed through the country, tramping and "beating his way" through seven states. Seldom did thoughts of *eternity* press on his spirit. Never, perhaps, did he calmly weigh his condition as a poor sinner hastening on to meet a holy God. These things had occupied him to no great extent when at home. They were even less to him now. Yet that forgotten One, so grievously sinned against, was very gracious to him, again and again saving him from death and—what must have followed—an *eternal Hell*, when circumstances seemed to have combined to destroy him. On one occasion he and a companion had stolen a ride on the "Panhandle Road," going from Pittsburg to Columbus. They were riding on the bumpers between two cars. Rain began to fall, accompanied by heavy crashes of thunder and lurid lightning. He proposed to his partner to seek shelter in the cattle car behind them. Crawling on the edge of it, they crept through an open side door. The next instant there was a tremendous crash. A rear-end collision had taken place in the darkness. Terrified, the tramps jumped from their hiding-place. They found that the end of the box car in front had been thrown out against the car into which they had crept. Had they not changed just when they did, certain death must have been their portion. The train men were cursing and swearing. He of whom I write turned away, shocked at profanity at such a time. He felt instinctively that he owed his life to the God Who was being blasphemed, and for a time his conscience was somewhat aroused; but, the danger over, its voice was unheeded. On other occasions, not necessary to mention here, he experienced the preserving grace of God, Who, in this sense, is "the Saviour of all men, especially of those that believe" (I Tim. 4:10).

Once in those years of dissipation and godlessness, he wrote home to let his parents, who had mourned him

(Continued on p. 445)

**T**HERE is no use rubbing one's head to cure a headache if the cause of the pain lies in an upset digestive apparatus. The Church may seek to apply social service massage to the problems of the world, but the only thing that will go beyond symptoms to causes is the salvation of the individual through faith in the blood of Jesus Christ.

—"Revelation"



# WHAT DOES IT MEAN TO BECOME A CHRISTIAN?

by F. W. STARRING

**I**T WOULD be folly to ask anyone to become a Christian without giving serious thought to what it means. The Christian decision is not a blind and reckless leap. It is not merely a matter of assuming obligations which pertain to membership in a society, club, lodge, or even a church. It involves a sort of union which is vital and on a higher plan than merely joining an organization. It is not a matter of conforming outward conduct to a new set of rules. It is rather entering into a new life, the change being an inner transformation rather than outward conformation.

It is well also to recognize the difference between being and becoming. Being, as the word is commonly used, takes note of the conduct of one who is already a Christian. Becoming has to do with the step by which one who is not now and never has been a Christian enters into the Christian life.

Some years ago at the close of a series of meetings in a Colorado town, a young man, who had been a frequent listener to the sermons, said to me, "I wish you would tell me just how I can become a Christian." What he wanted was a personal inescapable message, which he could take to himself alone for immediate decision and action. We went aside, opened up the New Testament, and found there God's directions giving three motions in a single step, by which the young man came that night into a clear and definite stand as a Christian.

We are to consider now the three phases of that great step involving a single transforming decision. In these phases you see what you ought to do, what you can do, and then believe that you do what you ought and can.

**F**IRST, you must believe that you have not been, and are not now a Christian. You believe God's witness concerning you that you are a sinner: "For all have sinned and come short of the glory of God" (Rom.

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**F**OR many years the writer of this article was pastor of the Beth Eden Baptist Church, of Denver. During those years his testimony and fellowship were greatly used of God in bringing blessing to the members of the Institute family. He is now secretary of the Arizona Baptist State Convention. This pointed study appeared recently in the "Arizona Republic," of Phoenix, Arizona. Surely we should thank God for faithful ministers of the Gospel, who, when asked to prepare an article for the daily newspapers, will speak as plainly as this concerning the futility of human works and the necessity of the new birth.

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3:23). Not being a Christian, your whole life, though possibly not morally vile, is nevertheless against Christ and against Christianity. Christ Himself said, "He that is not with Me is against Me." He also said, "You cannot serve two masters. Either you will love the one and hate the other, or you will cleave to the one and despise the other." Do not allow yourself to fall into the careless habit of thinking you are in a borderland zone or "on the fence."

Believing that you are not now a Christian you must realize that you cannot be self-sufficient and happy in such a

condition. You ought to be a Christian.

First of all, because it is the will of your Maker, the One Who is chiefly interested in your life and destiny. Jesus said, "This is the will of Him that sent Me, that every one that seeth the Son and believeth on Him may have everlasting life" (John 6:40).

But knowing what you ought to be may not of itself bring you to the point of decision.

It is well that you should want to be a Christian. Knowing that you ought to be one you might or might not have the courage to make a decision. But, if in addition to the feeling of obligation there is an impelling desire, you will have both the courage and willingness to take the important step in the face of hindrances.

God's word presents in a most attractive and appealing way the saving power of the crucified and risen Christ, Who, before His death, said, "I, if I be lifted up, will draw all men unto Me." The surest way of cultivating in any soul a real desire to become a Christian is to present Jesus Christ the Saviour.

**T**HE second essential motion in this step out of darkness into light is that you believe you can become a Christian because Christ died for your sins. You might well ask yourself, "Why did Christ suffer





and die?" No man had ever been able to convict Him of sin or guilt. Pontius Pilate, the cowardly Roman governor, though afraid to stand where he belonged at the side of Christ, nevertheless dared to say even when committing Him to His enemies for crucifixion, "I find no fault in this Man."

No life was ever scrutinized so carefully as was the life of Jesus. His sworn enemies, the scribes and Pharisees, would have delighted in noting the slightest deviation from rectitude that they might find cause to condemn Him, but through the entire period of His youth and manhood no fault, however slight, was at any time observable. He was the perfect, sinless Son of God. When He suffered and died on the cross, there was no sense in which He was being punished for His own sins.

Why then did He die? The Word of God makes it perfectly clear that the cross can only be explained as we view Him suffering on the behalf of and in the stead of others. In I Peter 2:24 we read, "Who His own self bare our sins in His own body on the tree that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed." The guiltless One bore your guilt and mine. The debt which we owed as transgressors under the Law was paid by Him Who suffered in His body the full penalty demanded by that Law. The Strong One Who could have saved Himself, went down under the terrific blow of justice for the sake of the weak and sinful, who had no claim upon Him save their own helplessness and need.

When our Lord Jesus Christ hung upon the cross at Calvary, His enemies strode before that gibbet of shame and hissed against Him, "He saved others; Himself He cannot save." They were nearly right, for indeed it was true, He saved others; Himself He would not save.

The death of Christ on the cross is exhibited in God's Word as the sole condition upon which sinners are saved. We are saved by grace. Grace imposes no conditions upon its beneficiaries. When the would-be assassin of Queen Elizabeth of England pleaded for pardon, it is said the queen asked what assurance she would have that there might not be an attempt to repeat the deed. The woman who had tried to kill the queen then said, "Grace fettered by precautions—grace that has conditions—is no grace." The queen was so charmed by the expression that she pardoned her enemy without exacting any promises. God's grace is not fettered by precautions and requires no conditions depending upon the strength or goodness of man.

All the conditions are met and fulfilled in the cross of Calvary. In Romans 4:25 we read that Christ was "delivered for our offences and raised again for our justification." In bringing His Son forth from the grave God made it plain that He accounted His death

not as punishment for sins of His own, but as making atonement for the sins of others.

**T**HE third phase of this important step is that you believe you do now become a Christian by accepting Jesus Christ as your Saviour. You cease depending upon your own efforts and center all your confidence in Him. You give over all reliance on your own imperfect and incomplete accomplishment and put your trust in the finished work of Christ.

Some years ago in the river near Patterson, N. J., there occurred a dramatic rescue. Two men and a woman were in a motor boat going down stream, and as the boat entered the quickening current near the Passaic Falls the motor went dead. One man bent over the engine, white-faced and tense, trying vainly to get it going. In their ears was the roar of the water plunging eighty feet upon jagged rocks below. One of the men seized a paddle, but after two or three frantic strokes the frail thing snapped. Death for all seemed certain.

Men on shore, including a policeman, leaped into two other motor boats and roared down stream after the helpless craft. Just as the occupants of the doomed boat threw themselves overboard in a panic of despair, the rescuers reached them. The officer went into the water after the drowning woman and succeeded in swimming with her to shore. The other boats managed to pick up the floundering men and all were brought out of the maelstrom of death just as the empty boat shot over the falls in a cloud of mist and spray. Those who had been at the mercy of angry water found themselves secure in the mercy of those able and willing to deliver.

You and I can drift along to a certain doom at the mercy of our sins, or we can avail ourselves of the mercy of Him Who is able to save. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2:8).

**T**HE Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting point of all his efforts to be holy. It does not say, "Go and sin no more, and I will not condemn thee": it says at once, "Neither do I condemn thee; go and sin no more."

—Horatius Bonar



# THE PLACE OF A SKULL

by NORTHCOTE DECK

*IT WAS* the great day of the feast. The capital was crowded. The streets overflowed with Jews and proselytes, gathered from far and near. For days the city had been surging with excitement. The tide of party passion had been rising like a flood. The rulers of the people had fanned into flame the popular excitement; for they were bent on the rejection of the Nazarene. At last they had obtained their desire amidst the plaudits of the populace; a verdict that was no justice at all. For they were determined on His death, and had compassed His conviction, even when He had been pronounced innocent by the Roman governor. Now at last was come the day of their vindictive revenge.

Yes, the city was in a tumult. The roads were thronged with the multitudes. For all who were come to the feast had heard of this Messiah, Who had so stirred up the nation, and Who was now condemned to be crucified. Close by the public highway to the north, was the place chosen where this "Troubler of the people" should expiate His supposed crime. It was to be "outside the city walls," on Golgotha, the place of a skull. This choice of site was again only the unconscious fulfillment of the ancient annual type of the "scapegoat"; which, ever since the Law was given, bearing all their iniquities upon its head, was sent away "into the wilderness" (Lev. 16:21). And "this same Jesus" was indeed the world's Scapegoat; for as He went to His death, He *did* bear our sins, "and not our sins only, but also the sins of the whole world."

Again, by His Father's own provision, He could not suffer inside the city; for it was ordained that "the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. 'Wherefore Jesus also . . . suffered without the gate' (Heb. 13:11, 12). Yet note the sequel, "Let us go forth therefore unto Him without the camp, bearing His reproach." Many today might refrain from remembering this conclusion of the argument; for it is unpalatable and unpopular. Yet it has never been rescinded. True, we oftentimes carry our own reproach, and thereby do despite to our Lord and Master; for men judge Him by us, His disciples. But *His* reproach, the reproach of the cross, that we shall never outgrow till the glory that shall be revealed when He shall come.

Golgotha then, "without the gate," was chosen as the world's high altar. It was a fitting place. Past it ran the king's highway. The hill itself was high and

*"THE CREDENTIALS of the Cross," written by Northcote Deck, and published by Pickering and Inglis, London, is richly devotional. Here is one of the richest passages in the book. It will thrill you through and through with new love for the Saviour and with new appreciation for the cross. ("The Credentials of the Cross" may be ordered from the Institute Book Nook, price \$1.25).*

commanding. Set against the sky, it was plainly visible to the multitudes upon the clustered housetops of Jerusalem.

*SEE* then the attendant multitude that burst out of the city gate that fateful morning, and overflowed the road on its way to the appointed place. There was the central pathetic figure of the Saviour, as slowly He bore the cross too heavy for His strength. Round Him was the escort of the Romans; and round Him, too, the bitter escort of His enemies, the scribes and Pharisees. These, with the motley multitude, crowded along the road to Calvary.

There now emerges into view one Simon. Not, indeed, that Simon who had promised to follow his Master to the death. For he of the boasting courage was fled. Shivering and ashamed, crouching before the courtyard fire, his heart had failed him. He found but oaths and curses as his testimony for his Master. So he had fled, pursued by the jeers of the servants, the shame of his own heart, the sorrowful look of his Saviour.

No, this Simon was a stranger to the city, come from far across the sea. Little he dreamed of the unexpected honor that awaited him in the crowded capital. "Him they compelled to carry the cross after Jesus." What a blessed bond between the Saviour and the Cyrenian! What happy compulsion! Who would not be a passer-by to be so compelled!

This incident, like a flash of light, illumines the way of the world. Many a burden the Saviour had borne for His disciples. He had comforted and consoled, He had fed and refreshed those dozen way-





*Thus far I did come laden with my sin;  
Nor could ought ease the grief that I was in  
Till I came hither: What a place is this!  
Must here be the beginning of my bliss?  
Must here the burden fall from off my back?  
Must here the strings that bound it to me crack?  
Blest cross! blest sepulchre! blest rather be  
The Man that there was put to shame for me!*



—John Bunyan

ward men who formed His earthly retinue. Yes, for three long years He had borne with them, slow of heart as they were to believe. They were called His followers, yet faithless followers they were. For here, in the last extremity of His earthly pilgrimage, as He trod His Via Dolorosa, the Sin-bearer of the world, on the way to His sacrifice, not only did they fail to die with Him, they even failed a helping hand with the cross He bore. So the high honor that might have been theirs was given to the Cyrenian stranger.

How like today! How many who are bidden to the feast of His service are not ready, not worthy, not willing. How many in the hour of His need, with one consent begin to make excuse? Ah, well! "It tendeth only to poverty." Yet remember, friends in the homelands, with all your knowledge and skill and talents, that failing you, He still has "other sheep" whom He may choose, and honor, and enrich, when those for whom these honors were designed disdain His service. He still singles out the strangers, the *passers-by*, the aliens, and the outcasts; while the favored ones, who many a time have heard His voice and walked His way, and yet have scorned His service, are the *passed-by*.

We in the foreign field see many a despised and once degraded heathen drawing near to "the place that is called Calvary," there to fall under the sweet compulsion of the cross, there to be linked by its blessed bond to the Redeemer, and so to spend this little span of life in His service. "That great day" will see many a strange reversal in positions. He shall "put down the mighty from their seats," and shall "exalt them of low degree." Yet it is not too late to qualify for promotion. The lists are still open. Commissions are still being given to the rank and file. Napoleon said once, with a flash of genius, that every common soldier carried a field marshal's baton in his knapsack. More truly, more certainly, each and every recruit from the cross so carries undreamed-of possibilities in his heart. Commissions, and converts, and crowns of glory, all may be his. Yet surpassing all other honors, there is the King's "Well done!" and the power of bringing joy to Him.

"Him they compelled." How needful today! How many of us are only in this honorable service

because we were compelled; because we found that if we would not give, He in kindness sometimes takes. Is He taking from you? Is He trying you? He is the kindest surgeon; He wounds only to heal. May He help you to learn the lesson He would teach; and compel you to accept the honors He holds out, that literally lead to glory.

Note now the compensation that went with the compulsion. How significant is the Divine Record. "He bore it after Jesus." That is ever the order. For, putting forth His sheep, "*He goeth before them.*" Escorting the chosen few to Gethsemane, "*He went a little farther*" than ever He asked of them. Leading on to His sacrifice on Calvary, He is still first, and the Cyrenian is already His follower, bearing the cross "*after Jesus.*" "O thou of little faith, wherefore dost thou doubt?"

**A**ND now, as the multitude nears the crest of Calvary, think for a moment of the climax that was at last approaching. God's peculiar people had been set apart that they might be a witness to the nations around, and that they might prepare the way for the coming of the Messiah. But they had long been apostate; and though there were a faithful few who looked for the consolation of Israel, the bulk of the people had left the faith of their fathers, and in place of being a witness, were a byword and a reproach. So that when Emmanuel appeared, they knew Him not; but hiding their faces from Him, in place of the welcome of a crown, they rejected Him on a cross.

Now it must be remembered that the cross was the fate of the felon; the death that was the bitterest brand of shame. Indeed, "Cursed is everyone that hangeth on a tree." It corresponds today to the hangman's noose. Such a death, devised with the utmost cruelty of the Romans to torture the body and stain the soul of the crucified, was the fate reserved for the beloved Son of God, the Creator of the world. Yet with ineffable majesty, with regal disregard for the stigma and the stain, God the Almighty changed defeat into victory when He lifted the cross from infamy to fame, from shame to shining glory. So that, in place of being the

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# "THAT YE MIGHT BELIEVE"

by W. B. MALE

*HERE is an exceedingly thoughtful devotional study on the Gospel of John. As Male shows, it is one of the most astounding revelations of human depravity that men are determinedly unwilling to receive the glad tidings of the Saviour's love, or to avail themselves of the benefits of His cross; but that very fact only augments the wonder of the Saviour's grace in seeking by every means possible to bring conviction to unbelieving hearts and to bring to the mind darkened by Satan the light of the knowledge of the glory of God. Male, who graduated from The Denver Bible Institute in 1931, has been engaged for several months, under the auspices of The Denver Bible Institute, in a very fruitful ministry in the Yampa Valley, in northwestern Colorado.*

*A MOST* incredible narrative is related in the first chapter of the Gospel of John. It is as follows. In the beginning, way back in the countless eons of eternity, there existed a Being Who was the Fellow and co-equal of God the Father. It was through this glorious One that everything in the universe was created, He was the Source of all light and life, the Fountainhead of all truth and grace, and the only living revelation to men of God the Father. This Being, called God the Son (John 1:18 20th Cent. N.T.), or the Son of God, had created a race of finite beings called men, and had placed them on one of the lesser bodies of His vast creation, that they might bring glory to God. This race had rebelled against their Maker and their God, incurring the penalty of His immutable laws against sin, and were therefore condemned to death. But because of His mighty love for this traitorous people the Son of God divested Himself of the glories of His celestial splendor, took upon Himself the physical body of a man, and identified Himself wholly with our sinful race (though He had no fellowship with our sin), being at once true God and true man. The whole purpose of this startling action was to take away the sins of the world by the sacrifice of Himself, thus bringing the sinners into the precious relationship of children of God, if they would only accept Him for what He was and for what He had done.

Face that narrative from the standpoint of natural reasoning, and you will admit that it is unreasonable,

seemingly impossible, absolutely incredible. But that is only normal: our finite minds have been found all too limited in the understanding of everyday physical and temporal phenomena; and how much more incapable would they be of comprehending spiritual and eternal verities. Sir Isaac Newton, the father of modern science, made a statement toward the end of his life which demonstrates the impotency and finitude of man's natural intellect: "I know not what the world may think of my labors, but to myself it seems that I have been but as a child playing on the seashore; now finding some pebble rather more polished, and another, while the immense ocean of truth extends itself unexplored before me."

And when we learn from the Word of God that the mind of man has been for generations and millenniums under the blinding and distorting influence of an abominably wicked and deceitful old nature, we do not wonder that such sublime and infinite realities are unreasonable and incomprehensible to him.

... the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them (II Cor. 4:4—see also Eph. 4:17-19).

But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2:14—see also Eph. 4:17-19).

Divine truths are utterly beyond our natural conception.

Because this is true, the task of providing redemption for the fallen race was not the only task that faced the Son of God in His mission of mercy. Man unaided could never struggle from beneath the impenetrable shrouds which the Devil and his emissaries had placed over his soul, and recognize in the humble Galilean Teacher the likeness of the Son of God. It became necessary for the Saviour to employ every available avenue of approach into the hearts of sinful men.

And the story of additional and totally unmerited manifestations of His grace is given in the Gospel of John; the book abounds in instance after instance wherein the Son of God went to the utmost lengths that men might believe. This fact is intimated in John's statement of the purpose of the book:

And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written THAT YE MIGHT BELIEVE that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name (John 20:30-31).





Surely if the purpose of the book is that "ye might believe," the incidents recorded in the book occurred for the same purpose. A study of the Gospel of John shows that every event, every message—one might almost say, every word—in this amazing piece of literature has one aim, namely, "*that ye might believe.*" It is teeming with instances of the gracious and loving condescension of the Son of God in seeking to make Himself known to those who could not naturally understand.

How humiliating and humbling it must have been for the Son of God to be forced to produce His credentials to those whom He had created and had now to save. When He spoke from His throne in glory, countless myriads of angels instantly and unquestioningly believed and obeyed; the glowing orbs of the heavens sprang into existence and implicitly followed His commands; the demons believed and trembled. His word was never doubted; His authority never questioned. But when this same Son of God sojourned on one of the infinitesimal domains of His immeasurably immense creation, He must ever be giving proofs in order that His Word might be accepted, and His Person recognized. And even with all the credentials, this infinitely humble Person was reviled, rejected, blasphemed, cursed. But to all this His constant response was an earnest appeal to faith, and a further adducing of credentials. We, with our stunted intellects and our complete lack of appreciation of the dignity and majesty of the Creator and Upholder of the universe, can in no wise realize what humiliation and shame the Lord Jesus endured so patiently at the hands of sin-blinded and unbelieving men. It was an amazing condescension for the Lord to go to Calvary; but it was a condescension just as great to seek to gain an entrance into the hearts of those for whom He died. His whole life of unheard-of longsuffering and gentleness was given over to the task of making it easy for us to believe that He was what He claimed to be—the Son of God.

Let us briefly consider the methods, as recorded in the Gospel of John, through which the Son of God endeavored to reveal Himself to mankind.

**T**HE sweetness of the Gospel lies mostly in pronouns, as *me, my, thy.* "*Who loved me, and gave Himself for me.*" *Christ Jesus my Lord.*" "*Son, be of good cheer, thy sins are forgiven thee.*"  
—Martin Luther



## I. CHRIST PRESENTED IRREFUTABLE TESTIMONY FROM RELIABLE WITNESSES

**T**HIS METHOD of proof has always been reasonable to men, and has been constantly employed by them. The Bible itself states that, "in the mouth of two or three witnesses shall every word be established" (II Cor. 13:1). The Saviour used this dependable method to meet man's need of light.

Knowing beforehand the hardness and blindness of men's hearts, the Lord sent a witness before Him to prepare His way, so that when He appeared He would be recognised and received. The whole purpose of *John the Baptist's* coming was to help men to believe: "There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light, *that all men through Him might believe.*" (John 1:6-7). He testified again and again to the identity of the Man of Nazareth:

Behold the Lamb of God that taketh away the sin of the world (John 1:29).

And I saw and bear record that this is the Son of God (John 1:34—compare John 3:26-30).

Besides these direct declarations, this man prophesied many things of unique character concerning the Lord Jesus. If Jesus actually fulfilled to the letter (as He did) these prophesies, what a powerful testimony they would be to His deity. And we find a few people—pitifully few indeed—did believe because of the fulfillment of these prophecies: "And many resorted unto Him and said, John did no miracle: but all things that John spake of this Man were true. And many believed on Him there" (John 10:41-42). But many were not yet convinced. Did the Savior then do as we in our carnality would have done? did He tell them to accept this credential or die in their sins, because He was disgusted with their blindness? No! not He! He but further manifested His limitless grace in adducing additional competent witnesses, so that they "might believe."

After an appeal to believe John's witness (John 5:33-35), the Lord Jesus appeals to a greater witness. It is the witness of His *works*.

But I have greater witness than that of John; for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me (John 5:36).

Christ changed water to wine, "and manifested forth His glory, and His disciples believed on Him" (John 2:11). He healed a nobleman's son with the result that the nobleman "himself believed, and his whole house" (John 4:53). He marvelously cured an impotent man, and the Jews caught the full significance of the deed and of His accompanying statements, and "sought the more to kill Him, because He not only had broken the

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# THE POWER of the CROSS

by PAUL HOLSINGER

**T**HE enemies of Christianity in the early centuries watched with jealous eyes the progress of the Christians, and we can easily imagine them saying, "Yes, it may triumph among the ignorant of the hills of Judea and the slum sea port towns of Asia Minor, but wait until it confronts the wisdom of the Athenians." But when Paul came to Athens he did not modify his message one whit, for we see him at Mars Hill boldly proclaiming Christ and the resurrection from the dead. Then at Corinth, the pleasure-loving Hollywood of ancient days, he said: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:18-24). Let us study this the power of the cross of Christ.

**F**IRST of all we see that the cross of Christ can break the power of every sin. This should be good news to those who are in the bondage of evil habits. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19). There is only one thing that will redeem men from the power of sin, and that is the blood of Christ. Every other system, and plan, and device has utterly failed, but there are thousands who, in view of the cross of Christ, can say, "Old things passed away, behold, all things became new." The Apostle himself triumphantly said, "I know this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

**S**ECOND: the cross of Christ can break the power of the self-life. That significant verse in Second Corinthians 5:15 tells us plainly that if this power be permitted to work in our lives, we will not live unto ourselves. "And that he died for all, that they which live

**P**ASTOR Paul Holsinger is nobly carrying on in Salt Lake City—a stronghold of Mormonism and "Modernism." Here is a sample of the message which he preaches. Let his ringing testimony stir your own heart, not only with renewed appreciation for the power of the cross, but also with a new burden of prayer for the messenger. He is standing almost alone in that state, for there are in it very, very few fundamental pastors. And as you pray for God to give power to his testimony, pray also that many other faithful messengers of the cross may be raised up to carry the light to those who sit in darkness and in the shadow of death in Utah and in other neglected parts of our country.

should not henceforth live unto themselves, but unto Him Which died for them, and rose again." Christ's dying upon the cross released sufficient spiritual power so that no matter how strongly sin is fortified in our life, or how selfishness would try to control the human temple, the power of Christ and the Holy Spirit is able to cleanse us and give us glorious victory. No wonder the Apostle cried, "But thanks be to God Which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

**T**HIRD: the cross of Christ can break the power of the world. As the Apostle saw the church at Galatia brought in bondage to the world, what was the remedy that he offered them? "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14). If we have but once come to Christ and tasted that the Lord is gracious we will say that from then on the world loses its charm. We are told of Ulysses and the sirens in ancient times. The sirens could sing so sweetly and with such charm that sailors who came within hearing of their voices were irresistibly drawn to the island against their better judgment and met a cruel death. Ulysses knew the danger of this island, so he commanded his men that they should tie him to the topmost mast so securely that he could not release himself; then he had wax poured into the ears of the sailors. As they approached the island Ulysses alone could hear the enchanting voices of

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# ONE MAN REDEEMED THE RACE

by RALPH E. OBITTS

**T**O SPEAK of Jesus Christ as a man is to present only one part of the truth. He is both God and man.

When the "Modernist" speaks of the "manhood of the Master," he means that Jesus was only a mere man, and not the Son of God. Also, the "Modernist" implies that Jesus was sinful like all other men by nature. These two views are blasphemously unscriptural. Jesus was the only Man ever born of woman, without an evil nature. But the "Modernist" perversion of truth need not make us afraid to consider Jesus Christ as a man. "There is one Mediator between God and man, the Man . . . ."

Though I emphasize the fact throughout this article that Jesus is the Son of Man, I realize that He is also the Son of God. Jesus Christ has God for His Father, and a virgin for His mother. He has a human body and soul, but no sinful nature.

The line of distinction between the humanity and and deity of our Lord and Saviour Jesus Christ involves the Infinity Principle. As Dean Fowler has written, "The Infinity Principle is that principle of divine revelation under which God lays down the line of demarcation between the finite and the infinite; giving all necessary explanations in the realm finite, and confining Himself to simple declarations of fact in the realm infinite; and under which He teaches us to walk by faith in the unexplained infinite." Such simple declarations as those to which Dean Fowler refers were made by the Holy Spirit, through the prophet Isaiah, in a passage which plainly says that Jesus Christ is God Himself. "Unto us a Child is born . . . . and His Name shall be called . . . . The Everlasting Father."

Granting fully and gladly that Jesus is very God of very God, let us leave that phase of the truth and consider the Man Who died for men. "It is expedient for us, that one man should die for the people that the

whole nation perish not. And this spake he (Caiaphas), not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only . . . ." (John 11:50-52).

## I. THE FIRST MAN RUINED THE RACE

**B**Y HIS own choice Adam became a sinner. God did not make him so. On the contrary, when Adam was created, he was a soul with the power to choose right. Instead of obeying the Lord there in Eden, he chose to sin. This caused a great change in him. The Lord had already told him what a sad thing would happen if he should eat of the tree of the knowledge of good and evil: "In the day that thou eatest thereof thou shalt surely die." Adam chose to disobey by eating of that tree, and as a result he died that very day, spiritually, although he lived on physically for many years. When he fell, Adam exchanged life for death.

By our choosing sin every one of us has identified himself with the head of the ruined race. Of course we could accept the fact of Adam's federal headship upon the plain statement of Scripture, "In Adam *ALL* die," without any further proof. But we do not have to confine ourselves to that, because we can see that every one sins. We all sinned in Adam, and we all have sinned ourselves. Our sins prove conclusively that we are just like our forefather.

"Death passed to all mankind in turn, in that all sinned" (Rom. 5:12, Weymouth). In God's sight, according to this verse, every one is responsible for that first disobedience. The translation of this verse in the King James' version is a bit misleading on this point, because it says, "all have sinned," whereas the Weymouth translation gives us a more accurate idea of the original in saying, "all sinned." The Greek verb here is in a tense which signifies one definite act. The one definite act of sin in which all sinned, was Adam's disobedience, in which, as the head of the race, he chose sin. Through

**H**OW refreshing is the attitude which Obitts takes in saying that we may accept the declaration of God's Word that Christ is both God and man, even though we cannot explain it. And how much needed is his emphasis on the fact that Christ not only died as a man, but rose from the dead, "the man Christ Jesus," Who ever liveth to intercede for us. This article is a good antidote for the poison of Russellism, which teaches that in His incarnation Christ became a man—nothing more—nothing less, and that on the cross He sacrificed His humanity forever, leading to the blasphemous assertion that "the man Christ Jesus is dead, forever dead." May God give us more witnesses who will faithfully proclaim the deity and perfect humanity of our Lord Jesus Christ, both in His life upon this earth, and in His resurrection from the dead.

*HOW intensely interesting the birth of that Child Whose name is called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," but for Whose birth we all must have died eternally, and but for Whose birth it would have been better none of us had been born.*

—A. Guthrie

his choice, and our choice in him, "Death passed upon all men." The whole race was ruined, and condemned to eternal torture.

## II. ONE MAN DIED FOR OUR OFFENCES

**T**HERE has been in all human history one perfect man—only one. He was a Man in whom nobody could find a fault. He asked, "Which of you convinceth me of sin?" and not one could answer a word. He was tested in all points and found to be without sin. When the Devil came to Him, he found no response in Him. The testimony of God from heaven concerning this Man's perfection was unqualified. This perfect Man was the Lord Jesus Christ.

This one Man was accepted by God as representing all men. This was true of His death, for we read that "He tasted death for every man." It is unnecessary to explain *how* one could die for all. We can take the plain statement of God's Book, and believe it. When Jesus Christ died, He accounted for the guilt of the whole race. Of course this is not saying that every one accepts the forgiveness provided at Calvary. A few accept, and many reject. But nevertheless forgiveness was provided for all. Some teachers fail to see the extent of Christ's sacrifice. For example, Arthur W. Pink says, "Christ *did not* bear the sins of all mankind" (*The Sovereignty of God*, p. 80). But the Scripture says, "That He by the grace of God should taste death for every man" (Heb. 2:9), Arthur Pink to the contrary notwithstanding. "It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race" (Rom. 5:18, Weymouth).

## III. ONE MAN ROSE TO MAKE ALL RIGHTEOUS

**"IN THAT** He died, He died unto sin once; but in that He liveth, He liveth unto God." When Jesus Christ rose from the grave, He arose a perfect, sinless, and positively righteous Man. His righteousness was not merely innocence. His righteousness includes all the goodness, holiness, mercy, and love of the Son of God. And He arose to live forever. He shall never die.

The risen Christ has the power to impart His perfect nature to any one who will receive Him.

Receiving that nature is the new birth, just as definitely as receiving the old nature occurs at physical birth. And it is not too strong a statement when we say that a man upon believing receives the nature of Christ Jesus. In fact the Scripture says as much: "Unto us are given exceeding great and precious promises: that by these ye might be partakers of the divine nature" (II Pet. 1:4). It is by virtue of our receiving His nature that we are called the children of God.

## IV. IN CHRIST SHALL ALL BE MADE ALIVE

**T**HIS second Adam is the new Head of the race. God did not leave our race ruined, with no hope. Of course we had no hope among ourselves. Every descendant from Adam was tainted with sin, and was a sinner. If any hope could be found for the reclaiming of mankind, it had to come from God Himself. God was so gracious that He sent His own Son down to the earth to redeem this ruined human race. His Son emptied Himself to take upon Himself the form of a man. And He was a man in every sense of the word except for sin: He was without sin. This Man qualified as the new federal Head of the race. He was a perfect Man. And God has chosen Him to be the new Head—the Man in Whom the race receives what was lost by Adam. By this statement I mean to imply only what is implied in the Scripture, "As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

In Christ Jesus there is provided full salvation for every man. Eternal life is provided for every man. Forgiveness is provided for every one. Righteousness is provided for every one. All that is necessary for anyone to do to avail himself of this provision, is to take it. Sad it is, indeed, that so few take what God is offering through that great purchase made at Calvary when Jesus Christ bought us all. But comparatively few are willing to choose the gift of eternal life. But if he will, the sinner may identify himself forever with Christ Jesus.

This one choice to accept Christ brings forgiveness from all the guilt of sin which has resulted from our fall. All the sins charged to a man's account (both past and future) are forgiven when he identifies himself with the second Adam by choosing to receive Him as

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# LAW AND GRACE

STUDY NUMBER TWELVE IN A SERIES OF OUTLINE STUDIES ON

## THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

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*WITH this study we take up another of the great distinctions of the Word of God—the distinction between law and grace. A clear understanding of this distinction is essential if one is to be guarded from the heresies of the day, for right at this point is where Seventh Day Adventism, and many others go astray. It is also essential if one is to live a balanced Christian life, for the old nature is constantly seeking to rob the soul of the liberty which is his in grace, and to bring him into bondage to law. Proper apprehension of the distinction between law and grace, therefore, involves the difference between truth and error; between victory and defeat.*

### INTRODUCTION:

We find that the Holy Spirit of God handles the subject of the LAW from two standpoints: a. the dispensational; b. the personal. We shall first investigate the teaching of God's Word concerning the Law, from the standpoint of dispensational truth.

### I. LAW FROM THE DISPENSATIONAL STANDPOINT

#### A. Jesus lived out His earthly life under the Law dispensation

Gal. 4:4—"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law."

"Made of a woman"—no mention of a man, hence indicating the virgin birth. "Made under the Law"—no mention of identification with any other dispensation, hence indicating that THE LAW is the dispensation of the life of the Saviour.

#### B. The full-orbed section of the Law dispensation runs from Sinai to Calvary

Gal. 3:19—"Wherefore then serveth the Law? It was added because of transgressions, till the Seed should come . . . ."

The coming of the "Seed," as set before us in this passage, does not refer to His coming to the manger of Bethlehem, nor His coming to the temple at twelve years of age, nor His coming to the Jews to preach the Kingdom, but does have direct reference to His coming to Calvary "to redeem." The whole of Galatians three swings on Calvary. Since we already know when the Law was given, back in

Exodus 22, we see the wonderful sweep of this passage. The Law was added at Sinai and was to continue "UNTIL" (note the until) the Seed should come. That is to say, until CALVARY. Hence, the Law in its full-orbed manifestation, extends from Sinai to Calvary.

#### C. Jesus was crucified at a meeting of the ages

Heb. 9:26—" . . . but now once in the end of the world (conjunction of the ages) hath He appeared to put away sin by the sacrifice of Himself."

A translation of the expression "end of the world" which specially brings out the meaning of the Greek is "conjunction of the ages." Thus the passage falls into harmony with the one just considered (Gal. 3:19) and teaches that the hour when Jesus "put away sin" on Calvary was the very hour when an old dispensation was passing out and a new one about to enter—a conjunction of the ages.

#### D. Jesus fulfilled and did away with the Law

##### 1. He fulfilled the Law

Matt. 5:17—" . . . I am not come to destroy (the Law), but to fulfil."

When He "fulfilled the Law" it was not for Himself. It was for us. Because the Scripture says "that we might be made the righteousness of God (the fulfillment of the Law is the righteousness of God) in Him."

##### 2. He did away with the Law

##### a. He did away with the Law by nailing it to His cross

Col. 2:14—"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

The Law is done away. He nailed it to His cross.

##### b. He did away with the Law because it could not give life

Gal. 3:21—" . . . if there had been a Law given which could have given life, verily righteousness should have been by the Law."

The Law was destitute of the power to give everlasting life—hence it is put aside. Paul makes it pretty clear when he says in the same context, "The Law was our schoolmaster . . . we are no longer under a schoolmaster" (Gal. 3:24-25).

##### c. He did away with the Law because all who were under it were under a curse

Gal. 3:10—"For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not

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# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

The Borneo, Philippines Mission is an organization adhering to the fundamentals of the faith, which is doing an aggressive work in the islands its name designates. A good picture of one phase of the work is seen in this excerpt from a missionary's letter:

"We ventured where no white man had ever been, and perhaps no civilized man of brown. There were no trails; we crossed four mountain ranges, covered with dense forests and jungle all the way. For six days the creekbeds down the ravines and canyons were the "trails" we picked, always wading in cold, swift water, climbing over rocks, and around swift waterfalls. It was wild country, just as nature left it—the home of the wild man living in the most primitive darkness. It was our privilege to bring the Gospel and show the Way to those who had never heard. We camped in the woods surrounded by real wild men, armed with bows and poisoned arrows, yet we felt safe, knowing that the Lord had led us there. On this trip we found an open door to three large tribes, absolutely devoid of any knowledge of God. What an opportunity! . . . The last gospel trip I was on was most encouraging. Over three hundred were saved. The Lord swept away all indifference and antagonism, and made them eager and hungry for His Word."

Mr. and Mrs. Harold Tuggy of the Orinoco River Mission, who visited us during the early part of their furlough, are in Los Angeles awaiting the provision for their return to their field in Venezuela. Here is an opportunity for others of God's people to stand by.

A few lines from the monthly report of the Fundamental Evangelistic Association will give a little insight into recent work done by that organization, under the leadership of Rev. Marion H. Reynolds.

"Our shop meetings, locally, have been started with blessed results. Five definite conversions took place the other noon at one place . . . .

"Our tent campaign closed with some thirty-seven conversions at Simi. As a result the Neighborhood Gospel Mission was organized . . . .

"It was just a suit of clothing sent in by a friend. In answer to prayer God sent the man in who should have it. While he was in the office he came to know Christ . . . .

"A revival meeting at First Fundamental Church (Los Angeles), conducted by Mr. Reynolds, assisted by the singing Farrars, met with marked blessing. A number of decisions for Christ resulted."

"An unusual occurrence came to our notice here in San Francisco, when a British steamer made port," says a letter

from the Immanuel Mission to Seamen, directed by Rev. Oscar S. Zimmerman. 'The ship had been in a bad storm and God had spoken to hearts. No wonder that one Christian on board was strengthened, a backslider restored, and a new convert won while in our port. A man who was to be relieved from watch during the night waited in vain for the seaman's appearance; another was sent to see what was delaying the former, but he likewise did not come back. A storm was raging at the time, and neither man was seen again—undoubtedly both were washed overboard without warning. It made the others of the crew think, as it brought them face to face with the realities of death and eternity.'

In forty or fifty ports over the world, ships of every kind are visited by men of this mission with the Gospel message.

The South Africa General Mission, under God's blessing, has brought into being on behalf of its founder, Dr. Andrew Murray, a very fitting memorial—a forward movement in Angola, Portuguese West Africa. We are happy to learn that the missionaries who have gone out to labor in that field have had the joy of reaping some of the whitened harvest.

Ill health recently compelled Dr. W. B. Riley to take a vacation. His doctors recommended that he go to Arizona, which he did; and while there he had opportunity to observe closely the work of Pastor Richard S. Beal, of the First Baptist Church of Tucson, who is also a member of the Board of Directors of The Denver Bible Institute, and a member of the editorial staff of "Grace and Truth."

We are happy to have the privilege of passing on to our readers Dr. Riley's testimony concerning the ministry of our beloved Brother Beal.

"It has been good to observe the work of Dr. R. S. Beal in this city. He has a beautiful church building, magnificently located, and fine audiences, and membership of over fifteen hundred; and he has the sort of popularity that every minister should crave. The orthodox Christians appreciate him, the heterodox ones fear him, and the more godless hate him, all of which evidences his faithfulness as a preacher of the Word and a spokesman of power."

We are happy also to be able to say that Dr. Riley's vacation, the first in half a century, has been used of God to restore his health and strength, and he is planning an extensive series of evangelistic campaigns in company with Mr. and Mrs. Arthur W. McKee.



# UNEVANGELIZED AFRICA

## LO! A GREAT MULTITUDE

TODAY, more than a million people in ONE tribe near Lake Kivu, Belgian Congo, are still sitting in darkness and in the shadow of death, being bound in affliction and iron—UNTOUCHED by the Gospel! And a hundred miles away are two other great tribes who have not heard, bound with the iron chains of superstition, and fear of evil spirits. The sea of physical suffering is so great that it cannot be comprehended in this land where doctors, hospitals, and clinics are so plentiful!

How shall they call on Him in Whom they have not believed? How shall they believe in Him of Whom they have not heard?

WHOSE IS THE RESPONSIBILITY that every nation, tribe, and tongue in this land of DARKNESS has not heard of Him Who said, "I am the Light of the world, he that followeth Me shall not walk in darkness but shall have the light of life"? It was to His own that He said, "GO YE into all the world and preach the Gospel to every creature!"

How shall they hear without a preacher?

LIFT UP YOUR EYES AND LOOK—The cry comes from the workers now on the field, "Oh, if the people at home could only see these multitudes of people bound hand and foot by the Evil One, in sin and in suffering, these poor, filthy, lost souls, they would fall upon their faces before God and PRAY and COME and GIVE!" These humble workers who have heard His call and have gone to Africa, giving their lives, their families, and their savings into His hands, make no boast; they merely ask that the children of God who still believe He answers prayer shall hold their work and themselves before Him in earnest intercession, that He will send MORE LABORERS into His harvest field. The field is so large, the need is so great; many, many more workers—doctors, nurses, teachers, men and women Spirit-filled, who are called by Him—are needed on the stations already established, and to open the new

stations that MUST BE OPENED at once. The TIME IS SHORT! If He comes today, will He say to us, "Why stand ye here all the day idle?"

How shall they preach except they be sent?

TWELVE SOLDIERS of the cross of our Lord Jesus Christ are standing at attention—READY—WAITING—TO GO! Will you pray them out? Philippians 4:19 is a precious promise, let us cry unto Him with an earnest faith that will not let Him go, "Lord, send forth laborers into Thy harvest field, and send them SOON, and endue each life with Thy mighty power that each may be a fruitful messenger for Thee!"

God is moving! Since writing the above, two applications have come to us. We praise Him!

### Receipts—July, August, September

General Fund		Designated		N. E. & T.	
No.	Amt.	No.	Amt.	No.	Amt.
791	2.50	792	5.00	815	20.00
793	1.00	799	5.61		
794	20.00	801	83.33	Native Boys and Girls	
795	1.00	802	5.00	798	5.50
796	1.00	806	5.00	800	3.00
797	1.00	807	112.50		
803	1.00	808	112.50	Hut Tax	
804	1.00	809	83.33	810	10.00
805	2.00	814	5.00		
811	1.00	816	83.33		
812	10.00	817	5.27		
813	1.00	820	5.00		
818	3.00				
819	1.00		510.87		
	46.50				
Balance July 1, 1932					287.86
Receipts					595.87
					883.73
Disbursements					549.73
Balance October 1, 1932					334.00

### ON THE FIELD

Rev. and Mrs. Howard Bigelow and two children  
Mr. David Doerksen  
Dr. and Mrs. E. L. Harris and three children  
Rev. and Mrs. Paul F. E. Hurlburt and six children  
Rev. and Mrs. Frank E. Manning  
Rev. and Mrs. A. G. McIntosh and two children  
Mrs. Bety Hurlburt, on furlough  
Two associate members on vacation

### PACIFIC COAST COUNCIL

President: Home Director and Treasurer:  
Rev. Chas. E. Fuller John Kaye  
Vice President: Advisory Director:  
Rev. Frank Lindgren Rev. Chas. E. Hurlburt  
General Director:  
Rev. Paul F. E. Hurlburt, Lubero, Belgian Congo, East Africa

### UNEVANGELIZED AFRICA MISSION

Interdenominational, Evangelical, FAITH Mission  
Los Angeles, California 536 South Hope Street,

Make your Christmas giving count for God. See page 448.



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## CAN A YOUNG MAN TRUST HIS SAVIOUR?

Here is a small book with a vital message. As the title indicates, the book is addressed primarily to the unbelieving young man of today. Its object is to lead such a one to place his faith in Christ Jesus. There is a warmth and pleasantness of style in the book that will prove a blessing to every reader, but we would especially recommend it as making an appropriate gift to either the high school or college student.

The handling of the subject is most excellent. In the introductory chapter Mr. Gook literally covers the whole of Revelation, showing how all parts of the Scripture are one in proclaiming the deity of Christ. He considers type after type, and prophecy after prophecy, demonstrating that "the beams from every lamp of prophecy converge in one Man, and one Man only. That Man is Jesus Christ, the Saviour outlined in the Gospels." In the New Testament, Mr. Gook points out, not only do the apostles and disciples witness to the divinity of Jesus, but His enemies as well; not only men, but angels, and God. In the second chapter he proves from the fact of Christ's absolute frankness and integrity during His earthly life, that His Word may be accepted as the absolute truth. The last three chapters deal with the work of Christ—past, present, and future. Under the past and future aspects of Christ's work the discussion, as might be expected, centers about the cross and the second coming. In discussing Christ's present work, however, Gook deals with the fact that Christ is now engaged in the mission of calling men to faith in Himself—not that phase of Christ's present work most frequently discussed, but certainly that most appropriate in view of the subject of the book. The appeal to accept the Saviour is made most forcefully and effectively.

"CAN A YOUNG MAN TRUST HIS SAVIOUR?" by Arthur Gook. Paper, 7¼x4¾ inches, 64 pages. Price \$\$.20. Published by Pickering and Inglis, 14 Paternoster Row, London.

## HEBREWS AND TITUS

In the olden days, the people of Israel were taught the things of God when the Lord's servant would stand before the great gathering of the congregation to read the scroll and make plain its meaning by his comments as he read along. How much more convenient it is for us today, when a servant of God writes his comments in a book which we may read any time, anywhere. Such a book is Dr. Ironside's "Hebrews and Titus." The author is an able Bible teacher who honors both the written Word and the living Word as he unfolds the meaning of the text. He brings out the truths of Hebrews with clarity of doctrine while he makes their practical blessing available. His book is really helpful. The book of Hebrews is rich ground

for Bible study; and Dr. Ironside does not fail to let his reader get the blessings of its truths. Anyone who loves the Lord should enjoy reading this exposition, for the reader cannot fail to grow in the knowledge of the Lord Jesus Christ.

"STUDIES IN THE EPISTLE TO HEBREWS; ALSO LECTURES ON THE EPISTLE TO TITUS," by H. A. Ironside, Lit.D. Cloth, 7½x5 inches, 192 pages. Price \$1.00. Published by Loizeaux Brothers, 19 West 21st St., New York, N. Y.

## THE RETURN OF THE TIDE

Here is a most timely story. It deals with the very problems which many of God's children are now facing—problems which are calculated of the adversary to discourage our souls and to get us occupied with ourselves instead of with our Lord. And it deals with these problems in a manner which stimulates one's faith in the Word of God and deepens his confidence that God is able and willing to meet our needs and to solve our problems.

This is distinctly a book for young people; and it will meet a real need in the realm of "fiction with a message." It is fully on a par with the books "Under Whose Wings," and "Eyes in the Dark," by the same writer; and to those who have read these other books, no higher recommendation can be offered.

"THE RETURN OF THE TIDE," by Zenobia Bird. 5¼x7¾ inches, 226 pages, cloth. Price, \$1.50. Published by Fleming H. Revell Company.

## BULLINGERISM, OR ULTRA DISPENSATIONALISM EXAMINED

A clear and discriminating investigation and exposé of the fallacies and heresies in the teaching of the late Dr. E. W. Bullinger. The discussion is worthy of special commendation because of the fine Christian spirit shown by Dr. Hoste as he uncovers the subtleties and dangers of Bullingerism. It should be read by all who are interested in the controversies which are stirring the minds of fundamentalists and dispensationalists.

"BULLINGERISM, OR ULTRA DISPENSATIONALISM EXAMINED," by Wm. Hoste, B.A. A 32 page brochure published under the imprint of Light and Liberty Pub. Co., Fort Dodge, Iowa. Price \$.05 each; \$.50 per dozen.

All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook. Remember, "The Institute Book Nook pays the postage."





# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

**"NOT BY MIGHT, NOR BY POWER,  
BUT BY MY SPIRIT, SAITH THE  
LORD"**

(Zech. 4:6).

I. THE SALVATION OF OUR SOULS IS NOT BY  
MIGHT, NOR BY POWER, BUT BY THE SPIRIT  
OF THE LORD

I Pet. 1:23 (cf. II Pet. 1:21)  
John 3:5  
Eph. 4:30

II. THE TRANSFORMATION OF OUR LIVES IS  
NOT BY MIGHT, NOR BY POWER, BUT BY  
THE SPIRIT OF THE LORD

Rom. 12:2  
Titus 3:5  
Col. 3:10  
I Cor. 2:12-14

III. THE FRUITFULNESS OF OUR SERVICE IS NOT  
BY MIGHT, NOR BY POWER, BUT BY THE  
SPIRIT OF THE LORD

I Cor. 2:4  
I Cor. 12:7, 11, 12  
Eph. 5:18

IV. THE RESURRECTION AND GLORIFICATION OF  
OUR BODIES IS NOT BY MIGHT, NOR BY  
POWER, BUT BY THE SPIRIT OF THE LORD

Rom. 8:11  
Rom. 8:23—cf. vss. 18-19

—H. A. W.

## THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS

INTRODUCTION: Philippians 3:8

I. THE EXCELLENCY OF THE KNOWLEDGE OF  
CHRIST

Prov. 2:3-5  
Col. 2:3

II. SATANIC OPPOSITION TO THE KNOWLEDGE  
OF CHRIST

II Cor. 4:4-6  
II Cor. 10:4-5  
Rom. 1:28

III. THE BLESSINGS OF THE KNOWLEDGE OF  
CHRIST

A. Life—John 17:3  
B. Assurance—II Tim. 1:12  
C. Strength—Dan. 11:32  
D. Guidance—Prov. 3:5-6  
"Acknowledge" literally "Know"  
E. All things that pertain to life and godliness  
II Pet. 1:2-3

CONCLUSION: II Pet. 3:18

—H. A. W.

## THE PATH TO PEACE

"Thou wilt keep him in perfect peace, whose mind is  
stayed on Thee; because he trusteth in Thee" (Isa. 26:3).

I. ONE CAN OBTAIN PEACE THROUGH OCCUPA-  
TION IN THE PERSON AND WORK OF CHRIST  
Isa. 26:3

II. SUCH OCCUPATION CAN PRODUCE PEACE  
ONLY AS IT IS THE OCCUPATION OF THE  
BELIEVER

A. No peace to the wicked  
Isa. 57:21  
B. It lies in believing  
Rom. 15:13

III. SUCH OCCUPATION CAN PRODUCE PEACE  
ONLY AS IT IS THE OCCUPATION OF ONE  
WHO KNOWS HIM—Hence Bible Study Is Essen-  
tial

Ps. 119:165

IV. SUCH OCCUPATION CAN PRODUCE PEACE  
ONLY AS IT IS THE OCCUPATION OF ONE  
WHOSE BURDENS ARE KNOWN, COMMITTED  
TO GOD, AND BORNE BY HIM—Hence Prayer Is  
Essential

Phil. 4:6-7

—H. A. W.

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

First Quarter, Lesson 6

Sunday, February 5, 1933

## JESUS CHOOSES THE TWELVE

Lesson Text: Mark 3:7-35  
(Assigned for Printing: Mark 3:7-19a)  
Devotional Reading: Isaiah 55:1-11

### Golden Text:

**"I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16).**

Today's lesson Scripture falls into three divisions. It affords us material for a study concerning Fruitfulness, a study concerning Sin, and a study concerning Fellowship.

### I. A STUDY CONCERNING FRUITFULNESS

Our Golden Text crystallizes the central truth of the first part of our lesson, which is the part assigned for printing, for it reveals our Saviour's purpose in choosing the twelve. To them He said, "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16).

Both before and after our Lord called the twelve, He set His disciples an outstanding example of fruitfulness. When He spoke, it was with power, and multitudes hung upon His words. And the truths which He spoke He emphasized by the miracles which He wrought, for the preeminent purpose of those miracles was to picture and confirm the spoken truths. Both His miracles and His words were mightily used of God to convict souls, to draw them to Him, and to lead them to trust Him as their Saviour. The visible evidence of the fruitfulness of our Lord's ministry, in the passage now before us, is the fact that everywhere He went the multitudes thronged Him (Mark 3:9-11, 20).

Our Lord also testified His purpose that His disciples should be fruitful. When He ordained the twelve, He did it "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out demons" (Mark 3:14-15). In doing this our Lord was making His disciples servants and co-workers together with Himself in the accomplishing of His plans and purposes. It is true that the working of the physical miracles had a dispensational limitation, but the preaching of the Word, and the miracles of grace which are wrought through the preaching of the Word still continue. And as in the days of His earthly life, it was our Lord's purpose that His disciples should serve Him and work

together with Him in the fulfilling of His ministry, so today He wants to use each of His children in the out-working of His purposes of grace. In other words, He wants us to be as fruitful in the work which He has given us to do as were the disciples in the task which He committed to them. And so, in a very real sense, He is saying to us, "I have chosen you, and ordained you, that ye should go and bring forth fruit," and to those who will gladly and wholeheartedly respond and enter into His purpose for their lives, He gives the promise, "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30—see also II Cor. 5:19 to 6:1).

In this connection we need to bear in mind that the Lord has made provision which makes it possible for us to bear fruit. He has said, "Without Me ye can do nothing" (John 15:5). But over against this decisive repudiation of puny human efforts He has set the promise, "He that abideth in Me, and I in him, the same bringeth forth much fruit" (John 15:5). What a promise! He Who in His earthly life was so amazingly fruitful dwells in us, and as we yield to Him He exercises through us the same power which He exhibited in His own person.

Doctor Meyer beautifully illustrated this in a conversation which he had with a young man on a train some years ago. As he seated himself beside this young man Doctor Meyer noticed that he was reading "The Imitation of Christ," by Thomas A. Kempis.

"A grand book," said he, by way of opening the conversation, "but I have something better."

"Something better than 'The Imitation of Christ'?" asked the young man in astonishment.

"Yes," said Doctor Meyer, "I have never been much good at imitation, as my old master in painting discovered many years ago. But if my master could have infused his spirit and skill into my brain and hand, and wrought through my members, he could have taught me to paint canvasses which were comparable to the masterpieces which were the production of his own genius. And this is what Christ has done for me. He has taken up His residence in my heart and has undertaken to live out in me His own incomparable life, so that now I do not have to





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The index for volume 10 will be ready next month, and will appear in the January issue, but you need not wait to send your copies to be bound. Just send them now, and we will furnish the index, without extra charge.

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imitate Christ, but instead, Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.' Just so Christ has imparted to us His own nature; He Himself dwells in us, and when He calls us and ordains us to bring forth fruit, He undertakes Himself to bear that fruit through us as we yield ourselves to Him" (Gal. 2:20; Col. 1:27).

### II. A STUDY CONCERNING SIN

But now we must turn to the second division of our lesson, in which our Lord voices a solemn warning against committing the unpardonable sin.

Seeing our Lord's amazing power over the demons, the scribes accused Him of being in league with the prince of the demons. "He hath Beelzebub, and by the prince of the devils (demons) casteth he out devils (demons)" (Mark 3:22). In His answer our Lord identified Beelzebub, the prince of the demons, as Satan. The scribes said in effect, therefore, the power of Christ is the power of the Devil.

This accusation called forth from our Lord the most solemn warning against committing the unpardonable sin. First He showed them the folly of their reasoning, inasmuch as Satan was working against himself, if he were actually giving Christ power to cast out demons. And then He said, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:28-29). And to this the explanation is added, "Because they said, He hath an unclean spirit" (vs. 30).

Our Lord's warning was prophetic, for the unpardonable sin will be the sin of the Great Tribulation. It will be identical in kind with the sin of the scribes. They said that the power of Christ was the power of the Devil. In the Great Tribulation men will say that the power of the Devil is the power of God, for they will worship the Antichrist (the beast), whose mighty works will be wrought in the power of the Devil (the Dragon) (Rev. 13:2, 4, 12-15). And of the worshippers of the beast it is written, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11).

It is significant also that in connection with His warning against the unpardonable sin, our Lord should have prophesied His own coming and the judgment of the Devil and his henchmen. This He did when He said, "No man can enter into a strong man's house (the context indicates that it is Satan who is in mind) and spoil his goods, except he will first bind the strong man; and then he will spoil his house" (Mark 3:27). It will be at the second coming of Christ that Satan shall be bound and his house shall be spoiled (Rev. 19:11-20:3).

It is exceedingly significant also that this account of our Lord's encounter with the scribes should be sandwiched in between the other two divisions of our lesson. Our Lord Himself was opposed by Satan and his servants, who sought in every possible way to prevent Him from reaching souls and bringing blessing to them; so when any child of God yields his life to the Lord and begins to bear fruit for Him, he may be sure that he will encounter Satan's opposition. Then, too, the opposition and blasphemy of the scribes furnish a dark background of rebellion against the Lord, against which the obedience and fellowship of His children, to which the last division of our lesson directs particular attention, stands out in bright relief.

### III. A STUDY CONCERNING FELLOWSHIP

There are those who tell us that Mary, the mother of our Lord Jesus Christ, has a much greater influence with Him than has the ordinary believer, by virtue of the fact that she WAS His mother; and these people, the Roman Catholics, encourage their followers to pray to Mary, asking her to intercede for them with Christ. In fact, so greatly do they emphasize the virtue of Mary's intercession, that some of the prayers in their prayer books go so far as to base our hope of salvation upon it, as, for instance, in the prayer of Saint Alphonsus de Liguori, who calls her "the advocate, hope, and refuge of sinners," and says, "In thee I put all my trust, all my hope of salvation." To this blasphemy today's lesson affords a convincing answer.

Our Lord did not despise human relationships; rather, He glorified them. Could any scene be more eloquent testimony of the love of a son for his mother than that which was witnessed at the cross, when our Lord so tenderly committed Mary into the keeping of the beloved disciple, charging him to care for her as for his own mother (see John 19:26-27). And again and again throughout the Word of God children are charged to honor their parents (Eph. 6:1-3; I Tim. 5:4, 8).

But in the Scripture which we are studying our Lord plainly and convincingly showed that in spiritual matters His mother had no claim upon Him which was not shared by all believers. When the message was brought to Him, "Behold, thy mother and thy brethren without seek for Thee," He said, "Who is my mother, or my brethren?" And looking upon them that sat about Him He said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is My brother, and My sister,

Let your Christmas giving bring vital spiritual blessing to your friends. See page 448.





and mother." What thrilling assurance these words afford! The humblest believer, by virtue of the fact that he is a believer, and thus obedient to the will of God, has the same right of approach to Christ, and the same claim upon His loving and sympathetic interest as the members of His own earthly family. What privileges of fellowship are thus opened to us. And clearly the condition is set forth on which we may enjoy those privileges—we need simply to be obedient to the will of God, concerning which it is written, "This is the work of God, that ye should believe on Him Whom He hath sent" (John 6:29—see also John 6:40; 1:12-13; Heb. 10:10).

### VITAL-TRUTH ILLUSTRATION

The president of one of the largest banks in New York City told that after he had served for several years as an

office boy in the bank over which he now presides, the then president called him into his office one day and said, "I want you to come into my office and be with me." The young man replied, "But what do you want me to do?" "Never mind that," said the president, "you will learn about that soon. I just want you to be in here with me." "That was the most memorable moment of my life," said the great banker. "Being with that man made me all that I am today."

What must the disciples have received, by being with Jesus? "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

—"Christian Herald"

First Quarter, Lesson 7

Sunday, February 12, 1933

## JESUS TEACHING BY PARABLES—FOUR KINDS OF HEARERS

Lesson Text: Mark 4:1-20  
(Assigned for Printing: Mark 4:1-10, 13-20)  
Devotional Reading: Psalm 119:9-16

### Golden Text:

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John 15:8).

Sometimes people are puzzled by the fact that passages which are apparently parallel in two or more of the Gospels do not use exactly the same language, or do not deal with exactly the same facts. Perhaps a word will be helpful, therefore, about such differences, before we discuss today's lesson, for in it we find a clear illustration of those differences.

Today's lesson text apparently deals with the same general facts which we find narrated in the thirteenth chapter of Matthew. In both, the setting is the same. In both, we find the parable of the Sower and the Seed, and in both is the parable of the Mustard Seed. In these two parables we find some differences—for instance, the language is slightly different. In the thirteenth of Matthew, in speaking of the fruit of the good ground, the greatest is put first, and the least is mentioned last . . . some an hundred-fold; some sixty fold; some thirty fold. In Mark this order is reversed—the least being put first, and the greatest last (cf. Matt. 13:8; Mark 4:8). Again, in the thirteenth chapter of Matthew we are told specifically that the mustard seed became a tree; whereas in the fourth chapter of Mark we are told simply that it "becometh greater than all herbs" (cf. Matt. 13:31-32; Mark 4:30-32). But there are greater differences than these between these two chapters, for in the thirteenth chapter of Matthew we are told of the parable of the Wheat and the Tares, and its interpretation is given; and of the parable of the Leaven, the Hid Treasure, the Pearl of Great Price, the Drag Net, and the Householder, none of which are mentioned in the fourth chapter of Mark. But in Mark we are told of a parable of sowing and reaping which is not mentioned in the thirteenth chapter of Matthew. Why these differences?

Two reasons may be suggested for the differences between these passages.

In the first place, there seems to be a principle in God's giving of His Word that He does not in any one Scripture give us all the information concerning the things of which he speaks, but adds details or explanations in other passages dealing with the same things. Thus it is necessary to gather together all the passages dealing with the same subject in order to have all the light which God's Word sheds on that particular subject. So in the passages before us, it is necessary to have both, to have all our Lord said on that particular occasion. And in doing this our Lord

did wisely, for He could have chosen no better means than this to stimulate His children to a diligent search of the Scriptures, which will yield their greatest treasures only to those who are most diligent and prayerful in the study of them. Because one passage does furnish information which another passage omits, each passage sheds light upon the interpretation of every other passage dealing with the same subject.

But there is another reason for the difference which exists between the thirteenth chapter of Matthew and the fourth chapter of Mark, and that is that the different writers of the Gospels, though all were inspired of the Holy Spirit, were writing from different points of view. In Matthew the emphasis is upon the Kingdom aspect of the truths presented, consequently many parables are given and many details are furnished which do not appear in the parallel chapter in Mark, which we are now studying, and all of these parables and all of these details in Matthew contribute to the development of the point of view from which Matthew wrote, and emphasize the fact that it WAS his point of view. On the other hand, Mark is speaking particularly from the viewpoint of service, and of individual responsibility; and his account of the parables include only such material as is best fitted for his purpose. The differences in viewpoint of these different books, therefore, explain many of their seeming discrepancies, and these very differences furnish a clue to the aspect of truth which the Holy Spirit is emphasizing in inspiring each writer to write as he does.

And now let us devote ourselves to the study of the lesson. As we do this, we find that three salient facts crystallize its message to us. First, we have here

### I. A PRINCIPLE OF REVELATION

When our Lord had spoken the parable of the Sower and the Seed His disciples asked Him about the parable. In answer He said, "Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mark 4:11-12).

At first this seems a hard saying; but when we turn to Matthew we find an explanation. God had not blinded the eyes of Israel, stopped their ears, nor hardened their hearts. It was they who had done these things. "For this people's





God's children should not help to perpetuate the

## SANTA CLAUS LIE!



Listen for a moment!

"God says, 'Be not conformed to this world.' The Santa Claus issue is the type of thing the Lord is speaking of. Santa Claus is distinctly worldly. He does not possess one redeeming feature. Where is the instructed child of God who would seek to defend this heathenish scarecrow—this Babylonian bugaboo? What fellowship can God's little flock have with the sickening vaudeville which is the common performance witnessed in the average Christmas entertainment, upon the excited arrival of this Romish hobgoblin? What right has this be-whiskered monster to intrude himself upon our meditations of Him Whose coming was announced by the Heavenly Chorus? When we have the privilege of worshipping God's everlasting and true Messiah, shall we recidivate to Babylon's spurious Messiah? Why should we join with the huzzah's of the world for this mephistophelian clown, when God is opening to us the joy of service for and communion with the manger-cradled Babe of Bethlehem? 'Be not conformed to this world,' is God's inspired command. We gladly obey and turn our backs forever upon the thing called Santa Claus."

This paragraph is quoted from the conclusion of Dean Fowler's booklet,

### Santa Claus and Christmas

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heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15). That little expression "their eyes THEY have closed" places the responsibility where it belongs. In dealing with those people as He did, our Lord was simply leaving them to their own choice. He was not unwilling to forgive their sins—in fact He was not willing that any should perish (II Pet. 3:9; John 3:16); but they were not willing to have their sins forgiven—rather, they were quite unwilling to admit that

they were sinners or in need of forgiveness. And so long as they remained in this condition God could do nothing for them. He must leave them to their delusions.

But the experience of the disciples was in striking contrast to that of the others. Our Lord not only spake His parable to them, but actually condescended to explain it to them, saying, "Unto you it is given to know the mystery of the Kingdom of God." Thus the parable which only puzzled the unbelievers of Israel, illuminated the hearts of the disciples with the light of divine revelation.

In all of this a principle is involved. God reveals His truth to the willing and obedient, but conceals it from the unwilling and disobedient. The unbeliever cannot understand the mysteries of the Word of God, they are foolishness to him. The god of this age has blinded his mind (II Cor. 4:4). But let his soul respond to the Spirit's dealing and trust the Lord Jesus Christ as his Saviour, and instantly it becomes true of him, as of every soul who has trusted the Saviour, that "God, Who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). So, too, the believer who is filled with stubbornness and rebellion can read his Bible without his soul being warmed and edified. But let his will bow in humble submission before the Lord, and let his heart turn toward Him in worship, and the pages of God's Word, which seemed so dull and dry and uninteresting, become the joy and rejoicing of his heart, sweeter than honey and the honeycomb. God reveals His truth to the willing and obedient but conceals it from the unwilling and disobedient. And this principle is clearly presented in John 7:17: "If any man will do His will, he shall know of the doctrine." The parables were one means by which the Spirit of God presented the truth to the hearts and minds of believers, while at the same time and by the same means He concealed that truth from unbelievers, until their hearts should turn to the Lord and thus be prepared for the lessons which they taught.

### II. THE PATTERN OF INTERPRETATION

In the next verse our Lord asked a most significant question. "Know ye not this parable? and how then will ye know all parables?" (Mark 4:13). Such language, in the light of the interpretation of the parable that followed, can mean only one thing. If the disciples of our Lord could find the key to the interpretation of this parable, they would have the key to the interpretation of all parables. If they could discover some method of interpretation by which this parable should be made to yield up its treasures of truth, they would have discovered a method of interpretation which would be equally valuable and useful in the study of all parables. Note carefully, then, our Lord's handling of this parable, for in it He is giving us a pattern of interpretation.

Our Lord's method of interpretation was very simple. He analyzed His own parable, point by point, and gave to each symbol which He had employed its own significance. Let us outline the parable and the interpretation, so that the comparison between the two will become evident.

The Parable	The Interpretation
1. The Sower Mark 4:3	1. The Lord Jesus Christ. (We are not given the interpretation in the Gospel of Mark, but it is furnished in the Gospel of Matthew—Matthew 13:37).
2. The seed Mark 4:3	2. The Word of God Mark 4:14
3. The four kinds of ground Mark 4:4-8	3. Four kinds of hearers Mark 4:15-20
4. The birds of the air Mark 4:4	4. Satan and his henchmen Mark 4:15
5. The sun's heat Mark 4:6	5. Tribulation and persecution Mark 4:16-17

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6. The thorns  
Mark 4:7

7. The fruit  
Mark 4:8

6. The care of this world,  
the deceitfulness of  
riches, and the lusts of  
other things  
Mark 4:19  
7. The fruit of the willing  
and obedient hearers of  
the Word  
Mark 4:20  
(see also Prov. 11:  
30; John 15:5-16)

Our Saviour's method of interpreting this parable is to list the symbols used in the parable and then to give the meaning for each symbol. And be it remembered that He has clearly indicated that this is the method by which we may interpret all parables.

"But," someone may ask, "how can we employ this method when we have not our Lord with us to furnish the interpretation of the symbols?" To this we must answer, He IS with us, and He HAS furnished the interpretation. Speaking to His disciples before His ascension, He said, "I will not leave you comfortless: I will come to you"; and as the fulfillment of the promise, He told them that the Holy Spirit, which is the Comforter, should come to them, and that when He was come He should teach them all things and bring to their remembrance all things whatsoever He had spoken to them (John 14:16-18, 26). Our Lord has kept His promise. The Comforter has come and is now dwelling in our hearts, to do for us what our Lord did for His disciples in the days of His flesh. And in the Scriptures of truth, which the Spirit has given, we have the very words of our Saviour, from which we may learn the meaning of any symbol which He has employed in any parable which He has spoken.

By way of illustration—take the parable of the mustard seed, which appears in the next part of the chapter which we are studying. Put this down as one of the symbols. And as you study to learn the meaning of the mustard seed, take your concordance and look up this word. What do you find? "If ye shall have faith as a grain of mustard seed ye shall say unto this mountain . . . etc." (Matt. 17:20; Luke 17:6). At once you know that the mustard seed represents faith.

And so with all of the symbols which our Lord uses in His parables; the meaning is to be found by searching the Scripture, for as the Reverend Benjamin Keatch said, many years ago, "The Scripture may be understood of the ignorant by comparing one Scripture with another, for the Scripture itself is the best interpreter of Scripture." The Editor of "Grace and Truth" has expressed this truth in the words, "THE BIBLE IS SELF-INTERPRETING," and he has pointed out that we have scriptural warrant for employing this method of interpretation in First Corinthians 2:12-13: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." As the Editor says, "Spiritual things are scriptural things, and to compare spiritual things with spiritual is to compare Scripture with Scripture."

And, so we see that in the parable of the Sower and the Seed, coupled with our Saviour's interpretation of it, we have a pattern of interpretation which furnishes the key with which we may unlock the treasures of truth stored in all parables.

### III. THE PRACTICALNESS OF THE APPLICATION

And now let us consider for a few moments the practical personal lessons which we may learn from this parable.

First, we may learn from it something about our Lord's purpose for our lives. He yearns that our lives shall be fruitful. He wants us to be good ground, which shall bring forth fruit. And He has shown us that it is possible for us

to bear fruit and still not be as fruitful as others, for of the good ground some brought forth only thirtyfold, others sixtyfold, and yet others an hundredfold. Is this not a revelation of the fact that in the measure of our willingness and obedience will be the measure of our fruitfulness? And is it not a challenge to us to let our Lord have full control in our lives, that we may be most fruitful? "Herein is My Father glorified, that ye bear much fruit" (John 15:5, 8, 16).

In connection with this truth it is exceedingly interesting and significant that other Scriptures speak of believers as sowing and reaping. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," is the testimony of the Psalmist (Ps. 126:5-6). And the apostle Paul uses the symbols of sowing and reaping to speak of his own labors and those of his companions in the preaching of the Word (see I Cor. 3:6-8). Have we not here a suggestion as to why our Lord did not in this place furnish the interpretation of the symbol of the sower? He had in mind not only His own labors, but ours also, for He wants us to be workers together with Him in sowing the precious seed, that we may share with Him in the harvest at His coming again.

Another lesson which we may learn from this parable is that Satan is determined to do everything in his power to frustrate God's purposes in the life of the believer. He is definitely named in our Lord's interpretation of the fowls of the air, for those fowls, says our Saviour, represent Satan, who snatches the seed from the hearts of men immediately after it is sown therein. How often have Christian workers observed the truth of this saying. Before they are out of the church, the members of the average congregation have forgotten the word which has been spoken from the pulpit, and are engaged in conversation about the most trivial things. But it is not in this alone that Satan is in mind, for in all the things which this parable sets forth as hindering the fruitfulness of the Word of God, we may see Satan's three tools—the world, the flesh, and the demons.

The demons come into view in the fowls of the air who snatch away the seed from the hearts of the wayside hearers. The fact that the parable puts this symbol in the plural clearly indicates this, for Satan is an individual. And as we seek for further light upon the meaning of the fowls of the air, we find that they stand connected with the foul spirits or demons (Rev. 18:2). Satan employs the demons, therefore, in his determined efforts to snatch away the seed from the hearts of God's children; and the multiplicity of false religions in this country, in which millions of professing Christians have been snared, bears convincing testimony that this is indeed his method of attack in his attempt to frustrate God's purposes in our lives.

The world comes into view in the persecution and tribulation which scorches the seed sown in the stony ground. It is the world which assails the soul through tribulation and persecution, for our Lord said, "In the world ye shall have tribulation" (John 16:33—see also John 15:18-19).

And the flesh comes into view in the thorns which choke the Word in the lives of others. At first glance it may seem that these thorns should represent the world, for the Saviour's interpretation speaks of the "cares of this world." But as we read on in this verse, we find "that the deceitfulness of riches" and "the lusts of other things" are spoken of in the same breath. These expressions clearly link themselves with the flesh, for it is that sinful nature which dwells in every man, which burdens him with the cares of this world, which uses riches to deceive him, and which stirs up lust within him (Rom. 7:7; Gal. 5:16, 24; Eph. 4:22, etc.).

And so we find that this parable reveals Satan's malignant determination by every means possible to frustrate God's purpose for the believer and to make him unfruitful,





and it discloses the three tools which he uses in the effort to accomplish his own wicked purpose.

And now in conclusion we need to note that this parable teaches us the lesson of personal responsibility. The choice lies with us as to whether God's purpose shall be fulfilled in our lives or the purposes of Satan. If we are wayside hearers, stony ground hearers, or thorny place hearers, it is because we have chosen wrongly, and through our wrong choice Satan has gained an advantage. But we may be fruitful ground if we will, and in the measure of our willingness and our yieldedness to God will be the measure of our fruitfulness. God grant to the readers of "Grace and Truth" that each one may be good ground and may bring forth fruit, that He may be glorified thereby.

### VITAL-TRUTH ILLUSTRATION

There was an ignorant Mam Indian in Mexico who went into Guatemala on business, and there he heard a man tell about the glorious Saviour, Jesus. He went to the man who was speaking, and said, "Senor, where can I hear more about this Saviour?" The man sat down and told him about Jesus, and he took this Jesus for his Saviour, and bought the Book from which the story had been given him. The old Indian could not read, but he had a nephew, twelve years of age, who had gone to school and could read a bit of Spanish. He took this nephew and had him read to him. It was astounding. He took the boy by the hand and went to a neighbor's, and again the story was read. Whenever he had a little time the old man took the boy to another neighbor's and had him read them the story, the most wonderful thing they had ever heard. Thus they kept going day after day.

Nine years after this I happened to be in the town—the first missionary ever to be there. I found here over

350 believers. They had built their own church building, and three times they had torn out the end to make it larger. I had heard about that group and wanted to go there, but you cannot go where you are not invited, with Indians. Preaching in a place nine miles distant, I noticed Indians in the congregation; the next morning they knocked at my door and asked me to go with them if I would preach as when they had heard me. Taking John Mark, the mule, loaded with Scriptures and tracts, we proceeded, and were met by three hundred Indians, given a place to unpack, taken to the chapel for a prayer meeting, then given supper, after which came the evening meeting. The invitation was given, and eight, the only persons in the house who had not already done so, received Christ, and were carefully told the way of salvation.

We stayed in the chapel until after twelve o'clock, then were shown a place to sleep. The next morning the Indians came one by one to obtain Testaments and Bibles. When the bags were finally packed and I was about to put the boxes on John Mark, they would not let me, declaring the little mule brought them these Gospels and should have a rest that day. That was the finest thanksgiving I ever saw—a man carrying a mule's load! At the river they suggested prayer, then again further on; then a song, when they found we would not turn back with them.

This year when I was in Mexico I met one of these men, and he told me their membership today is more than 375, and that there are twenty-five organizations that have sprung up through this one. It is the biggest thing in all Mexico, and perhaps the second-largest Protestant organization in all Latin America. All done through one Indian who kept Jesus by giving Him to someone else. Go and do likewise. Follow the law of the grain of wheat.

—L. L. Legters, in "Christ Life"

First Quarter, Lesson Eight

Sunday, February 19, 1933

## JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM

Lesson Text: Mark 4:21-34  
(Assigned for Printing: Mark 4:21-34)  
Devotional Reading: Psalm 119:33-40

### Golden Text:

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Carrying on the thought of the parable which we studied last week, the parables of today's lesson deal primarily with God's purpose that His children shall be fruitful. As we study, thoughtfully and prayerfully, the three parables which constitute this lesson, we find that each of them presents a different aspect of the same truth. First, then, we find here

### I. A PARABLE OF TESTIMONY Mark 4:21-25

In verse 21 is an exceedingly interesting parable, "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?" As we employ the method of interpretation which our Lord has given us in the pattern which we studied in the first part of this chapter, we find that the meaning of this parable is not difficult to determine.

The truth which this parable presents is clearly indicated by the symbolic significance of the candle and the candlestick. The "candle" clearly is a light, and the same word is so translated in the two passages which furnish the key to its meaning. In Revelation 21:23 we are told that our Lord Jesus

Christ is the light of the new Jerusalem—the city of God. "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb (our Lord Jesus Christ, John 1:29) is the light thereof." Again we are told that the Word of God is "a light that shineth in a dark place" (II Pet. 1:19—see also Ps. 119:105). The candle, or light of this parable, therefore, is clearly the truth about our Lord Jesus Christ as set forth in the Word of God. The candlestick, on the other hand, self-evidently is something which holds the light in such a position that it can give light to all who are in the house (cf. Matt. 5:15). In the very nature of the case the candlestick must represent one who bears witness concerning our Lord Jesus Christ—one who preaches the Word of God. How satisfying it is, therefore, to find the Scripture calling the two witnesses who shall bear their testimony during the Great Tribulation "the two candlesticks standing before the God of the earth" (Rev. 11:4); and how striking is the confirmation of this interpretation which is furnished by the fact that the seven churches of the first three chapters of the book of Revelation are called seven candlesticks (Rev. 1:20). The point of this parable, therefore, is, that when God has made known to us the truth about our Lord Jesus Christ, He wants us to be witnesses to that truth, that through our testimony others also may see the light.

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The meaning of this parable is further seen in the words of verse 22, "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad." In saying this, our Lord was referring, first of all, to His own testimony. Matthew 13:34-35 says, "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." But undoubtedly in saying that the hidden and secret things should be made manifest, our Lord had also in mind the testimony of His followers, for He Himself had said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (Matt. 10:26-27). Both by parable and by precept, therefore, our Lord signifies His purpose that we, who have been so richly blessed in hearing the truths of His Word, shall bear testimony to those truths.

But another angle of this truth comes into view in verses 24-25. "With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." In the light of the context these words clearly refer to the testimony of believers. And what a challenge they present! "With what measure ye mete, it shall be measured to you;" in other words, the measure of our giving out the truth to others is the measure of our own apprehension of the truth. Is it not true that the more freely we give forth the truths which God has made known to us, the more richly we enter into the understanding and appreciation of those truths? But the converse is true also, for if we refrain from giving forth to others the truths with which God has blessed us, we find our own understanding and appreciation of those truths diminishing, and when it comes to the hour when rewards shall be given out, we will find that through our negligence and indifference we have suffered the loss even of that which we seemed to have.

The words "he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath" find their startling interpretation in the parable of the pounds (Luke 19:12-27). In that parable our Lord represents Himself as committing one pound to each of His ten servants. When He comes to reckon with them, at His second coming, He finds one servant who has hidden his pound in a napkin, and has failed to use it even to gain interest, whereas others of the servants, through the faithful use of their pound, had multiplied it. Our Lord's sentence upon this unfaithful servant is very significant: "Take from him the pound and give it to him that hath ten pounds . . . For I say unto you, That unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken from him" (Luke 19:24, 26). Though he suffered the loss of his pound, it is significant that this unprofitable servant did not share the fate of his Lord's enemies. In this we see the distinction between salvation and rewards. This man did not lose his salvation, for a believer cannot lose his salvation (John 5:24; 6:37-40; 10:28-29). But he did lose his reward because he failed to bear his testimony for his Lord.

And so, upon investigation, the words of Mark 4:24-25 serve also to emphasize the message of the parables of the candle and the candlestick, for they clearly show the importance of the believer bearing his testimony. Both his own present enjoyment of the truth and his future reward depend in a large measure upon his doing it.

## II. A PARABLE OF SOWING AND REAPING

Mark 4:26-29

And now we turn for a few moments to the next parable—a parable of sowing and reaping.

This parable also deals with the believer's testimony, for we saw in our last lesson that the seed which is sown is the Word of God (Mark 4:14). The harvest which is reaped must therefore be the fruitage of that Word—in other words, it must be souls won for the Lord. And this is confirmed in Proverbs 11:30, which says, "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

In this connection God's Word presents a thought which brings special blessing. The one who sows and who reaps is primarily our Lord Jesus Christ, Himself (Matt. 13:37, 41). But He has planned that we shall have part with Him both in the sowing and in the reaping, and in this connection He has given the promise, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6). Herein is the thought of instrumentality—our Lord uses us in the sowing of the seed and in the reaping of the harvest. And herein is the thought of fellowship—we are called to be co-workers together with Him. What a privilege! What a fellowship!

There is another fact implied here, however, to which we wish to call special attention before we leave the discussion of this part of our lesson—there must be a seed sowing before there can be a harvest. Many of our churches today are languishing, very few, if any, souls being converted throughout the year, though the message in the pulpit may be a faithful one and true to the Word of God. And in many churches people are wondering why they are not having more fruit for the Lord. Observation compels one to conclude that the reason why there is not a more abundant harvest is that there is very little, if any, sowing of the seed. In how many such churches are the members engaged regularly in street meetings, visitation evangelism, and tract distribution? How many churches in our land are making a systematic effort to get the Gospel into every home in their immediate vicinity? How many churches are using every available means to reach the lost with the Gospel? Is it not true that in the majority of churches the only testimony which is borne is that which is borne in the four walls of the church itself? How can we hope to have a harvest if we do not sow the seed? Praying is not enough. We should pray, earnestly, and prevailingly for the salvation of the lost, but unless we accompany our prayers with an aggressive effort to get the Gospel to the souls for whom we are praying, our prayers can avail little. Let us take to heart, then, the significance of this parable. Before we can reap the harvest we must sow the seed.

## III. A PARABLE OF WARNING

Mark 4:30-32

There is a third parable in today's lesson, and in the parable we find a warning for God's children concerning the possibility of their being unfruitful and the reason for unfruitfulness if it does exist.

The warning most plainly appears in the interpretation of the parable of the Mustard Seed. The mustard seed, as we saw in our last lesson, stands for faith (compare Matt. 17:20; Luke 17:6). But we have also seen that the fowls of the air stand for the Devil and the demons (Mark 4:4, 15; Rev. 18:2). Was that not a strange condition, that a mustard seed, which stands for faith, should have grown into a tree which became the roosting place for the demons?

And yet that had been the experience of the nation Israel. Planted in faith—the faith of Abraham (Gen. 12:1-4; Heb. 11:8)—Israel had become a great nation; but when they became great their hearts had turned from God to the worship of idols, which is demonism (I Chron. 12:26-33; 10:19-20). It is true that in the days when our Lord was here in the flesh Israel was not given over to idol worship, but they were like the house which was "empty, swept, and garnished," but unoccupied. Their condition was only a matter of reformation. They had cast out the





idols, but were unwilling to give their Lord His rightful place. And as a result of their stubbornness and unbelief, they were in grave danger of falling into a worse condition than that from which they had been reformed. The demon which had been exorcised was about to return with seven others, and their last state was to be worse than the first. In the Great Tribulation, that age which follows the one in which we live, Israel shall come under the power of the Antichrist, and shall once more become victimized by the demons (Matt. 12:43-45; Dan. 9:27; Rev. 13:1-18; 17:11).

**It was this sad condition of Israel which led our Lord to liken the Kingdom of God to such an abnormal and repulsive thing as a mustard seed becoming a tree—a thing which is contrary to nature—and the roosting place for the demons.** In this Scripture the expression "Kingdom of God" refers to the nation Israel, for God had called that nation to become a kingdom and priests unto Himself (Exod. 19:6), but instead of fulfilling their high calling and bearing the testimony which God had purposed that they should bear, they had fallen into rebellion and unbelief. Consequently they had become unfruitful and a prey to the evil one.

**What a warning this should be to us.** We are God's children—born again by the Holy Spirit, through faith in our Lord Jesus Christ (Gal. 3:26; I Pet. 1:23). We have been called to bear testimony for our Lord Who has planned a life work for every one of us (Matt. 4:19; Eph. 2:10; Heb. 13:15). But if we are unwilling to yield ourselves to God and to live in fellowship with Him, we, too, can become a prey to the Adversary. We cannot lose our salvation, thank God, for the believer is eternally secure; but we can fail to enter into God's purpose for our lives and to bear the fruit which He yearns that we shall bear. The issue is one of tremendous moment. The outcome depends on our own choice. Will we hear and heed our Saviour's instructions, and become fruitful for His glory?

Or will we turn away our ears, and harden our hearts against His tender pleading, and become unfruitful, and our lives a prey to the enemy of our souls? This is the question which we must decide. There can be no middle ground. Either we yield ourselves to God, and walk in the Spirit, or we yield ourselves to the Adversary and walk in the flesh. Either we bear the fruit of the Spirit, or we do the works of the flesh. Thank God! we need not make the wrong choice; or if we have made it, we can instantly reverse it, for the Scripture says, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16—see also II Cor. 10:4-5).

### VITAL-TRUTH ILLUSTRATION

There is a legend which tells of a mountain which a man was trying to overturn with a handspike. Another man was on the opposite side trying to prop it up with a stick. Strange as it may sound, the mountain was in great danger; not from its external foes, but from a sleeping volcano which it harbored within. The Kingdom of God is not in serious danger from fierce dogs of atheism which snap and snarl from outside, but it is threatened by the infidelity of some of its professed subjects. It is this principle of evil which has turned the humble shrub, which was to be but a bush on fire with holy flame, into a tree with its spreading branches of evil, in which the birds of spiritualism, so called Christian Science, Theosophy, higher criticism, materialism, and rational philosophy, to say nothing of worldliness and formality, have nested permanently. While this is true, and the heaven is a principle of corruption, yet the wheat is to be found with the tares; the life is intact; the Kingdom of heaven is as a man sowing seed in the earth. If Christianity is not a life, it is nothing.

—Arnold's Commentary, 1918

First Quarter, Lesson Nine

Sunday, February 26, 1933

## JESUS SHOWS HIS POWER

Lesson Text: Mark 4:35—5:20

(Assigned for Printing: Mark 4:35—5:8; 18-20)

Devotional Reading: Isaiah 12:1-6

### Golden Text:

**"For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12b).**

The title for today's lesson is very appropriate—"Jesus Shows His Power." One has only to read the lesson to see that this is exactly what He does. It remains, therefore, only for us to inquire, "What is the significance of these amazing demonstrations of our Lord's power?"

### I. A PROOF OF JESUS' DIETY

First, we note that the demonstrations of power present a striking proof of the deity of our Lord Jesus Christ.

Consider first the power involved. To the reason of the natural man, it seems impossible that with a word one could exercise such power over the raging elements that a furious tempest should give way in an instant to a perfect calm. And to men this is impossible. One is reminded of the ancient king, who, to show his courtiers the emptiness of human power, had his throne carried out to the sea shore, where, by a command, he sought to stay the incoming tide, but in vain. No mere man can stem the tide, or still the tempest by the words of his mouth; and this is the reason why some refuse to believe that our Lord actually did it. "We cannot do it," is their argument in effect, "therefore it cannot be done." And if we were to admit what these men so brazenly teach, that

our Lord Jesus Christ was only a man, we must admit that the account of such miracles as this would be absolutely incredible. So, too, would be the story of the demoniac of Gadara. He was indwelt by a legion of demons who imparted to him such power that no man could bind him. And yet, at a word from our Lord, the demons were cast out, and their victim sat at the feet of our Lord as meek and harmless as a little child. What power—what marvelous power our Lord exhibited, when, by a mere breath of His mouth, He could still the tempest, expel the demons, and subdue the demoniac!

But this is only to be expected if we admit what the Word of God consistently teaches—that our Lord Jesus is God. (See Matt. 1:23) Consider how this vast universe was made. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth . . . for He spake, and it was done; He commanded, and it stood fast" (Ps. 33:6, 9—see also Heb. 11:3). What an awe-inspiring statement that is! At some time in the almost infinitely remote reaches of the past there was no sun, no moon, no planet, and none of the myriad stars twinkling in the vast expanse of heaven. There was nothing but a void AND GOD. But God spake, and at the sound of His voice suns, moons, and stars sprang into being, began to revolve on their axes, and to swing through space on their mighty orbits; galaxies took form; and light began to speed its way through space. What wonder that a great astronomer, overcome with the





magnitude and wonder of his discoveries, cried out in worship and adoration, "O God, I am thinking Thy thoughts after Thee!" Now relate these facts with the miracle which our Lord wrought in stilling the waves. If Christ is God, and if He is the One by the breath of Whose mouth this world was made, there is nothing to wonder at that at the command of the voice which gave them being the wind should cease its blowing and the waves their raging.

**And it is true. Jesus is God, He is the One Who made the universe.** John tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John 1:1-3). The Father addresses the Son on this wise, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hand" (Heb. 1:10). And in the same chapter we are told that Christ "upholdeth all things by the Word of His power" (Heb. 1:3). To which the Holy Spirit, by the pen of Paul, adds that "by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. 1:16-17). The power which our Lord displayed in the stilling of the waves, therefore, is a demonstration that He is God; and the same is true of the power which He displayed in the casting out of the legion of demons. Those evil spirits would not have obeyed the voice of a mere man. They obeyed because He Who spoke to them was God.

**What confidence these facts should give us in the Word of God!** What power that Word has. "The Word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12). In the battle with the enemies of our souls, let us wield that "sword of the Spirit" with greater confidence than ever before. As we seek to win the lost to Christ, to restore the wandering believer, to comfort the sorrowing, to encourage the faint-hearted, to awaken the sleeping, let us give them the Word of God, with full assurance that His Word shall not return unto Him void, but that it shall accomplish that which He pleases and shall prosper in the thing whereto He sent it (Isa. 55:11).

## II. THE PROPHECY OF ISRAEL'S FUTURE

Now consider for a few moments the prophetic significance of these incidents.

In the stilling of the waves we have a prophecy of the blessing which shall come to Israel at the second coming of our Lord Jesus Christ. There is reason to believe, as many expositors have pointed out, that the storm which so fearfully assailed that little boat, in which our Lord lay with His twelve disciples, was no ordinary storm, but a supernatural storm, stirred up by Satan, the prince of the power of the air (Eph. 2:2). If this be true, the typical significance of this incident is thereby enhanced. In God's Word the waters of the sea stand for the Gentile nations, and the raging of the seas for the raging of their armies. And particularly does the troubled sea stand connected with the restlessness of the wicked (Isa. 57:20; 17:12-13). The twelve disciples, in the symbology of Scripture, are related to, and representative of the twelve tribes of the children of Israel. In the Great Tribulation, that coming dispensation of earth's greatest sin and sorrow, Satan will stir up all the nations of the world and make war against Israel and against our Lord Jesus Christ. Herein lies the prophetic significance of the storm upon the sea (Ps. 2:1-3; 83:1-5; Rev. 19:19). But just when the children of Israel are in danger of being swallowed up by the armies of the Antichrist, as the disciples were in danger of being drowned by the waves of the sea, our Lord will utter His voice; the raging of the nations shall be stilled; and the tumult of the

storm which they have raised shall be succeeded by the peace of Christ's Kingdom. (Zech. 14:2-9; Joel 2:1-11, 32; Zech. 9:10; Rev. 10:11 to 20:6)

**Like unto this is the significance of the deliverance of the demoniac of Gadara.** Again and again Israel has become the victim of the demons, for again and again she has fallen into idolatry, and idolatry is demonism (I Cor. 10:20; cf. I Kings 18:26-33; II Chron. 28:1-4, 23-25; 33:3-9, etc.) But the worst of her sufferings from the power of the demons is yet future; for in the Great Tribulation she will become the special object of the malignity of Antichrist—that man of sin who is possessed and dominated by the evil one himself, and in league with the demons (Dan. 9:27; Rev. 13:14-15; II Thess. 2:3-4). Israel, horrified by such sacrilege, will flee into the wilderness, having been delivered by a mighty miracle from the armies of Antichrist (Rev. 12:6, 14-17). But at the end of this tribulational period she will be once more the object of demoniac malignity, for all the armies of the world will be gathered together against her under the leadership of the Antichrist. These demon possessed armies will press the attack with apparently irresistible force, and will be just on the verge of success in their avowed determination utterly to destroy Israel,

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when our Lord shall intervene and deliver them. And when He comes two things will occur, which are pictured in the deliverance of the demoniac of Gadara. The unbelieving nations shall be destroyed (swine in the Scripture stand for the Gentiles and unbelievers. II Pet. 2:22—see also Rev. 19:15; 20:21; II Thess. 2:8). And Israel shall not only be delivered from the power of the demon-dominated armies of Antichrist, but she shall also be cleansed from idols and from all her abominations (Ezek. 37:23).

### III. THE PROMISE OF THE BELIEVER'S SAFETY

And now we turn for a few moments to consider what these miracles mean to us. The One Who wrought them, guarding His disciples from harm, and delivering the demoniac from the power of the evil one, is the same One Who has undertaken to keep the believer. The power exhibited in His miracles therefore, becomes an evidence of His power to keep us. And His keeping power has two aspects which are of vital interest to every one of us.

First we note that our Lord guarantees the eternal security of the believer. "Him that cometh unto Me," says our Lord, "I will in no wise cast out" (John 6:37). And again He says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand, My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:28-29). It is such promises as these which make it possible for the child of God to bear the exultant testimony of Romans 8:38-39: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And such demonstrations of His power as are afforded by today's lesson Scriptures give force to the promises and quicken in our hearts the confidence which the apostle Paul expressed when he said, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12). The soul who has come by faith to the Lord Jesus Christ is safe in His keeping forever, even as the disciples were safe in His keeping, though assailed by the fury of the tempest.

But the power exhibited in these miracles also attests how great is the power which is pledged to keep the believer victorious over sin, so long as he is yielding himself to his Lord and walking in fellowship with Him. "He is able to keep you from falling" is the testimony of Jude (Jude 24). While Paul adds, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of

strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). And it is this great Apostle who prays for us that we might know "what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Eph. 1:19-20). Seeing that it is the same power which is placed at our disposal, how thrilling is the assurance which is afforded by the miracles of our Saviour as we meditate upon the mighty working of His power evident in those miracles. Surely in view of these facts we can exclaim with joy and confidence, "We are more than conquerors through Him that loved us" (Rom. 8:37), and "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

### VITAL-TRUTH ILLUSTRATION

Africaner was a Hottentot desperado of Namaqualand. He was such a hardened character that the governor at Cape Town had offered a reward of \$500 for him dead or alive. He and his men were the terror of South Africa. When Robert Moffat went as a missionary to Africaner's tribe, the people at Cape Town never expected to see him again. They told him that Africaner would use his skull for a drinking cup. Trusting in God the brave missionary preached the Gospel to these savages. His first convert was Africaner. Later Moffat took him to Cape Town with him. When the colonial ruler saw the savage changed into a humble Christian man, he said, "What a miracle! This is the eighth wonder of the world!"

Valentine Burke was a burglar and a thief for twenty years. His face was hardened by sin. While in prison he was converted through reading one of Moody's sermons. He prayed to God to change his looks so that he could get an honest job. Mr. Moody says the prayer was answered, for a year later he was as fine a looking man as any he knew. Burke became a deputy under the very sheriff who had been most familiar with his criminal record. Moody was one day passing through the city, and sought Burke out. He found him in a chamber upstairs in the courthouse, serving as a trusted guard over a bag of diamonds worth sixty thousand dollars. "Moody," he said, "see what the grace of God can do for a burglar." Later he became an evangelist, and through his efforts hundreds of hardened criminals were turned from lives of crime and shame.

—Selected

## LAW AND GRACE

(Continued from p. 424)

in all things which are written in the book of the Law to do them."

No wonder the Law is done away! No wonder we are no longer under this cruel schoolmaster—"for cursed is every one who continueth not in all things that are written in the book of the Law to do them"—and "for all have sinned and come short"—and "whosoever shall keep the whole Law and yet offend in one point, he is guilty of all." What hope could man ever have under such a system?

**d. He did away with the Law because the Law kills**

II Cor. 3:7—"The ministration of death written and engraven in stones (the Law) . . . was to be done away."

The Law not only curses, it kills. It is the "ministration of death." The Law is not a revelation of life and blessedness, but a revelation of God's perfect holiness, hence unap-

proachable by man except in the perfect Person of Jesus Christ our Lord.

**e. He did away with the Law because He desired to bring men under the blessing of the grace of God**

Gal. 2:16—"Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified."

### CONCLUSION:

In closing, let us turn our hearts to the six revealing words in Romans 7:6:

**"WE ARE DELIVERED FROM THE LAW."**

Let your Christmas giving bring vital spiritual blessing to your friends. See page 448.



## THE POWER OF THE CROSS

(Continued from p. 421)

the sirens. He shouted and stormed to his sailors to release him, but they could not hear him. Finally, after passing the island, when the spell was broken, the captain was released. A few years later another vessel neared the same island, but this time no one was bound to a mast nor was wax poured into their ears. Orpheus was on board, and his music so excelled that of the sirens that no thought was given to the island. So, my friends, as we abide in Christ and let His Word abide in us we will be delivered from every temptation, no matter how subtle, and will be kept by the power of God through faith unto salvation ready to be revealed in the last time.

**F**OURTH: the cross of Christ can break the power of Satan. Even in the days of the apostles John writes: "He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil" (I John 3:8), for greater is He that is in us than he who is in the world. What confidence this gives to the one buffeted by circumstances and failures which he cannot understand. Just rest your case with Christ, and you may say with confidence, "He is able to do exceeding abundantly above all we ask or think." Well may we sing, "I love to tell the story of unseen things above, of Jesus and His glory, of Jesus and His love!"

**F**IFTH: we see that the cross of Christ can break the power of death. Listen to these words: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil; and deliver them who

through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). Christ suffered death that He might pull its sting; Christ drank the cup of woe that we might be filled with joy; Christ trod the thorny path that we might walk the golden streets of the celestial city. Who can measure the power of death? Who can fathom the sorrow in the world? Who can compute the number of funeral processions that have passed through this world? Sad, sorrowful, and hopeless are many such scenes; but those who have faith in Him Who is the resurrection and the life, find that earth has no sorrow that heaven cannot heal.

Richard the Lionhearted, king of England, was shut up in an Austrian prison. For months he languished in a gloomy cell until hope died within him, but one day in the early morning the strains of a familiar tune came through the grating of his cell. In a moment despair had fled from his face. He was all activity. He sprang to the window and repeated the same refrain. King Richard knew that now he would soon be free because that song came from the lips of a trusted friend, and so we are told that song has power on the shores of merry England. Just think of the thousands of the multitudes of weary prisoners shut up in the prison house of sin, held in bondage by Satan and by the fear of death; but one day there came to their ears the glorious song of the Gospel of Christ. That lessened their fears and joyous assurance filled their hearts as they knelt before the cross and received Him Who is the Light of the glory of God. Well may we join that throng and lift our voices as we sing, "In the cross of Christ I glory, towering o'er the wrecks of time; all the light of sacred story, gather round its head sublime."

## THE PLACE OF A SKULL

(Continued from p. 418)

most ignoble and ignominious of deaths, it is today the most sacred symbol the world has known. Indeed, THE CROSS IS THE SIGN MANUAL OF CHRIST'S UNENDING KINGDOM.

Surely this is but a precedent and a prediction of what He can do for the sinner, of what He can do for you and for me. He alone knows the corruption that attaches to the human heart. We indeed know this in part, but only in part. Yet as the Saviour made Himself of no reputation, but took upon Himself the death and the curse of the cross, that He might transfigure it to be the symbol of purity and pardon, even so He is able to take the vilest sinner, the most feeble and faithless believer, and impart new qualities of heart that will cause them to be a convincing testimony to the world of His power to save to the uttermost.

**A**ND now the cross was erected, and on it was transfixed the suffering Saviour. No human words are worthy to describe the scene that followed. None but His own. "FATHER, FORGIVE THEM," He cried in agony, as the nails tore deep; "FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO." What a wealth of woe unutterable the words betray! What depths of despair! Deep calling unto deep, "All Thy waves and Thy billows are gone over Me." "Oh, what a welcome for the Eternal Guest!" None can ever know a tithe of what it cost the Lord's Christ, or of what it meant to the world; never till we know as we are known. Yet even here and now we may know in part, as we become conformed to His image, and as through the fellowship of His sufferings we are "made conformable unto His death." But oh, how mean and paltry and unprofitable all that we

can give Him in return seems, when seen in the light of the cross. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I unto the world."

"Pray for those that despitefully use you," He once said; and so He prayed, "Father, forgive them." For indeed, "having loved . . . He loved unto the uttermost." May we His servants be enabled to emulate our Master, through "the supply of the Spirit of Jesus Christ."

"These things therefore the soldiers did," in unconscious fulfillment of an ancient prophecy (Ps. 22:18). For, that the Scripture might be fulfilled, His bodyguard of four, that soon had only His body to guard, "parted His garments, casting lots for them." What had He to leave them, this crucified Messiah? No lands or jewels, riches or estates. Only His frail and broken body, some simple clothes, a seamless robe; and that was all, all that the soldiers got. Truly for our sakes He did become poor! Then, callous of heart, "sitting down, they watched Him there." How true today! How prophetic of the present! How many millions have done, and do, the same. They make no move. They bend no knee. They give no glory to the Son of God. They sit and watch, unmoved, until THEY die and pass away; all unconcerned until too late.

**I**N STARTLING contrast to the soldiers, turn now to the dying thief. As is usual, there are two sides to the story: the side of the thief, and the side, the streaming side, of the Crucified.

The dying thief was a miracle of FAITH. For we cannot but marvel at the sublime daring of this malefactor. "Lord," he cries, "remember me when Thou comest into





Thy Kingdom." What folly! No! what faith! St. Bernard, an ancient writer, addresses the penitent like this: "Whence didst thou know that that same Person that died in thy company, and passed for a malefactor like thyself, how didst thou know that He was thy Lord and Saviour?" And he makes him answer like this: "Oh," says he, "I could discern it by the very testimony of His enemies. Those words which they flung upon Him in reproach, 'He saved others . . . Himself He cannot save'; this looks so like a Saviour, to save others by giving up Himself!"

The dying Saviour was a miracle of GRACE. Do you sometimes think He is too great a Personage to be occupied with your puny appeal? Here is your answer: He is not "an High Priest which cannot be touched with the feeling of our infirmities." Here, too, is His answer: if at any time or place He might have been preoccupied with His pain and passion, it was upon the cross. Bowed down with the world's woe, smitten with the sense of His Father's averted face, distracted with His own distress, even then He must be about His Father's business; even then He yearned for the lost, whom He was even now dying to find. With what deep joy He must have made rejoinder to the penitent. For no longer was His salvation far future, but present; no longer did He promise, He presently could perform. "Today," He says, "today shalt thou be with Me in Paradise."

It was the age of triumphs. The age when conquerors, returning from victory, led their captives in chains behind their chariots. And whom did they so lead? The slaves and the serfs, the debased and debauched? No; but rather kings and princes, the mighty and the noble. Who then led the triumphal progress of the King of kings? Who headed the long line of captives redeemed and freed, out of every kindred and tongue, and people and nation? Who was to be the first trophy bought by the Saviour's triumph? Who but a thief, a malefactor! With what proud pomposity did the Saviour make entry into the heavenlies, with this outcast of earth, who had become an heir to heaven! What mind of man could have imagined such a climax, such a culmination of the crucifixion? No! This is none other than the hand of God!

**T**HERE the Creator hung upon the cross, exposed to the taunts of the tormentors. But the blaze of that brilliant noonday failed to illuminate their blinded hearts, or to reveal the Eternal Spirit, that dwelt in that outstretched, fainting frame, to those dark murderers. For the chief priests, with the elders and the scribes, stood and mocked Him in their folly: "He saved others; Himself He cannot save!" Thus unwittingly they testified to the profoundest truth; a truth that is the secret of the world's salvation. In the light of history, in the clearer light of faith, we know that HE COULD SAVE OTHERS ONLY BECAUSE HIMSELF HE COULD NOT SAVE. "Let Him now come down from the cross, and we will believe on Him!" they challenged. But that was the one thing that the Son of God would not do; for had He come down from the cross, He must have left behind His best loved name of Jesus, and we must have reversed the order and said: "He hath saved Himself, therefore He cannot save us."

To conceive all the intensity of His suffering, to have the mind of Christ, and thus enter into the Divine desolation of the stricken Lamb of God, it is needful to go back to the outpouring of the Saviour's heart in the twenty-second Psalm. For we cannot believe that those pregnant words were only David's cry. Moved by the Spirit of God, he spoke for Another, the latchet of Whose shoe he, the appointed King, was not worthy to unloose. He here pre-figured the sufferings that were to come upon the Lord's Anointed. We speak much of the seven words from the cross, and they do reveal the mind of the Crucified. But here! here is the outpouring of His heart; here is the chorus of the Crucified; here surely is some of that "strong crying and tears" which He offered to the Father. To realize the spirit of Calvary, we must needs be saturated with the heartbreak of this sacrificial Psalm. There His anguish is explained in all its woe.

1. HE IS DESPISED AND REJECTED OF MEN. The air is vibrant with the mockers who intrude upon His death. They laugh Him to scorn. They shoot out the lip, saying, "He trusted in the Lord that He would deliver Him: let Him deliver Him!" His breast is bared to the smiter. His garments stolen, to be parted among them. He is stripped but of His kingly dignity. He may tell all His bones. They look and stare. They gape upon Him with their mouths. Here were INDIGNITIES enough!

2. HE WAS WOUNDED FOR OUR TRANSGRESSIONS. Here is the tale of the sufferings of His body. I am poured out like water. My tongue cleaveth to My jaws. My strength is dried up like a potsherd. They pierced My hands and My feet. All My bones are out of joint. So was His visage marred more than any man! These were PAINS enough!

3. HE WAS SMITTEN OF GOD. This transcended all. See how He suffered! "Be not far from Me! Be not Thou far from Me, O Lord. O My Strength, haste Thou to help Me. Deliver My soul from the sword. O My God, I cry in the daytime, but Thou hearest not, and in the night season. Why art Thou so far from helping Me? My God! My God! why hast Thou forsaken Me?" Here was ANGUISH enough!

SO THE LORD LAID UPON HIM THE INIQUITIES OF US ALL.

About the sixth hour darkness fell—merciful darkness. Before such suffering even the sun veiled his face. Thus at midday came the midnight of the world's history; surely the darkest hour before the dawn. Before this omen of God's displeasure, the tumult and the shouting died. The silence of fear fell on the beholders. At last through the stillness rang the Saviour's triumphant cry, "IT IS FINISHED!" "And the earth did quake, and the rocks rent." So, by the grace of God, Christ died that we might live. THIS IS INDEED THE APEX OF ALL EPOCHS, wherein the Jewish Messiah was rejected, the faith of the faithful was redeemed, and THE CREATOR OF THE WORLD BECAME BOTH ITS UNRESISTING VICTIM AND ITS IRRESISTIBLE VICTOR. Then out of the quaking fear of the darkness broke the centurion's hoarse cry of worship: "Truly this was the Son of God!"

**S**O "HE bowed His head," and "dismissed His spirit." Then the crucifixion became a coronation; for, "the Head that once was crowned with thorns is crowned with glory now." Before Him the angels veil their faces. ALL WREATHS OF EMPIRE MEET UPON HIS BROW, even as "all knees shall bow before Him, and all tongues shall confess Him."

HAIL TO THE LORD'S ANOINTED!

Meanwhile, from the eminence of the altar inside the temple walls, abandoned and left "desolate" by Christ, the smoke from the sacrifice of the sin-offering rose slowly and forlornly to heaven. It rose in vain! For even then "Christ our Passover is sacrificed for us." There was no longer need for the blood of bulls and of goats. For the work was complete. The deed was done. God's design was accomplished. The earthly altar was abolished, "for where remission . . . is, there is no more offering for sin."

Then, "the veil of the temple was rent from the TOP to the BOTTOM" by the hand of God. Henceforward there was no barrier to His presence; no need of priest as mediator; no exclusion of His saints from the holiest. For now we have the right of entry, not as "the high priest, alone, once every year, not without blood"; but "we have boldness to enter into the holiest by the blood of Jesus, by a new and living way . . . that is to say, His flesh."

"LET US THEN DRAW NEAR WITH A TRUE HEART, IN FULL ASSURANCE OF FAITH!"

And in heaven they fell down before the Lamb, and they sang a new song, saying,

Thou art worthy . . . for Thou wast slain, and hast redeemed . . . to God by Thy blood out





of every kindred, and tongue, and people, and nation.

Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

For,

His Name shall endure for ever: His Name

shall be continued as long as the sun: . . . All nations shall call Him blessed.

Blessed be the Lord God . . . Who only doeth wondrous things. And blessed be His glorious Name for ever: and let the whole earth be filled with His glory. Amen and amen.

## THE RIGHTEOUSNESS OF GOD IMPUTED— ITS NEGATIVE RESULTS

(Continued from p. 412)

Ye see then how that by works a man is justified, and not by faith only.

James unhesitatingly teaches the possibility, yea, the reality of justification by works. We already know from Paul's inspired statement that no matter what else may be said about it, this one thing is settled: JUSTIFICATION BY WORKS IS NOT BEFORE GOD. Then if justification by works is not effective in the sight of God, where does it have any value?

James throws on this question the light that is needed, by making it very clear that his epistle is written from the standpoint of what a man may say. This is seen in James 2:18, which says,

YEA, A MAN MAY SAY, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

This is the viewpoint of James' epistle, and it clarifies what he is speaking of when he says a man is justified by works.

Paul and James are thus seen to be in most delightful agreement. Paul frankly says there is such a thing as justification by works, but not before God; and James declares that justification is by works, and then says he is speaking from the standpoint of what a "MAN may say." Hence there is a justification by faith before God, and there is a justification before men by the deeds we do from day to day.

THE second of the propositions which the apostle Paul discusses in this subsection of the book of Romans is that there is a justification which is by faith. The heart of sinful man stiffens up and rebels at the simple mention of justification by faith. The natural man finds nothing in this passage on which pride may feed, hence he "receives not" this truth, for it is distinctly a thing "of the Spirit." If justification is by faith, then there is nothing for man to do but to believe. Someone else must be strong enough and gracious enough to do all that needs to be done to save the soul of man. Such ignoring of man's superior ability is repugnant to man. Nevertheless, despite man's efforts to concoct a scheme of salvation by human works, God repudiates human merit and offers a plan of salvation whereby man may be saved without works. You find this set forth as Paul proceeds with the development of his argument from the book of Romans.

He now employs two Old Testament characters as illustrations of the truth which he is teaching.

The first is Abraham. He says in verse three:

For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness (Rom. 4:3).

Thus we find that even in the case of this mighty friend of God, father Abraham, many hundreds of years before Paul was raised up to teach justification by faith or imputed righteousness—even Abraham's experience showed that the one way to possess the righteousness of God is to believe. "Abraham believed God," says the record, "and

it was counted unto him for righteousness." Surely there is not much encouragement here for the man who has a program of self-improvement, whereby he expects to recommend himself to God and to do sufficient works to obtain salvation.

Paul's second Old Testament character is David.

In David's case he does not use an experience, as in the case of Abraham, but goes directly to the special teaching found in one of the Psalms of David. But before he cites David he throws in a statement of his own which is of such an emphatic and conclusive character that it would seem to settle the question forever. This statement is found in verse five:

To him that worketh not, but believeth on Him that justifieth (that is, declareth righteous) the ungodly, his faith is counted for righteousness.

There stands that amazing doctrine! Justification is not by works. It is for him that worketh not, but believeth. God has seen fit to put a premium on faith—faith in the finished work of Jesus Christ. Man resents this program and wants a premium placed on his own deeds. God's reply to all of man's efforts to fashion a philosophy which is satisfactory to the natural man is, "faith is counted for righteousness."

And now to clinch his declaration he brings in his quotation from the teaching of David:

Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin (Rom. 4:6-8).

Verse six is Paul's inspired comment on what he is about to quote from David's writings:

David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

The man who receives the divine gift of imputed righteousness without works is indeed to be congratulated. Paul speaks of it as the blessedness of that man, and well may he thus speak of the man who is willing to lay aside his pride-filled conception of his own ability and to receive the features of God's plan of salvation. The features of this plan of salvation are:

1. Justification by faith;
2. The doing away with human works; and
3. The imputation of divine righteousness.

It is right here that self-sufficient man balks. He wants a plan which will justify his self-esteem and arrogance. In the meantime, the Saviour keeps saying, "Except ye become as a little child ye shall in no wise see the Kingdom of God."

And now Paul plunges into his quotation from David.





Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin.

By means of his inspired preliminary comment, Paul has already shown the significance of these words from David. They simply mean, "God imputeth righteousness without works."

Thus we have seen the two propositions which Paul in his discussion has been setting before us.

First, there is a justification which is by works; but that justification is before man, and does not in any wise save the soul.

Second, there is a justification which is by faith, and that justification is before God and does save the soul. It is without works; it involves the imputation of the very righteousness of God to the unworthy sinner, and it is simply another way of saying that man is saved.

**H**AVING thus clearly presented the general idea of the imputation of God's righteousness, the Apostle, by an enlargement of his quotation from David, states the negative result of the imputation of righteousness, and it is to this statement that all of Paul's words in this section have been leading. His words in this climactic utterance are,

Blessed is the man to whom the Lord will not impute sin.

The negative result of the imputation of righteousness is the non-imputation of sin.

In the amazing working out of God's surpassing grace, the first group benefitted by the non-imputation of sin is the great mass of unbelievers who are going about in this world today. This is seen in Second Corinthians 5:19, which says,

God was in Christ, reconciling the world (that is, unbelievers) unto Himself, not imputing their (again the unbelievers) trespasses unto them; and hath committed unto us the word of reconciliation.

God does not allow merited condemnation and judgment to alight upon the world of unbelievers today. God does not allow the wrath that the wicked deeds of unbelievers would normally and naturally bring down upon them to come at this time. Because Jesus bore the sins of all men, God is taking the position of not imputing even the sins of unbelievers to them during these days, thus giving them the opportunity to accept Christ and be saved.

But if they die and leave this earthly sphere, rejecting God's proffered mercy, they shall one day meet the record of their sin and shame and iniquity, for we read in Revelation 20:12-13:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell (hades) delivered up the dead which were in them: and they were judged every man according to their works.

Now the context of this passage shows us plainly that it is only the unbelieving dead who stand before the Great White Throne.

Because of Christ's work on Calvary God is not now imputing to unbelievers their sins, hence they may go on sinning, apparently with impunity, and rebelling without hindrance. But while it is true that God is not now imputing their sins to them, thus giving them a lifetime of opportunity to accept the Saviour, yet a record is being kept in the books, and if a man refuses to accept the Saviour here, he must face those books there at the Great White Throne.

The second group benefitted by the non-imputation of sin are those who have believed on the Lord Jesus Christ. Of these the Apostle says:

Blessed is the man to whom the Lord will not impute sin.

**BLESSED IS THE MAN TO WHOM THE LORD WILL NOT IMPUTE SIN!** What wondrous thing is this? a non-imputation of sin that never ends. There is a blessed and happy class of men to whom God will never impute sin. They are clean escaped. Fear need never reside in them again. Perfect love—the perfect love of Jesus—has cast out fear. These blessed ones are set free forever, they are washed in the blood of the Lamb, they are new creatures in Christ Jesus. They are justified, that is, declared righteous, by the grace of God without good works, and God will never break His covenant with them. Of course, like others, they have sinned. Of course, they are men of like passions with all the rest of the denizens of this world. Of course, they are unworthy and wicked and vile by nature, and evil by sinful and carnal deeds. But they have believed in Jesus Christ. They have accepted Him. They have become recipients of God's imputed righteousness, and Paul, quoting David, now voices the startling and precious truth. **GOD WILL NOT IMPUTE SIN TO HIS OWN.**

Blessed is the man to whom the Lord will not impute sin.

The non-imputation of sin is a temporary blessing to the unbeliever, giving him an opportunity to accept Christ, but will discontinue when he is dead.

The non-imputation of sin is an eternal blessing to the believer, opening his eyes to the amazing grace of God, and sealing his soul with the blessing of eternal security. Non-imputation of sin does not stop in the case of the believer when he dies. Well may we cry out with Paul, "Blessed is the man," yea! ten thousand times "blessed is the man to whom the Lord will not impute sin!"

**A**ND thus Paul has given to us the wondrous negative result of the imputation of righteousness. It is the non-imputation of sin to the man who believes in Jesus Christ. He will never have sin imputed to him throughout the countless ages of eternity. O wondrous blessing! O marvelous grace! O thrilling revelation! Thanks be unto God for such a wondrous offer, held out to the men of this sin-cursed race.

Won't you trust Jesus if you have not yet trusted Him? You say, "What would be the result?" Why instantly your sin would be under the full efficacy of the shed blood of Jesus Christ, and instantly it could be said of you, "Blessed is the man to whom the Lord will not impute sin." You would be saved by grace. The imputed righteousness of God would be yours. You would have a standing in Christ Jesus forever and forever. You would be clean escaped from hell. There would be perfect certainty that your soul would dwell forever in heaven, and you would know the glorious negative result of imputed righteousness, that God would never, never, never be able, in the light of His promises, to impute sin to you in your standing. O what revelation of grace!



**T**HERE are some things in this world so dreadful that we cannot look upon them; some things are so horrible that the thought of them makes us sick; but there is nothing in this world so horrible as sin and the thought of sin to Jesus Christ, and yet He became sin for us. —J. Wilbur Chapman





# THAT YE MIGHT BELIEVE

(Continued from p. 420)

Sabbath, but said also that God was His Father, making Himself equal with God" (John 5:18). So clear was the testimony of His works that even His enemies understood what they taught. He fed five thousand people with five loaves and two fishes, and the result was that "these men, when they had seen the miracle that Jesus did, said, 'This is of a truth that Prophet that should come into the world'" (John 6:14). The Lord gave sight to a man born blind, and the miracle so convinced the man that he exclaimed, "Lord, I believe" (John 9:38). He raised a man from the dead who had passed away four days before, and "then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him" (John 11:45).

But even these miraculous works did not remove the veil from the hearts of all because many were still enveloped in sin's seemingly impermeable cloak.

Consequently the Lord Jesus must call on an even greater witness—He called upon the FATHER Himself, Who cannot lie, to give His testimony:

And the Father Himself Which hath sent Me,  
hath borne witness of Me (John 5:37).

We sometimes think of the Father as a God Who is austere and unloving, but here we have a manifestation of His enduring love and patient forbearance that is revelatory. The Father's only begotten Son had come to this sinful old world to deliver us from the impending doom of an eternity in hell, and instead of being acclaimed as the Saviour of mankind, He was shamefully and disgracefully ridiculed and disbelieved. Surely the Father of this dear Son of His love will speak from heaven in fierce judgment and fiery wrath, blotting off the face of the earth the horde of incorrigible renegades who populate it! But no! the Father's heart is filled with a love equally as great as that of the Son's. He speaks from heaven in a voice of tenderness, and His whole purpose in testifying is "that ye might believe." The Saviour said of the Father's testimony: "This voice came not because of Me, but for YOUR sakes" (John 12:30). God is willing to aid in every way that He can that man "might believe."

But the race has gone on heedless of the witness of the Father, and has called Him a liar by their unbelief (I John 5:10). Surely the patience of the Saviour is ended now! But hold! the patience of Jesus is not exhausted and neither are His witnesses! There are still OTHERS that He would bring before us that we "might believe."

Search the SCRIPTURES . . . they are they which testify of Me. . . For had ye believed Moses, ye would have believed Me, for he wrote of Me (John 5:39, 46).

Ah! here was a challenge that any devout Jew would appreciate. He loved and honored and revered the "Scriptures," the Book that God had given. He could rely upon its statements. So Christ appeals to the highest authority that the Jew knew. The Jew might have forgotten the exact declarations of John the Baptist; his eyes might have deceived him concerning the wondrous miracles the Lord performed; his ears might not clearly have discerned the voice of the Father; but he could not be deceived by a "Thus-saith-the-Lord" of the precious old Book.

Had the Jew accepted the challenge, he would have seen—had his heart been at all open to spiritual truth—that the Lord Jesus was the antitype of the Old Testament types of the suffering Messiah (compare John 3:14 and Numbers 21—the Serpent uplifted; compare John 6:1-71 with Exodus 16—the manna); as well as the fulfillment of Old Testament prophecies (John 12:12-19; 19:21-42). The

fact that Jesus was typified and prophesied hundreds of years before He came is an irrefutable argument for His Messiahship. But even with this witness that spoke so clearly and authoritatively, many yet refused to believe. Will the Saviour bring still other witnesses now?

There was one other witness which greatly strengthened the faith of the disciples and greatly impressed many. It was the witness of Christ's prophetic power. Before the disciples' very eyes they saw the fulfillment of the Lord's prophecies of His denial by Peter, His crucifixion by the Jews, and His resurrection from the dead (John 12:1-11; 12:31-43; 16:16-33; 18:12-27).

The argument from the testimony of competent witnesses is one of the strongest to be employed; and the Saviour went the limit in procuring these witnesses: John the ascetic, whom almost all Israel accepted as the spokesman of God; the miraculous works that demanded divine power; the Word of the immutable God of truth; the unmistakable statements and types of inspired Writ; and lastly, accurate prophecies of the Lord Jesus Himself. All this was done "that ye might believe."

## II. CHRIST MANIFESTED ATTRIBUTES AND CHARACTERISTICS CONSISTENT WITH HIS CLAIMS CONCERNING HIMSELF

NOT only did Christ produce His witnesses, but in order that believing might be as easy as possible, He allowed at times the characteristics of "the Son of God" to be manifested. His life here on earth was almost entirely a manifestation of the human side of His nature, but to inspire and strengthen the faith of His wondering disciples, He would often manifest some phase of the attributes that belong to Deity alone. He proved Himself to be omniscient (John 1:35-51; 2:24-25; 4:1-42; 13:1-30); to be innocent of any sin (John 19:1-16); to have divine authority (John 2:12-25); to be utterly unafraid of death (John 18:1-11); and claimed to have the power to direct the operation of the Holy Spirit, making Himself equal with God (John 14:15-31; 16:5-15). In other words, He acted just as we would have expected one who could rightly call Himself the Son of God to act. He "practiced what He preached." The above characteristics demonstrate that Christ Jesus was none other than God the Son; no other human being has ever dared to lay claim to them, and none have ever manifested them. They are peculiarly the attributes of God. What wondrous grace prompted Him to manifest them again and again to help the struggling souls of men to see the truth concerning Himself! He didn't have to go to these ends, but He did it "that ye might believe."

## III. CHRIST USED THE NATURAL AND KNOWN TO ILLUSTRATE THE SUPERNATURAL AND UNKNOWN

THE Lord, realizing that He must lead men into that which was entirely foreign to their thinking, took simple object lessons from commonplace things of their everyday life. He would start with the familiar and proceed to the unfamiliar. He brought a wicked woman from unbelief to faith by drawing some comparisons and contrasts between a well of water and the gift of God (John 4:1-42); and through her testimony many others believed (John 4:39). He pressed home the wonderful truths of His importance and blessing to the believer by an object lesson with a loaf of bread (John 6:1-71). He impressed upon His listeners that He was the sole Source of light for the world by a few pointed remarks about a blind man (John 8:12; 9:5). He employs the familiar scene





of the sheep and the shepherd to teach His followers His saving, keeping, and protecting power (John 10:1-21). A grain of wheat becomes a basis for presenting the need of Calvary and the empty tomb (John 12:20-27). Lessons drawn from a vineyard made plain the relation of the Saviour to His disciples in their service for Him (John 15:1-17). And thus He continues, day after day, and day after day, teaching, explaining, pleading—giving Himself to the utmost that we might grasp in some slight degree the glories of God's wonderful love and grace, and His own identity with God. Why did He go to such detail? Why employ such painstaking methods? There is only one answer: the passion of His soul was that He might bring home eternal realities to sin-blinded minds—"that ye might believe."

#### IV. CHRIST REBUKED AND WARNED THOSE WHO PERSISTENTLY REJECTED HIS MESSAGE

**I**N DEALING with those who had set themselves stubbornly against Him, He sometimes employed warning and rebuke in an attempt to jar them loose from their error. But the rebuke was always given in love. Think what compassion and tenderness is embodied in the warning, "If ye believe not that I am He, ye shall die in your sins" (John 8:24). His rebukes were rare and only for those that continued in rebellion and rejection after incontrovertible arguments had been placed before them many times (John 8:21-59). John only records one instance of rebuke (John 8), and that rebuke was so forceful that "many believed on Him" (John 8:30).

#### V. CHRIST INSURES AGAINST MISTAKEN MEANING BY THE USE OF DIRECT STATEMENT

**L**EST our sin-dominated minds should be led into distorted conclusions by the perversions of the old nature, the Saviour states the truths in terms that cannot be misunderstood. Our depraved minds are ever seeking some loophole to escape divine truth: we naturally hate to accept any doctrine of Scripture. Consequently the Lord in His gracious faithfulness to us, left no room for escape and no room for excuse.

Verily, verily I say unto you, Before Abraham was, I am (John 8:58).

Dost thou believe on the Son of God? He answered and said, Where is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee (John 9:35-37).

If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not (John 10:24-25—see also John 12:44-50; 13:31-14:12; 18:28-40).

How is it with you, friend? Will you make Him to be a liar, or will you believe that He is the Son of God?

**A**LL these methods that the Saviour employed in stooping to meet man's need magnify immeasurably His marvelous love and patience. But the outstanding instance of His condescension is the one given close to the end of John's Gospel. It seems that the Holy Spirit saved the instance of lowest condescension and tenderest love until the last. Perhaps He felt that this heart-touching incident would serve to break down whatever fragment of unresponsiveness still remained in our souls; and surely it should.

Thomas had been with the Lord Jesus in the close communion of discipleship for many months and years. He had observed, times without number, the credentials of the Lord. He had become the object of the Saviour's deep solicitude because of his sustained doubt and unbelief. And now, when the Lord Jesus had arisen from the grave, giving the supreme proof of His Messiahship, Thomas still doubted and refused to believe: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25). When the Saviour met Thomas, did He reject him from among His disciples? No! oh, blessed fact! He stretched forth those loving hands that the gaping wounds might the more clearly be seen; He invited Thomas to put forth his hand and feel of them; He opened up His garments to expose the gash in His side, and urged the doubter to put thither his irreverent and curious hand. That precious body that had suffered so at the hands of cruel men, that had been cared for so tenderly and worshipfully at the hands of His beloved friends, was now offered for the handling of one who was little better than a curiosity seeker—why? That he "might believe."

Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side, and BE NOT FAITHLESS, BUT BELIEVING (John 20:29).

May it ever be said to the credit of Thomas, that the last vestige of doubt was swept away at that soul-moving sight, and in shame and astonishment he cried out, "My Lord and my God!" And then the Saviour, ever mindful of His own in all ages, gave us a lesson from Thomas' experience:

Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed (John 20:29).

Will you not, dear reader, cast aside forever any Christ-dishonoring doubts to which your soul has clung so long, and "BELIEVE"? And if thou wilt believe, thou shalt "see the glory of God" (John 11:40).

## ONE MAN REDEEMED THE RACE

(Continued from p. 423)

his own Saviour, for he thus becomes one with Christ in death. As Paul said, "I am crucified with Christ" (Gal. 5:20). This is true of every believer.

The same choice identifies the believer with Christ in resurrection, in his standing, and in his standing before God he is credited with the righteousness of Jesus Christ. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference" (Rom. 3:22).

Thus we see that a man—any man—already lost as a member of the ruined posterity of the first Adam, may by one choice become a member of the redeemed group known as the children of the second Adam, Christ Jesus. And this is choosing to accept as a gift more than Adam lost. For example, Adam did not have eternal security, whereas the believer in Christ has. Where sin abounded, grace has overflowed. Let us never whine about what we lost in Adam, because in Christ all that we lost, and much more is offered as a free gift—ours for the taking.





## THE TRAMP WHO BECAME A DEACON AND HOW HE FOUND PEACE WITH GOD

(Continued from p. 414)

as dead, know of his whereabouts. And dead he was—not actually, as men speak, but morally so—“dead in trespasses and sins”; for he was “without hope and without God in the world” (see Eph. 2).

But the God Who had given His Son to die for such as he, had set His heart upon him, and the day was approaching when his very condition was to be the means of his awakening. For some little time previous to the incident first mentioned, he had been proving, in a manner more bitter than ordinarily, that “the way of the transgressor is hard.” A few months prior to that, he had turned from his aimless life for several weeks, and gone to work; but toil he had become unaccustomed to; and giving it up, he took his wages and went up the Mississippi river, from Bolivar to Memphis. On the third and last night of the trip, while sleeping on deck beneath the boilers, he was chloroformed and robbed by the colored roustabouts. Upon regaining consciousness, he found his pockets cut open and all his earnings gone, save a few odd cents which the thieves had overlooked.

From this time on he experienced hardship after hardship. It was God's way of bringing him to himself. In no other way, perhaps, could he be broken down. At times he would think of turning over a new leaf and of giving up his bad habits, but with no thought of what was due to God—simply for his own betterment.

**I**N THE night referred to above, however, when the genial kindness of the mother and the little girl was shown him, a new thought came to his mind. These people had been good to him when he deserved nothing. Who made them so? Could it be God? It surely must have been, else why would they have cared about him? And how had he treated this “most blasphemed and yet indulgent God”? Alas, the past years of neglect, of transgression, of forgetfulness, what a tale did they tell of mercy slighted and of grace despised!

It was not yet the Gospel—God giving His Son to die for lost, guilty sinners—that had spoken to him. Long, weary months, even years, were to go by ere his soul rested on this. But the ordinary mercies, the dispensations of Providence, the every-day evidences of divine care—these were the things that were used to convict this wretched drinking tramp of his terrible wickedness in spurning a God Who could be so gracious to those so undeserving, and Who makes His sun to shine and His rain to fall on just and unjust alike. The more he reflected on this, the more he felt a sense of sin crushing him. He loathed himself as he thought of his wretchedness and degradation. He alone was to blame, for it might have been so different. Like an earlier prodigal, he said, “How many hired servants of my father have bread enough and to spare, and I perish with hunger!” Temporally and spiritually he had not gained, but lost, by his wayward career; and if in time he had found life so hard, what of ETERNITY? He had “run with the footmen,” and they had wearied him: “contend with horses,” he could not. In the land of peace—this world, in which he hoped to find his fill of pleasure and folly—he had become wearied and sick of all that Satan had used to allure him on. How would he do “in the swelling of Jordan”? Ah, there was something terrible in the thought of some day having to leave the shores of Time behind him, to buffet with and be buffeted by the icy billows of death, sweeping him on to ETERNITY! God must be faced. His own evil record must be met; and, without a Bible to tell him so, he knew an ETERNAL HELL awaited such as he.

**H**E WENT on from Louisville to a town in Ohio. Here he grew so miserable that he made up his mind that something must be done. He was going

on to judgment. He must call a halt, and seek to put matters right with the God he had sinned against so long. He gave up his vagabondish life and went to work. His craving for liquor he sought to conquer. He fought hard to be free, and in some measure succeeded. He tried to do right to atone for the past, and hoped God would be merciful; but he was in agony of mind still. At last he decided to see a minister, in order to learn how he might put away his sins. He sought out a clergyman. A very good and sincere person he was, no doubt, but evidently blind to the need of a soul and ignorant of the Gospel of God. Ushered into his presence, the erstwhile tramp broke out with—“I'm lost, and I want to be saved. For a year I've been in anguish. I cannot sleep. If I die as I am I'll have an awful eternity. Can you tell me what I must do?”

The minister was interested, and really anxious to help. As a first step he advised him to join a class in the Sunday-school and learn the Scriptures. He did as he was told. He became a regular attendant, and for a time conscience was lulled to rest; but true peace with God he knew not. When the minister thought he was ready for it, he was told to learn the catechism, and thus be prepared to join the church. He had a bad memory, but he pored over his task. For six months he went to the lectures on it. He managed to memorize most of the ten commandments at last, the minister telling him God would be satisfied if he learned as much of it as he could. But this gave him no peace, for what comfort could the Law, which is the “ministry of condemnation” (II Cor. 3:9), and “the strength of sin” (I Cor. 15:56), minister to a man already groaning beneath the weight of the very sin that the commandment only made “exceeding sinful” (Rom. 7:13)? Willing to do all he was told, he was baptized and joined the church, and then took the sacrament as a further means of grace; but still he was without peace. He joined the “Christian Endeavor Society” also, and sought to be faithful in the discharge of all his religious duties. For over a year this was kept up. On one occasion he traveled forty miles to be present on sacramental Sunday to partake of the bread and wine that told of a crucified Christ as yet unrevealed to his soul.

I do not mean to say that there had been no change in his outward life. There had been a most marked one. He gave his employers faithful service; mastered, bit by bit, the appetite that had well-nigh ruined him body and soul; kept company only with people of high moral character, in place of the dissolute companions of former days; and was outwardly a very different man to what he had been. Alas! it was yet OUTSIDE work with him. Inwardly he was still ignorant of the grace of God, even as when ordered off the streets of Louisville as disgraceful to himself and dangerous to the public peace. He had yet to learn that “except a man be BORN again, he cannot see the Kingdom of God.” The difference between his past and the then present was this: Before, he had been an immoral sinner; now, he was a moral sinner; he had been a cursing, blaspheming sinner; now, he was a prayer-saying and hymn-singing sinner. He was once an idle, vicious sinner; now, he was a hard-working, religious sinner. He had been a sinner in his own proper place—outside the circle of those who were, in name at least, Christians; now, he was a baptized, church-going, sacrament-taking sinner, but still a Christ-ignoring sinner; or, if Christ had any place at all in his thoughts, it was, at best, that of a crutch to a lame man—a mere helper to better himself.

As he had no peace, in spite of all his earnestness and punctilious attendance upon the various means of grace he knew of, he again repaired to his minister. It was sug-





gested that possibly he was not devoted enough. Let him give freely of his money to the support of the church, for "the Lord loveth a cheerful giver," and doubtless blessing would follow. As an added incentive, he was made a deacon; and thus devolved on him to assist in collecting the pastor's salary. He was now actively employed in church work, which he took up faithfully, but to peace with God he was still a stranger.

THIS went on for about a couple of years, when he made a visit to his old home in Pennsylvania. He was walking one evening down the streets of Reading, when he was attracted to a crowd of people gathered about a street preacher. There was a ring of confidence and assurance about this man's address that our friend the deacon (for we can call him the tramp no longer) had not been used to. His theme was God's love to poor sinners. He dwelt at some length on the grand evidence of it in the giving of His Son to die "that whosoever believeth on Him should not perish, but have everlasting life." The unhappy deacon listened attentively as God's way of salvation through simple faith in the Lord Jesus Christ was clearly set forth. "Not of works, lest any man should boast." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8), were the words which rang from the preacher's lips. This was the first gleam of the true light that had so far shone into his darkened soul. He began to realize that not all his earnestness and religiousness, his liberality and his reformation, nor yet anything that he could add to them, had brought, or could bring, him one step nearer salvation. He had not advanced by all his efforts a hair's breadth in all those two weary years. The deacon had been so ignorant of God's salvation even as the tramp. But he was learning that lesson; and it is a great one. They were, perhaps, far from agreeable truths; but truths they were nevertheless, as the questioning reader can see by referring to the third chapter of the epistle to the Romans.

But if the deacon found out that he could do nothing to save himself, he also found out that

All the doing has been done,  
As God has clearly shown;  
When, by the offering of His Son,  
His purpose He made known.

The result of the preaching, which was listened to for several evenings, was that he TRUSTED IN CHRIST, and ceased from his own works. Thus the deacon had become a CHRISTIAN. He was still weak; there was much that he did not understand; but one thing he was clear about, viz., that God had loved him enough to give His Son to die for him. Surely, then, he could trust Him for the rest. With this thought filling his mind, he returned to Ohio. He did not yet know the full meaning of "peace with God," but his soul rested on His love as shown in Christ; and more was to follow.

SHORTLY after his return, an evangelist came to his town to hold "Union meetings." He was cordially received by the various churches, and the services opened with a great deal of enthusiasm, and numbers professed to find blessing. It was not long, however, until a strong undercurrent of dissatisfaction set in. Ministers and church members began to become angry and alarmed, and finally he was turned out of the pulpits, and the "Union meetings" were at an end. The reason is simply given. He preached that all are on one plane BEFORE GOD. Men might make distinctions; HE made none. All are lost and guilty, and so wretched is their plight that they can do nothing to save themselves; that God knew that; in love He had sent Christ; Christ had done it all; now, therefore, all who believe in Christ are justified from ALL THINGS, and can KNOW it here and now, on the authority of the Word of God. This, the same doctrine as the street preacher's, was unpalatable teaching for that highly respectable community, and they would have no more of it.

A number of weary WORKERS for salvation, however, had obeyed the Gospel and accepted the invitation to

Cast your deadly doing down,  
Down at Jesus' feet;  
Stand in Him, in Him alone,  
Gloriously COMPLETE.

These were not disposed to acquiesce in the summary dismissal of the strange preacher with the unpopular message; so, meetings of a more private nature were held in various homes.

The deacon attended these regularly, and, having rested in the cross for pardon before, he now saw that he was not only forgiven, but FULLY JUSTIFIED; the judgment he deserved had been fully borne, and ended in the judgment of Christ on the cross; he was now, therefore, free—cleared of all. Thus he had assurance from the only authority in the case—God's own Word.

ABOUT this time a little paper postmarked "Boston," but without the name or address of the sender upon it, came to him through the mail. It was a copy of "The Messenger of Peace," containing an article entitled "Safety, Certainty, and Enjoyment."\* From this precious tract, he saw that he was not only justified for the present, but eternally saved, for he had eternal life. "I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of My hand" (John 10:28). Now his cup of joy was full. Cloudless peace with God was his. He could say:

That which can shake the cross  
Can shake the peace it gave;  
Which tells me Christ has never died,  
Nor ever left the grave.

He gave up his diaconate shortly after, realizing that what he now possessed was not in sympathy with his surroundings. He subsequently returned to Reading, intending to go on to New York, with the purpose of uniting with a society there of which he had heard. It was represented as being both pentecostal and apostolic; its leaders were said to be men of marvelous faith and personal holiness, who could heal the sick and perform various other wonders.

But God had something better than this for him; for in Reading he once more found upon the streets the man who had before told him of God's love and grace. He gladly heard him again, attending indoor and outdoor meetings for some weeks. In this time he made a further wonderful discovery: he found he was not only a justified man, the possessor of eternal life, but he was, from the moment he believed the Gospel, a member of the only church he could find anything about in Scripture, called "the Church, which is His Body," of which the Lord Jesus is the one Head. He learned that upon believing the Gospel he had received the Holy Spirit, and had thereby been made a member of this Church, "for by one Spirit are ye all baptized into one body" (see I Cor. 12).

From this time on, the Word of God became his daily companion and his almost constant study.

For a number of years now he has enjoyed meeting in godly simplicity, and yet also godly order, with others similarly gathered—assembling on the first day of the week; not now to take the sacrament as a means of grace, but to partake of the Lord's Supper in remembrance of Him to Whom he owes everything for time and eternity.

He was persuaded to let this account of his godless life, his efforts for salvation, and the way he found peace with God, be sent forth, in the hope that some other weary prodigal or self-righteous soul might be led to trust in Christ Jesus, "Who, of God, is made unto us wisdom, righteousness, sanctification, and redemption."

If the Lord so use it, it will have fulfilled its one end and object.

\*This exceedingly helpful paper, which has been blessed to thousands, can be procured by sending a four-cent stamp to Loizeaux Brothers, or may be ordered through the Institute Book Nook.



## AS THE EDITOR SEES IT

(Continued from p. 410)

What will be done with the proposal we do not pretend to know.

But we do know that such an international army is going to be established. God's Word plainly foretells us of this.

In the Great Tribulation—that age which will immediately follow the one in which we live, which the Scripture describes as the dark night of earth's greatest sin and sorrow—the Antichrist will become a world dictator. He shall have dominion over all the nations of the earth, and all nations shall give their power to him. He will have an international army (see Rev. 13:8; 17:10-13, 17).

It is this international army which shall be mustered to the battle of Armageddon (Rev. 16:14, 16).

It is this international army which shall war against the people of God (Dan. 7:23-25).

It is this international army which shall seek to utterly destroy the nation Israel, and to cut her off from being a people (Ps. 83:3-4).

It is this international army which, in the pride of its heart, shall lift itself up against the God of Israel, and shall make war against the Lord Jesus Christ (Ps. 2:1-3; Rev. 19:11-19).

But, thank God! irresistible as such an army may seem to man—and to men it will be irresistible—yet when our Lord Jesus Christ utters His voice, and unveils His glory, confusion and consternation will seize upon it. And that shall come to pass which is pre-written in God's Word concerning the doom of that international army: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand? . . . And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. 6:15-17; 19:20-21).

*A Man More Precious Than Gold*

"I WILL make a man more precious than fine gold; even a man than the golden wedge of Ophir," says the Holy Spirit by the prophet Isaiah (Isa. 13:12).

How wonderfully true that is of our Lord Jesus Christ!

Gold cannot purchase the forgiveness of our sins, no matter how fine it may be, or how much we may have; but our Lord Jesus Christ has purchased the forgiveness of our sins with the shedding of His own precious blood. "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Gold cannot procure for us immunity from judgment; but our Lord Jesus Christ has done this very thing, for He has suffered God's judgment in our stead, and has given us the promise that whosoever believeth in Him "shall not come into judgment; but is passed from death unto life" (1 Pet. 3:18; John 5:24).

Gold cannot secure eternal life for those who are dead in trespasses and sins; but through the sufferings of Christ, in God's love and mercy, eternal life has been provided for all and is offered to whosoever will put his trust in Christ. "For the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Gold cannot give victory over sin, impart wisdom to those who are perplexed, comfort hearts torn with grief and sorrow, strengthen the weak, or sustain the faltering; but our Lord Jesus Christ is equal to all these things—in fact, in Him is the ONLY provision for such needs among the children of men.

How much would men give for such blessings as these if they could be procured by the expenditure of gold!

But our Lord Jesus Christ bestows them upon us without money and without price.

Precious? Indeed He is precious—more precious than fine gold; yea more precious than the golden wedge of Ophir.

But it is only to those who believe that He is precious.

To the unbeliever He is a stone of stumbling and a rock of offense. As a man who knows not the value of ores might kick priceless treasures aside as mere stones and unworthy of notice, so sinful men in the blindness and ignorance of their hearts are spurning our Lord Jesus Christ.

But to those who have put their trust in Him, our Lord Jesus Christ is unspeakably precious; and the more closely we become acquainted with Him, the more unreservedly we yield ourselves to Him, and the more implicitly we rely upon Him, the more precious He becomes.

Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded.

Unto you therefore which believe He is precious (1 Pet. 2:6-7).

*NO DOUBT it is for this reason that God has suffered the world to stand through all the ages of its rebellious history. He has looked upon it from the beginning in Christ, and hence has treated it with forbearance, with love, and with mercy.*

—Franklin Johnson





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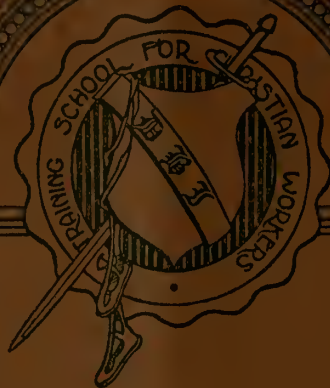
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*The preaching of the  
cross is to them that  
perish foolishness;  
but unto us which  
are saved it is  
the power  
of God.*

*I Cor. 1:18*

